Minutes
of the
Apostles
of
The Church of Jesus Christ
of
Latter-day Saints,
1894-1899

Minutes
of the
Apostles
of
The Church of Jesus Christ
of
Latter-day Saints,
1894-1899

Privately Published
Salt Lake City, Utah
2013

The *Sources*

Kenney, Scott G. Papers. Special Collections, J. Willard Marriott Library, University of Utah, Salt Lake City, Utah.

Marquardt, H. Michael, Papers. Special Collections, J. Willard Marriott Library, University of Utah, Salt Lake City.

New Mormon Studies CD-Rom: A Comprehensive Resource Library. San Francisco, California: Smith Research Associates, 1998 and 2009.

Quinn, D. Michael. Papers. Beinecke Rare Book and Manuscript Library, Yale University, New Haven, Connecticut.

Selected Collections from the Archives of The Church of Jesus Christ of Latter-day Saints, Volumes 1 and 2. Provo, Utah: Brigham Young University Press, 2002.

Copyright © 2013.
All rights reserved. Published in the United States of America.

First printing limited to 50 copies.
Second printing (revised), electronic.

Contents

1. 1894 1
2. 1895 16
3. 1896 47
4. 1897 180
5. 1898 261
6. 1899 354
Appendix 1. The 1897 Trial of Moses Thatcher Before the Salt Lake Stake High Council 483
Appendix 2. The “Extraordinary” Case of Hunsaker vs. Hunsaker, 1893-1895 506

1894

[January 4, 1894; Minutes]

Bro. [Francis M.] Lyman stated that he met with the First Council of Seventy last week, and it was there told him that some of the feeble Seventies objected to the request made of them to go into the High Priests' quorum, they entertaining the idea that it was no compliment to be relegated (as they termed it) to the High Priests quorum. The sense of the meeting was that such brethren should not be required to become High Priests against their will.

Bro. Lyman stated that it was the practice of the Seventies to drum up young men and ordain them Seventies. Prest. [George Q.] Cannon expressed his objections to young men being ordained Seventies unless they were about to go on missions. And on motion of Prest. Cannon, Prest. [Lorenzo] Snow was delegated to invite the First Seven Presidents of Seventies to meet with the apostles, and to convey to them the idea expressed by President Cannon. Carried.

[January 5, 1894; James E. Talmage, Diary]

Met with Theological Class Committee and Presidency in lecture work. The subject of "The Holy Ghost" formed the topic. Pres[ident]. [George Q.] Cannon in commenting on the ambiguity existing in our printed works concerning the nature or character of the Holy Ghost expressed his opinion that the Holy Ghost was in reality a person, in the image of the other members of the Godhead,—a man in form and figure: and that what we often speak of as the Holy Ghost is in reality but the power or influence of the Spirit. However the Presidency deemed it wise to say as little as possible on this or other disputed subjects.

[January 10, 1894; Franklin D. Richards, Diary]

With C[harles] C [Richards?] Secretary went to City & at once into council with the Presidency, Apostles L[orenzo]. Snow, F[ranklin] D Richards, John H[enry]. Smith, H[eber] J Grant, & Orson Smith, Charles Hardy & another brother who had been preliminarily surveying a Route Westward for Salt Lake & Los Angeles Railroad. Westward & listened to their Report—also to contract between Wood & Jensen of Iron County [Utah] & other First Part for half of a coal mine then discussed feasibility of the main project. After giving our opinions round I moved it be the sense of those present that First Presidency pursue the subject as the way may open and as they shall feel led by the Spirit. Also heard read Gen[eral]. [James S.] Clarkson's review of Republican politics in Utah; statement of Mormon vote in California, Nevada, Wyoming, Idaho, Colorado, Arizona, also of his visit in a 100 homes in Utah & the very excellent convention in Louisville K[entuck]y. with 14 Utah Delegates one apostle.

[January 12, 1894; James E. Talmage, Diary]

A meeting of the Theological Class Committee, and the Presidency, to consider the subject of the sacrament. After the acceptance of a paragraph written by me on the duties of the priesthood in seeing that the Sacrament is not administered to any but Church members, and to none who are unworthy, I asked concerning the custom of administering the sacrament in our Tabernacle, where all classes assemble, where indeed it is known that many outsiders partake and others show by strong demonstration their scorn for the ordinance, where in short no supervision that is effective can be exercised. In answer I found that the First Presidency and the Twelve were united in desiring the administration of the sacrament removed from the Tabernacle to the Ward houses, where the local authorities could properly guard the sacredness of the ordinance. I understand instructions to this effect will soon be issued.

[January 16, 1894; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

At 10 am In Pres[ident]s office with W[ilford] W[oodruff], G[eorge] Q C[annon], J[oseph] F S[mith], 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], A[braham] H C[annon], James Jack, H[iram] B Clawson, N[ephi] W Clayton, C[harles]. Wilken. Clarkson's letter of the 7th inst. read by G[eorge] Q C[annon] read A. Stewart to Clarkson another for Clarkson of the 7th Hobart and Permke[?] Of Bethlehem wish to enter on the R[ail] R[oad] enterprise & furnish steel rails. Tel[egram]. wire & 4 points would Concession[?] 3,000,000 Guarantee, & make certainty certain, enter into contracts Ja[me]s F. Clarkson Alliance with us & men soyen[?] & others acceptable to all Cal[ifornia]. & Nev[ada]. provisional contracts till September & renew under statehood.

Bonds of present round sufficient nearly to cottiterate[?] 100 miles of steel rails anxious go right ahead.

Estimate for 20 mi[les]. $5-100, interest & be generated Net cost of S[alt] L[ake] and L[os] A[ngeles] $1,146,000 Bonds of this road is $300,000.

Voted to build a R[ail] R[oad] this city to Coalville mines voted that Com[missioners?]. Smith & Grant close a contract with D H Parsons for his Ranch in Nevada. Voted that J[ohn] H[enry] Smith meet Brigham Young [Jr.] in Mexico the last of this or first of next month to help adjust land holdings in Mexican colonies ... voted that F[rancis] M Lyman visit and establish a mission in southern California consistant[?]

❖

Pres[ident] [George Q.] Cannon read letters from Hon[orable]. James S. Clarkson upon Statehood and Railway matters. It was decided to put the road through to Coalville for the coal beds first. Everything seemed to be light when that was decided. Then push for the coast.

[January 17, 1894; John M. Whitaker, Diary]

On the 17th day of January, an important meeting was held in the Assembly Room of the Temple by the First Presidency, the Twelve, the First Council of Seventy, at which President Wilford Woodruff made plain the rights of the Priesthood and the matter of ordaining Seventies was plainly settled. He stated that from now on no more Seventies will be made direct from the Elders Quorums, but as the Elders are set apart as missionaries, they will be ordained Seventies and sent forth as Seventies as that is their special calling to preach the gospel to all nations; he said that the brethren do not seem to appreciate the priesthood sufficiently, and greater care should be taken in ordaining men to the priesthood.

[January 27, 1894; George Q. Cannon, Diary]

I found a cipher dispatch from President [Wilford] Woodruff asking my opinion concerning the proposition which had been made to elect Dr. [James E.] Talmage President of the University of Utah and to have the Church University suspend for the present, and the Church academies act as feeders for the University. I telegraphed a reply favoring the plan.

[January 29, 1894; George Q. Cannon, Diary]

Today Pres[ident]. [Wilford] Woodruff gave his decision in the matter of the proposed change in University affairs; it is to the effect that under existing circumstances it will be best to suspend the Church University, and give our influence and aid to the State University. This will enable the Church to devote more energy to the support of the Stake Academies, which are in the nature of High Schools, practically unparalleled by any grade of schools in the Public School System. After giving his decision in and interview with myself, the President directed that Professors [Joseph C.] Kingsbury and Stewart ... be sent for; and to them he have a formal reply. It is expressly understood that the proposition to give up the Church University is based on the presumption that the State University will remain in Salt Lake City.

[February 15, 1894; Franklin D. Richards, Diary]

At 2 PM W[ilford] W[oodruff], G[eorge] Q C[annon], J[oseph] F S[mith], L[orenzo] S[now], F[ranklin] D R[ichards], H[eber] J G[rant], A[braham] H Cannon met in Apostles room at Temple ... Pres[iden]t G[eorge] Q C[annon] reported results of his month's absence. The prospects of help from Clarkson [Isaac] Trumbo & men of Bethlehem that seemed so fair have vanished & another single right[?] strong man offers inducements at New York of a financial character.

[March 7, 1894; Franklin D. Richards, Diary]

At 10 at President's office with 3 first Presidency, L[orenzo]. Snow F[ranklin] D Richards, H[eber] J Grant, A[braham] H Cannon. Two letters from G[eorge] A Purbeck of 5th Avenue N[ew] Y[ork] dated in Jan[uary] or Feb[ruary] offering terms on which means may be obtained to build

R[ail] R[oad] to Coalville by the sale of bonds issue means to build to Los Angeles [California] &c etc. After talk from all It was voted that we sustain the present company ingoing ahead on the proposition as the way shall open ...

[March 16, 1894; James E. Talmage, Diary]

Interview with the First Presidency regarding University affairs. The Legislature having adjourned without making adequate appropriations for the support of the University of Utah, to all appearances, that institution of learning will be very severely crippled for want of funds. The question presents itself—under these conditions is it wise to consummate the proposed union of the Church University with the University of the State? If the latter establishment is doomed to a slow death,—and such seemed to be the aim of the ruling party in the Legislature just adjourned,—it would seem impolitic for the Church authorities to lend their name and influence to a failing institution. Personally, I have never had a desire for the Presidency of the institution; and I am loath to step on deck just in time to marshall all hands as the vessel goes down; still, I have fullest confidence in the opinion and wishes of the authorities of the Church, and, though their final decision has not been given, they seem inclined to take hold, and if possible save the State University, from utter ruin. Did I think that the action of the last legislature represented the voice and wishes of the people, I should despair of the University's life; but I am convinced that the people have its interests at heart. The University of Utah under the name of the University of Deseret was founded by the Latter day Saints in the earliest days of the settlement of Utah,—in the days of the people's direst poverty. I have faith that it will live.

[March 26, 1894; George Q. Cannon, Diary]

We had an interview with Dr. [James E.] Talmage concerning the proposed tender of the Church University building and apparatus to the University of Utah, and it was decided that we would pay the salary of Dr. Talmage, and that I, as President of the Literary & Scientific Association, should tender the building that we had erected, with the apparatus, to the Chancellor of the University of Utah for two years, Dr. Talmage to remain in charge of the building and its contents, so that they would be preserved. An appointment was made for Chancellor Harkness and myself to meet tomorrow at 12 o'clock. In making this arrangement it is tacitly understood by us at the present time that Dr. Talmage is to be elected President of the University of Utah. ... We had a visit from Brother B[enjamin]. Cluff, Jr., and talked over the affairs of the B[righam]. Y[oung]. Academy, Provo [Utah].

[March 29, 1894; George Q. Cannon, Diary]

The First Presidency had an interview with B[enjamin]. Cluff, Jr., in relation to the normal branch of the B[righam]. Y[oung]. Academy, and obtained from him estimates as to the cost. We are very much in favor of doing all in our power to foster normal schools and to make this at Provo [Utah] equal to anything in the land.

[April 4, 1894; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

Bro[ther]. Jno. [John] [W.] Taylor being deeply indebted, having bought 600,000 acres in Alberta, Canada, & having most of still on his hands & thinking of getting in a Colony of Polish German to locate on it may jeopardize the welfare and even the existence of Cardston [Canada]. John

W. Young's similar moves in Mexico were sorely depreciated; & were with Br[other] Taylors seriously reviewed.

❖

Also recommended that when bro[ther] [John W.] Taylor is off from home on his affairs that he should write so his quorum and the Presidency should know where [he] is always. ... Pres[ident] [Lorenzo] Snow spoke some to Bro[ther] Taylor censuring his course. Bro[ther] Taylor made elaborate explanations and promised the church all the profits, a million of dollars after his debts were paid and that in six months. Bro[ther] [Franklin D.] Richards made some remarks and so did I upon John W. Taylors schemes. Bro[ther] Taylor replied to bro[ther] Richards rather curtly.

[April 5, 1894; Minutes; Francis M. Lyman, Diary]

[Regarding Wilford Woodruff's revelation on adoptions and sealings:] Brother [George Q.] Cannon has been baptized for Thomas L. Kane and for several congressmen which was approved. ...

Elder Mar[r]iner W[ood]. Merrill said President [John] Taylor condemned adoptions as done in Nauvoo [Illinois] and directed that no adoptions be permitted except by special permission of the First Presidency and this course he had been governed by [as president of the Logan temple] ...

❖

Pres[ident] Geo[rge] Q. Cannon talked upon the pressing necessity of some movement to give husbands to the daughters of Zion. Pres[ident] [Wilford] Woodruff said in a little while you will have no trouble on that score.

[April 20, 1894; Francis M. Lyman, Diary]

[T]he matter of Pres[ident] Jessee W. Crosby Jrs. condition was taken up by Pres[ident] [Wilford] Woodruff and Jos[eph] F. Smith and me. His wife Francis has written Pres[ident] Woodruff a letter protesting against his marrying again. It was talked over. I then wrote to him that he should visit his wife at Fredonia [Arizona] and make peace with her and get her written consent.

[April 24, 1894; Franklin D. Richards, Diary]

Heard Sister Julia Samson's application to Pres[iden]t W[ilford]. W[oodruff]. to have her mother's marriage to Apostle Orson Pratt canceled & to have her sealed to her former husband also that herself & sisters be sealed to their parents—granted. Pres[iden]t. Woodruff granted her request & gave her a letter authorizing Pres[iden]t. [Lorenzo] Snow to do it.

[May 3, 1894; Franklin D. Richards, Diary]

Voted not to defend in case Josephites vs. Hedrickites trying for title to Temple Lot in Independence [Missouri].

[May 17, 1894; Franklin D. Richards, Diary]

To city & at Presidents office (sent for) was introduced to Mr. Geo[rge] A. Purbeck head financial firm in N[ew] Y[ork] "Purbeck and Company" who is out looking over the Field of operations for other enterprises visited & conversed with him & engineer Bannister till 12 noon when went with them 1st Pres[idency], L[orenzo]. Snow, J[ames]. Jack, A[rthur]. Winter, Nephi Clayton, his brother Isaac, F[rank] J Cannon &c to view the Salt Aire Pavilion & surroundings.

[June 12, 1894; Franklin D. Richards, Diary]

I directed that Team & 2 men be ready to handle the cases & Sacks that contain the mass of matter that was hidden during the Raid on the Church during the 1880s & that went underground suddenly all in one night.

The Lord be praised that we have the prospect of ready access to such information as is necessary for many to go on with their Temple work as well as the History work.

[June 13, 1894; Franklin D. Richards, Diary]

At 1-30 I unlocked the Gate & Door to the lower room of the Old Historian Office & assisted to load the Records which have been underground the last seven years or so into a Team driven by Alfred Nethercott & assisted by Howard K Coray. they two strong men lifted heavy Boxes & many Sacks filled with all sorts of Books & papers three loads of same were taken from here to the lower room in the Annex at Temple this p.m.

[June 14, 1894; Franklin D. Richards, Diary]

By 9-20 went to City & today three more loads of 1 of Big Books from Pres[iden]ts Office 1 of boxes &c from Hist[oria]n office & 20 sacks form Old Tithing Office. ...

A Mr Hickey a Strangite has come to City and wishes to meet the Twelve—having pretensions to possess the translation of the sealed portion of the Plates which Joseph Smith Jr took the B[ook] of Mormon from. We are to meet him next Tuesday at 10-30 a.m; at Hist[oria]n office.

[July 19, 1894; Francis M. Lyman, Diary]

It was unanimously decided that we should all use all our influence to have all our people work to secure statehood ... After meeting Pres[ident] [George Q.] Cannon laid before Pres[ident] Jos[eph] F. Smith, John Henry [Smith] and me the condition of Cannon, Grant & Co[mpany]. Every dollar we invested is swept away and we are left pennyless. Bro[ther] Jos[eph] F. and I put in $25,000 each Pres[ident] Cannon $100,000; bro[ther] [Heber J.] Grant $95,000; John Henry $25,000. It may require even more than our capital to square our obligations. That puts every member of Cannon, Grant & Co[mpany]. flat on their backs financially.

[July 26, 1894; Francis M. Lyman, Diary]

Met with our council at 2 P.M. Present Pres[ident] [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow. Elders [Franklin D.] Richards, [Brigahm] Young [Jr.], [Francis M.] Lyman, [John Henry] Smith, [Heber J.] Grant and [Abraham H.] Cannon. Pres[ident]

Woodruff offered the opening prayer and bro[ther] John Henry Smith was mouth at the circle. We did singing. Then our chief topic was statehood and political party affiliation. It seems very desirable that all bitterness shall be avoided in the struggles for political supremacy. Had a pleasant session. Pres[ident] Woodruff felt our Constitutional convention should as near as possible be non partisan.

[July 31, 1894; Franklin D. Richards, Diary]

A telegram from B[isho]p W[illiam] B Preston at Logan [Utah] states that Moses Thatcher was quite nervous & feverish last night. Has no fever today & is feeling much better.

[August 17, 1894; George Q. Cannon, Diary]

We had an interview with Col[onel]. [Isaac] Trumbo and Bishop [Hiram B.] Clawson. We went over all we had done in relation to the railroad. I told Col[onel]. Trumbo that we had no idea of the manner in which they were using the railroad as a means to get statehood or to create interest in the minds of prominent men in Utah affairs. Gen[eral]. Clarkson made a contract with us in October, 1893, and that contract had not been fulfilled. I had gone east to meet gentlemen with whom Gen[eral]. Clarkson had endeavored to negotiate with for the purpose of rails and other materials, and those visits, as he knew, had failed. The last interview that we had had at Philadelphia [Pennsylvania] with the Bethlehem people was in some respects a disappointment, because when they were interrogated closely it was found that all they were willing to do was to furnish steel if we would pay the money; and I said I felt wonderfully relieved at being free from the danger I thought we were in of being asked to guarantee the bonds that we should sell, and I think Bishop Clawson, who was present, felt also that the Lord had delivered us. Now, I said, I thought that the contract was off that we had made with Gen[eral]. Clarkson, and that the parties he had talked of interesting in this could not be relied upon. He had spoken of getting the Rockfellers, Mr. Hunt of the Northern Pacific, Mr. Jones of Pittsburgh, and the Carnegie people interested, and all these people had failed to come forward in a way that would make our alliance with them satisfactory; in fact, they either wanted the money or else they appeared to want what we could not give, perhaps the entire control of the road. I had therefore looked upon our contract as having ended, and that it was our duty to do our best to carry out this project. Feeling as we did after the interview with the Bethlehem people, I came up to New York and was introduced to G[eorge]. A. Purbeck & Co[mpany]. Mr. Purbeck appeared to me to be the man suited for our purposes, and it really appeared to me to be providential that we met him. His ideas of the way this work should be done seemed so feasible that I felt greatly relieved at the prospect there was of entering into some terms with him. I said that Bishop Clawson and myself had returned from New York (no doubt the Bishop would remember it), feeling very elated over this new connection. Now, I said, I regretted to hear that there were feelings on this subject. We had done no wrong in this matter. I asked Col[onel]. Trumbo if Gen[eral]. Clarkson expected to be our financial agent. He said, no. I asked him if he expected to control this business, or whether we should control it. He said we were expected to control it. Then, said I, why find fault with us? We had employed a financial agent, and we have only done it with the view that we were to have control of it. At the same time I felt that Gen[eral]. Clarkson's and his interest should be respected, and I had repeated on more than one occasion, that if it required all the interest that I had in this enterprise they were welcome to it, if they could not be satisfied in any other way. I did not want them to be wronged or deprived of anything in the least that we could do for them. I wanted them to share with us in this business, and if there is any profit connected with it, for them to have their full share.

Col[onel]. Trumbo stated at some length what they had done, and the pledges they had made, and they had counted on this railroad and on the contract being still maintained, we to have 51 shares as against their 49, and they had enlisted men in this and held out hopes to them concerning what

was to be done; if fact, had entered into agreements with different parties for various interests, and had urged our being so reliable as a reason to induce them to join with us. They had used our character for honesty and probity and fair dealing to effect these combinations. He said that Gen[eral]. Clarkson would be awfully disappointed and feel that he had not been treated well. He asked, after I related to him that we had entered into a contract with Mr. Purbeck as our financial agent, where they were to come in—that is, Gen[eral]. Clarkson and himself. I said, you will come in on precisely the same terms as we do. He then related a great deal that they had discovered concerning Mr. Purbeck and his antecedents, all of which, however, we were familiar with, Mr. Purbeck having told us about his origin and the different occupations he had followed. I told him, however, that I had made inquiries, and I had not heard one word of doubt thrown upon his probity or honor. Of course, he did not profess to be a rich man. It was not with his own means that he effected what he did, but with other people's.

Col[onel]. Trumbo asked if we would renew the contract that had been made; if so, it would be entirely satisfactory to Gen[eral]. Clarkson. I told him we did not know whether we could do this or not.

[August 18, 1894; James E. Talmage, Diary]

Long interview with the Presidency, in which I asked them to consider the wisdom of issuing a letter to the Church announcing the closing of the Church University, and bespeaking the support of the people for the University of Utah. No official announcement of the change has as yet been promulgated; and the promise of the Presidency, when I accepted my present position in the Unviersity was that the moral and material support of the Church should be given. The Brethren readily acquiesced in my suggestion, and before I left the office a letter was prepared and sent to the presss. The document appeared over the names of the full Presidency in the "Deseret News" tonight.

[September 1, 1894; James S. Clarkson, Letter to Hiram B. Clawson]

I write to ask if I may be informed as to the reasons for the steady silence at Salt Lake. It has become necessary, both to my self-respect and to my personal interests, to learn why it is.

In the long letter I sent to President [Wilford] Woodruff, by you, in the type-written statements I sent through Colonel [Isaac] Trumbo to be submitted to [Thomas G.] Webber, I especially and urgently made it plain that it was necessary for me to know if we were to go ahead with the railroad enterprise, if my contract made in October of last year (and suspended until we could get the statehood matter settled) was to be renewed, and if I should go ahead to place the bonds for the rails and fastenings, and if it would be advisable for me to see the capitalists representing the different railroads reaching nearly to Salt Lake to enlist their friendly services. In letters I wrote Col[onel]. Trumbo at Salt Lake and in conversations before he left here, I strongly urged the importance of, first, a clear understanding between all of us, and next energetic and constant work along the whole line in placing our bonds and getting our rails. I insisted that he should not leave Salt Lake until these preliminary matters were understood and an appointment made for us all to meet at Salt Lake at as early a date as possible. Neither while he was at Salt Lake or since have I had a word from Him on these matters—nor any answer from anyone at Salt Lake.

A week ago tonight I sent you a dispatch of nearly or quite 150 words, asking why I had no answer, stating that I could have made a favorable deal if authorized to go ahead, and asking that a cipher book be sent me, as I had none now, having left my copy in San Francisco [California] last summer, at Trumbo's.

No answer came to this, by wire or mail, and on Thursday night last I wired you again, saying no answer had come, urging some reply by wire, and stating that I could now make a deal "on terms more favorable and involving less responsibility and less expense to Webber than at any time

before." No answer has come to that. Nor meantime has any answer or word come from Colonel Trumbo.

I have been in business, dealing with all sorts of people, for over thirty years, and never have I had this sort of experience and treatment before. It is a silence, a non-action, a complete and mysterious severance of communication, I am not able to understand. It is especially strange since in my letter to president Woodruff, and in all others since, I have said I was now ready to devote all my time and energies to the railroad enterprise, and that I felt that just now, as the pulse of life was coming back to the business world, was the time to push this matter and to succeed.

I had gone ahead on the supposition that our alliance and contract were to continue, and that it only needed a meeting for all these matters to be settled, and had made encouraging headway. I had found a syndicate ready to take $5,000,000 of the bonds at par and at 5 per cent interest, on certain conditions which I felt sure your people would accept, and I had laid the plans to get the U[nion]. P[acific]. line from Ogden to Milford [Utah], and the grade beyond, either for our bonds, or by assuming the bonds now on the property, (amounting to between $24,000 & 25,000 a mile), and had indeed made such headway that I felt sure of means—as I do now if we are to go ahead together.

The syndicate represents the Colorado Coal & Iron Co[mpany]. which is anxious to furnish the rails and fastenings, &c. &c., and can raise the money at once, and provide it as fast as needed. The company would furnish us rails at Salt Lake at $30, and perhaps $29. It is anxious to make an alliance for the future and to help in opening up mills in Iron Co[unty]. and elsewhere. It is the syndicate and interest for us all to deal with. For it is strong, in the same country, and desirous of helping your people to build not only the road now proposed, but also to help you in a line to or toward Denver [Colorado], opening up some wonderfully rich regions.

I am holding on to these people as hard as I can, but I do not know how much longer I can hold them. Nor do I know now, in the face of the ominous silence that has prevailed ever since the statehood bill passed, whether I am authorized or expected to do anything in the matter at all.

This embarrassment to me has been heightened also by finding two other parties here trying to place bonds for a road from Salt Lake to Los Angeles [California], and both claiming to be backed, in written contract, by Webber. One of them is what is called here the Tiernan-Hicks-McCornick syndicate, and the other the Blake-Wells syndicate, and Wells is advertised as "The treasurer of the Mormon Church." The latter syndicate was striving hard to get, by purchase with bonds or on a trackage contract, the completed line from Sal Lake to Milford, and the grade below it, and claimed to the U[nioni]. P[acific]. officials that they had written contracts with Webber for all coal and iron interests in Iron county. Blake is unknown here, and stands well, and has made an impression, as being associated with the Treasurer of your church and as representing a syndicate backed by the Church itself.

Of course, I do not know as to the truth or falsity of these statements or claims. But you can imagine that, coming upon these rivals in such activity and confidence, and having no word what ever myself, it has been discouraging to me. For I do not know but that these people do represent Webber, and that I have no right to act in the matter any longer.

I had made no doubt that, by this time, I would be in Salt lake, making the final arrangements for our enterprise. You will remember that I told you, in Washington [D.C.] and here, that now I felt sure I could succeed, and that we had only to devote as much power and effort to it as we did to statehood to win, and that I wanted to go to Salt Lake at the earliest possible time and conclude all matters and get down to work.

Instead of that nearly two months have gone by, and nothing done—and a dead silence come over it all. I cannot, in justice to myself and family, continue longer it his uncertainty. In my determination to help carry this enterprise forward to success, I have refused other opportunities, which, if this is to fail, and I have been dropped out of it, I cannot afford to lose. So I write to you to ask you to let me know what it all means. I have written you because I know you better tan any one else, and because my sons wrote me President [George Q.] Cannon was ill, unable to attend to business, and of course I did not want to bother President Woodruff.

I think I am entitled to know what is the matter, and entitled to be relieved of the suspense and uncertainty in which I have been so long.

I did not understand why the draft for $3000 was sent to me, although I knew it was kindly meant. I had had in 4 months a lot of security debts fall on me to pay, over $38,000 of them in all, and I had exhausted valuable property at a sacrifice to pay them. The Colonel had kindly said he would loan me $5000, as soon as he got to San Francisco, to use while I was making a turn of property into cash.

I did not know what to do with the draft when it came, as I knew it was sent with entire kindness. My impulse was to send it back, and yet I was afraid that might be misunderstood. So I let it go, but I will insist on repaying it. For while I have given time and money in this service, and many times the money represented in the draft, it was all willingly given, and must stand to the end as my free will offering in a cause too sacred to be measured in any sense or form of money. I presume the Colonel was the cause of it. I am sorry beyond expression that he did it.

We can now build this railroad, if we want to do it, and also pour into Utah vast sums of capital to develop its resources and extend its business and commerce. I not only believe but know that I can now raise the money, not only to buy the rails, as I agreed to do, but $2,000,000 more. It has passed beyond doubt. If it is decided not to go ahead with it, and to close down in the sight of success, I ought to be told. If it is to go ahead, and my presence in it is not desired, I ought to know that, and I will retire gracefully, and will even put you in communication with the men with money, and let you do it yourselves, and bid you Godspeed in it. But I do want this silence broken and the suspense ended.

[September 13, 1894; Franklin D. Richards, Diary]

Pres[iden]t W[ilford] W[oodruff] stated the incorporation of The Utah Company with capital of $10,000,000 explanation & other talk is reported in Minutes.

[September 14, 1894; Franklin D. Richards, Diary]

At 11-30 met Apostle Moses Thatcher & deliberated, then we went to Pres[iden]ts. Office. I asked the 3 Pres[iden]ts if they would grant me Moses, J[ohn]. T. Caine, C[harles]. W. Penrose & one of my sons F[ranklin] S R[ichards], or C[harles] C R[ichards] an interview & if so when. Reply call at 2 P.M. & get answer.

At 2 p.m. declined an interview W[ilford]. W[oodruff]. & J[oseph]. F. S[mith]. willing the brethren should make all proper efforts on both sides to carry their parties only not to slander, throw dirt, & be mean each other. About 3 p.m. I met M[oses] T]hatcher]. F[ranklin] S R[ichards]. C[harles] C R[ichards], & C[harles] W. Penrose at F[ranklin] S R[ichards] office & reported.

Pres[iden]t. W[ilford]. W[oodruff]. approved F[ranklin] S R[ichards], C[harles] C R[ichards] in their courses as proper & right. J[oseph] F S[mith] rather the celebration was now partisan.

[September 25, 1894; George Q. Cannon, "Interview with General Clarkson and Colonel Trumbo"; Franklin D. Richards, Diary]

General [James S.] Clarkson came, accompanied by Colonel [Isaac] Trumbo, and looking towards me and addressing me, read the following note which he handed with the contracts to me: —

Hon[orable]. George Q. Cannon and Associates,
Gentlemen:

I herewith give you formal notification that I am ready to fulfill my part of the

contract made with you on 3rd of October, 1893, and I herewith tender the contract with J. C. Osgood, of Denver, Colorado, dated New York, Sept[ember]. 4, 1894, for the purchase of $5,000,000 of the bonds of the railway that, under the contract, we mutually covenanted to build, as complete and final performance of my portion of said contract.

In making this tender I ask for a formal acceptance, or a formal refusal of it, in writing.

(signed) James S. Clarkson,
For himself and associates.

He did not shake hands with me and acted quite stiff and cold, almost repellant in his manner, and refused at first to sit down, but stood and read this note to us. I said to him that it would be very unjust in him to leave this city and to ever his relations with us without hearing our side of the case. I had always supposed that he was a just man, and no man could come to the conclusion that he had and be justified in doing so without hearing the whole case. He spoke particularly concerning my statement that the contract ended at the expiration of the 90 days, and said how could I view it in that light when in February I had conversations with him and had gone with him to see parties with a view of carrying out that agreement. Did I not then show that I considered that contract still in force? I said to him I would like to read to you some things that I have of record concerning this whole affair. To begin with, while in the letter it was stated that the contract did expire at that time, that statement was made because that was the time the contract itself stated it should expire, but that I had not at any time thought that they were not in this business. They were, according to my view, as much connected with us under the new arrangements that we had made as they were under the old; and in viewing my conduct and the results that have followed I wanted him to bear that in mind, that at no time from the day that the fist contract was signed in October last up to within a day or two had I ever thought that there had been any severance of our relations or that we occupied alien relations to each other. He said he was a man of plain words and he considered that I was the cause of all that had arisen between himself and ourselves; that I was familiar with all the transactions; I knew what they had done, and was thoroughly conversant with every point. I told him I was aware of that feeling on his part and on the part of Colonel Trumbo. I knew that I had occupied a peculiar position; that if anything went wrong I was looked upon as the party that did it, by himself and Colonel Trumbo; and if anything should go wrong on our side I should be responsible! It was this knowledge that had caused me to have the anxiety and distress that I had experienced of late; that I was in danger of being made the scapegoat in these transactions. I spoke with a great deal of feeling. Pointing to Presidents [Wilford] Woodruff and [Joseph F.] Smith, I told him that these brethren were my witnesses how carefully I had watched his and Colonel Trumbo's interests; that in numbers of meetings I had stated that we must always keep them in mind; that I had never expected in anything that we did to sever our relations. I had entertained the highest regard for them and for their labor, and thought everything should be done by us to show our gratitude to them. I had never had any other feeling. At no time had I indulged in any thought of what might be called throwing them off, but had constantly hoped that they would be identified with us in this great enterprise that we contemplated. I said the Lord knows this, and these brethren know it, and you do me a great wrong when you say that I have been the cause of these misunderstandings and these feelings that have arisen. I am innocent, and I protest against any such construction being put upon my conduct. I then proceeded to read from my journal concerning the different meetings that we had had and the results, and I showed clearly that I had gone to New York instructed from here in relation to coming to a satisfactory arrangement with G. A. Purbeck & Co[mpany].; that Bishop [Hiram B.] Clawson was present when the correspondence with G. A. Purbeck & Co[mpany]. as read before I left home, and knew of the object of my going to New York; that I had endeavored for nearly eight days to obtain an interview in which to make explanations concerning this arrangement that we were about to make with G. A. Purbeck & Co[mpany]. I read the copies of telegrams which had been sent, showing how annoyed I was at the indifference that was manifested on this subject when I was urging its importance, and that I had refrained from taking any step until I should see them, although I was there occupying an equivocal position, as Purbeck & Co[mpany]. knew I was in the city and

had been for an entire week without calling on them; but in view of the fact that General Clarkson and Colonel Trumbo were in Washington [D.C.] engaged in what I considered a great work, I had borne this patiently. I then read and interview I had with General Clarkson in the presence of my son Frank [J. Cannon] and Bishop Clawson, at which I stated that we were going into a contract with this firm and the fee that was asked for himself and his engineers and the amount for his expenses. I read also the proceedings of the next day, showing that they had been fully informed of our intention to contract with Purbeck. It was necessary that I should prove this, because of the statement by General Clarkson, oft repeated, that he had had no notice that his contract was not still in force, and that he ought to have bee advised. I admitted, when I read this to him, that perhaps we ought to have written to him; but I had thought these conversations were sufficient notice. I went through the whole journal, clearing up a great many points and showing to him that there had not been the least intention to do him any wrong, nor Colonel Trumbo, in all that we had done. We supposed we had a perfect right to do what we had done, and that it was just as much to his interest as to ours, although I was satisfied that the employment of Purbeck was not agreeable to him. I described my reason for taking this step. General Clarkson had exhausted, so far as I knew every source that he had mentioned as likely to furnish funds. There was therefore a complete failure on his part to obtain the means that had been agreed upon, and when this other opening presented itself, it did not seem an infringement of any arrangement that we had made for us to employ this firm as our financial agents. There were three statements which he made in the course of his conversation which were absolutely untrue. One was that in conversation with myself and Bishop Clawson at the Hotel Rennart in Baltimore [Maryland] he and Colonel Trumbo had stated that they were incurring heavy financial obligations for the admission of Utah with the expectation of paying these obligations out of the profits that should arise under this contract that they had made. I denied positively and emphatically that I had ever heard from either of them one word to the effect that they were spending money directly for the admission of Utah. I referred to the conversation which was had at the Hoffman House with Colonel Trumbo when he came up from Washington to see me respecting certain propositions that he had. They were to this effect: that a large fund was being raised by different parties on account of the tariff, the object being to prevent injurious legislation to certain interests. This sum was represented by Colonel Trumbo to me as being very large, and it was proposed that Utah should be included in the arrangement. They were willing to have this done if they could have the assurance that two Republican Senators would come from Utah, and Colonel Trumbo had been sent to ask me if any pledge could be obtained to that effect. I had said I could not give a pledge of that kind, and I did not know any one else that could. I would do anything in my power to have Utah admitted as a State and to have it Republican, but could make no pledge of that kind. This seemed, I said, to satisfy Colonel Trumbo at the time; but I said I want it distinctly understood now that I never knew until after the State was admitted, when I was told by Bishop Clawson, that money had ever been used to admit Utah—that is, solely for the admission of Utah. I did understand that it was to be included in the arrangement mentioned, and the pay was to be the securing of two Republican Senators. Now, I said, I have repeated this conversation three times in the presence of Colonel Trumbo, and he knows whether it is true or not. Colonel Trumbo said my statement of that conversation was correct. I said, therefore, I was entirely ignorant of promises made as conditions on which money was raised for the admission of Utah and by which you gentlemen are placed under obligations. Had I known it, I should have taken a different course; for I told Bishop Clawson, after I had learned that money had been used, that it spoiled the pleasure of the admission to know that such had been the case. The next statement I characterize as untrue was to the effect that while I was at the Plaza Hotel, and after I had informed him concerning our proposed arrangement with Purbeck & Co[mpany]., that they had waited a number of hours to see me, and that Bishop Clawson had gone up and down and excused me on account of my being sick. I said no such thing occurred. My journal showed where I was each day. Although my health was not good, I was out every day.

The third statement which I say is false was the statement to the effect that Mrs. Clarkson had reminded General Clarkson of something that had taken place during our conversation about

Purbeck—that I had asked him to release us so that I could make this contract with Purbeck & Co[mpany]. I said I did not wish to throw discredit upon anything that Mrs. Clarkson or he would say; but I assured him most solemnly that I never made such a proposition, for the reason that I could not do it, as I believed we were still connected.

After all my explanation, he repeated that he looked upon me as the cause of all this.

❖

A strange lot of questions appear in the herald of today about the Republicans bargaining the Territory one in the interest of sugar Trust dealers &c etc with a view to making Gen[eral]. [James S.] Clarkson & Isaac Trumbo the State Senators of Utah.

[September 26, 1894; James S. Clarkson, Letter to George Q. Cannon and Associates]

Before leaving the city today I feel that I should express to you a sense of my hearty satisfaction with the interview that I had with you yesterday. It cleared up many of the misunderstandings, showed that all the differences that had come between us had been caused by misunderstandings, and also I think that these misunderstandings were honest on the part of all of us. If we had had this frank and free conference early in the winter, as I felt then and know now, there would have been no ripple of disagreement. Or if we had had equally frank and full exchange of views immediately after the passage of the Statehood Bill, or even on the day we first met here, I am sure there would have been nothing like the separation or personal feeling that seemed so imminent for several days, and which caused me really to believe for awhile that some unfriendly influence had alienated me from your confidence and friendship. As I stated this opinion or fear so plainly I would not leave the city without expressing with equal frankness and plainness that I feel that yesterday's interview cleared up all these matters, and left us where there is no reason of substance to separate us in mutual friendship and interest. I believe now that in some way, with faith in each other, and a common zeal and industry to carry out our plans, we shall succeed.

I am compelled to leave the city to attend important engagements at Denver [Colorado], Des Moines [Iowa], and Chicago [Illinois], and also to attend in New York on the fourth of October, an important meeting of the Republican National Committee called at my request, and in which our interests are somewhat involved. But for this I should remain and cooperate constantly with all of you in reaching a result desired by us all. I am perfectly content to leave my interests in charge of Colonel [Isaac] Trumbo, who has been equal with me in this matter from the first, and whose good faith and friendship you have, of course, every reason to trust, and with Bishop [Hiram B.] Clawson, who in a life of good works has never rendered truer service to friendship than he has constantly in this whole matter, from the first, and especially in the last few weeks, when he has been the means of keeping peace and preserving friendship between all of us. I would trust him with any matter of mine under any circumstances. He knows nearly as fully as Colonel Trumbo or myself all the details we have passed through, the contracts we have made, and the obligations we have incurred, and he can, and I presume will give you, any information you may need or desire on any of these subjects. I believe that help can now be secured from California to aid in making our enterprise certain and immediate in its success. They have some plans they wish to submit to you, which I think are good, and which I believe President [George Q.] Cannon, in connection with them, can carry out.

In closing I wish to say, by way of the utmost frankness, that since my interview yesterday I can now clearly understand, in the light of President Cannon's statements, how all our misunderstandings arose honestly, and to this I will add the frank expression of my faith that President Cannon has been and is ready to do all in his power to make us successful.

[September 27, 1894; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

Talked about the more Amnesty of Today from Pres[iden]t. [Grover] Cleveland through Secretary Gresham, &c.

❖

I had much talk with Pres[iden]ts [George Q.] Cannon and [Joseph F.] Smith upon the advisability of Apostles, Presidents of Stakes, B[isho]ps and their counselors taking part in political questions. They thought it all right in relation to Constitutional convention matters, but ordinary politics they will do better to keep out of ...

Pres[ident] [Wilford] Woodruff was home sick. A proclamation of Amnesty was sent in to us from Pres[ident] Grover Cleveland. It relieves all of disabilities who have kept the law in accordance with the proclamation of Benjamin Harrison. It will do some good but is not all that we wish. We did not conclude we could vote under it as we have kept the law of God instead of the law of the land and will not desert our families.

At 4 P.M. met with Cannon Grant & Co[mpany]. Our financial condition is very critical. We will meet again next Monday at 4 P.M. to further consider our business. Today I told Pres[ident] Cannon and Smith, J[ohn]. H[enry]. Smith and H[eber]. J. Grant I felt inclined to turn out my assets to my creditors and get out of my embarrassments. They thought it should be put off as long as possible.

[September 28, 1894; Franklin D. Richards, Diary]

With Franklin [S. Richards] my son went to Pres[iden]ts office he is still ill at home.

F[ranklin]. S. R[ichards]. explained to G[eorge] Q Cannon & J[oseph]. F. Smith the New Amnesty that arrived yesterday from Pres[iden]t. [Grover] Cleveland Tho[ugh]t with the new oath by Commission of yesterday that most can & ought to accept the same & Register as it clears up all to date & only requires promise to obey the Law & not advise others to disobey it or—

[October 4, 1894; Francis M. Lyman, Diary]

... bro[ther] Moses [Thatcher] was late coming because he felt poorly. Politics and enterprise entered into by the Presidency. Our financial condition individually and as a Church. One half of the Twelve are embarrassed and the others are, free financially. We all love each other. All prophesy good is ahead for Israel.

[October 18, 1894; Francis M. Lyman, Diary]

I talked with Pres[ident] [Lorenzo] Snow upon the Word of Wisdom. He does not seem to look upon it so seriously as some of us do.

[October 23, 1894; Franklin D. Richards, Diary]

I learn that beside Count Galitzin, Rev[erend]. F. Laslaw, & Gen[eral]. [James S.] Clarkson have been permitted to pass through the temple.

[October 25, 1894; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

Talk turned on politics personalities were deprecated & some disclosures were made about 2 senators for the new State. That Democrats did not procure the Enabling Act &c but Repub[lican]s did it &c &c etc.

❖

Met with our council at 2 P.M. Prayer by Pres[ident] Jos[eph] F. Smith. Pres[ident] [George Q.] Cannon was mouth at the alter. Pres[ident] [Wilford] Woodruff presided. Also present, Pres[ident] [Lorenzo] Snow, Elders [Franklin D.] Richards, [Brigham] Young [Jr.], [Francis M.] Lyman, [George] Teasdale, [Heber J.] Grant and A[braham]. H. Cannon. Political matters were talked over to some remarks of Bro[ther]s Jos[eph] F's. Brigham took exception. It developed that the Presidency desire that Utah shall enter the Union as a Republican state. There seemed among the brethren a strong democratic tendency or of indifference. Bro[ther] Brigham's idea was that nothing should be said upon politics in the Temple. Heber wanted to go into the field for [Joseph L.] Rawlins against Cannon.

[November 13, 1894; Francis M. Lyman, Diary]

I was in Pres[ident] [Wilford] Woodruff's office and ushered in to it General J[ames]. S. Clarkson of Iowa and his 22 Year old son Harold and Colonel Isaac Trumbo. Pres[ident] Woodruff and [George Q.] Cannon entertained them in conversation upon the political revolution in favor of Republicanism. Later Pres[ident] Cannon related his early experiences in 49 on a gold digging mission, also in opening up the mission to the Sandwich Islands.

[December 13, 1894; Francis M. Lyman, Diary]

Met in council in Twelves room in the Temple. Bro[ther] [Moses] Thatcher offered opening prayers. Pres[ident] [Lorenzo] Snow was mouth at the alter. Sugar bonds were talked over and it was concluded that it would be better to sell them at 90 cents on the dollar and for the church to take $75,000 more of stock in the factory.

[December 20, 1894; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

Pres[ident] G[eorge] Q C[annon] stated the lavishing manner in which honors were bestowed upon him during his absence ...

❖

Sugar Factory bonds were discussed and concluded the church should take them $400,000 at $325,000.

1895

[January 3, 1895; Francis M. Lyman, Diary]

He [i.e., Wilford Woodruff] also told us he wished us at our regular meeting of our Quorum next Tuesday to give attention to a trouble existing between bro[ther] Moses Thatcher and bro[ther] Marriner W[ood]. Merrill, and gave us the correspondence in the case. Pres[ident] Cannon offered prayer. Pres[ident] Woodruff told us he never had misgivings about any can brought into the quorum of Apostles but one. That was bro[ther] [Albert] Carrington. At close of our meeting the Thatcher-Merrill correspondence was read in hearing of Pres[ident] [Lorenzo] Snow, [Brigham] Young [Jr.], [Francis M.] Lyman, [Heber J.] Grant and A[braham]. H. Cannon.

[January 8, 1895; Francis M. Lyman, Diary]

Met with our quorum at 2 P.M. to hear troubles between Bro[ther]s [Marriner Wood] Merrill and [Moses] Thatcher of our quorum. Bro[ther] Moses was too poorly to come from Logan [Utah].

[January 10, 1895; Francis M. Lyman, Diary]

Pres[ident] [Lorenzo] Snow made a few remarks upon the case of Bro[ther]s [Marriner Wood] Merrill and [Moses] Thatcher. The later was late coming in ... At 1:15 commenced the case by bro[ther] A[braham]. H. Cannon reading the papers in the case. Bro[ther] Moses was reported in the Paris Idaho Post as saying that "Over in Cash Valley a prominent man an Apostle, got on the stand and said the Presidency of the Church wanted the people to vote a certain way. He was tried for it and had to confess his wrong. The eyes of all Israel were on that case". Bro[ther] Merrill felt it was a thrust at him. Bro[ther] Moses denied saying it. We then concluded he should write and publish a denial of it. All agreed to it but bro[ther]s Moses, [John W.] Taylor and [Abraham H.]

Cannon. The Latter two took strong ground against it and claimed the Presidency were prejudiced against bro[ther] Moses and were pursuant him. This gave bro[ther] Moses much encouragement. He stood up and lectured us, and told how Pres[ident] [Brigham] Young was jealous of Orson Pratt. Said the Lord knew it would not answer for him to have a strong body. All the brethren spoke upon the subject. Bro[ther] Moses made counter charges against bro[ther] Merrill for the way he brought the case and manifested much bitterness. Bro[ther] Moses concluded to write what was desired. He adjourned till 11 A.M. next Thursday.

[January 14, 1895; Francis M. Lyman, Diary]

[Regarding the statements attributed to Moses Thatcher in Paris, Idaho:] It does not seem possible that he could have uttered such a tissue of falsehood. We won't believe it.

[January 15, 1895; Francis M. Lyman, Diary]

In the evening I called upon my brother Walter briefly. Also at Sister Edna L. Smiths. She asked me an explanation about Pres[ident] Jesse W. Crosby Jr. case of marry a legal wife after death of his first wife and did not make his plural wife legal. I fully satisfied her upon the points.

[January 17, 1895; Francis M. Lyman, Diary]

Bro[ther] Moses [Thatcher] then read a paper he had prepared contradicting the Post of Paris Idaho. It was perfectly satisfactory to us and on my motion we so unanimously decided.

[January 19, 1895; Francis M. Lyman, Diary]

Showed to Bro[ther]s Jos[eph] F. Smith and John Henry Smith an editorial in the Millard County [Utah] Blade taking bro[ther] John Henry [Smith] to task for calling Herald man a liar through the Tribune.

[February 3, 1895; Francis M. Lyman, Diary]

[In Castle Dale, Utah:] Pres[ident] Larson's first wife just died. He gave me account of his wives sudden death. I answered his questions about his family affairs. Counseled him to take home his next wife Annie and not to marry her by the law to give her advantage over his other two wives. If he were pressed by the law till he was arrested then could relieve himself by marrying at any moment. He accepted my advice in proper spirit.

[February 19, 1895; George Q. Cannon, Diary]

We had an interview with President A[braham]. O. Smoot this morning concerning the condition of affairs connected with the Brigham Young Academy of Provo [Utah], and Brother Heber J. Grant was selected to have the affairs of that institution examined to know of its indebtedness and its assets.

[March 6, 1895; Francis M. Lyman, Diary]

By last evenings news we learn that after some discussion in which Varian and Roberts showed clearly they were anxious to make permanent organization before the delegates from Third Precinct of Salt Lake City could be seated lest John Henry Smith should be elected permanent chairman. The motion to seat the delegates from 3rd precinct was finally carried by 61 to 37. ... This settles the long fought case and leaves the majority of the Utah Commission under the odium of having failed to do a plain duty in favor of the right ... Today bro[ther] John Henry Smith was by acclamation chosen President of the Constitutional convention. ... I pray the lord to assist bro[ther] John Henry and make him equal to the great work thus required of him.

[March 7, 1895; George Q. Cannon, Diary]

This morning we spent nearly an hour with Brothers Heber J. Grant and John N. Pike going through the accounts of the Brigham Young Academy of Provo [Utah]. Brother Pike had been down to examine the books. We found a heavy indebtedness existing.

[March 11, 1895; George Q. Cannon, Diary]

A very long communication was received to-day by Bishop [Hiram B.] Clawson from General J[ames]. S. Clarkson, in which he described the offer that he had had of an interest in the Inter-Ocean of Chicago [Illinois], and he wrote also appealing to the First Presidency through Bishop Clawson to assist him to the extent of one hundred thousand dollars in purchasing stock, by means of which he could control that paper. He described the great advantages it would be to us and to all his friends in the west if he could secure this property in the way that he suggested and become the editor of this great paper. He dwelt on it at great length, and said that the alliance which had been formed between himself and us ought not to be broken; it was for all our interests that it should continue, and he thought this would be a good way to aid him and he would accept it in compensation towards what he had done for us. President [Wilford] Woodruff and President [Joseph F.] Smith expressed themselves that if we had the money they would not be averse to assisting him.

[March 12, 1895; George Q. Cannon, Diary]

During the night I reflected very much on the situation of affairs especially in connection with this request of General [James S.] Clarkson. I feel that General Clarkson did not treat me in a proper manner in blaming me for his plans not being acceded to by the First Presidency; still I cannot forget what this man has done for us as a people, and because he may misunderstand me and blame me when I am innocent I do not feel that this relieves me from the sense of obligation to him on behalf of the people. I had remarked to him and to Colonel [Isaac] Trumbo and Bishop [Hiram B.] Clawson that if it required all the interest that I had in the various enterprises in which we are engaged to satisfy them, I would willingly give it. It struck me this morning in reflecting on this subject that I would offer my house and lot containing an acre and quarter of land (330 feet on South Temple St[reet]., and 10 rods on First West St[reet].) to be given to him or sold for its value towards this $100,000. So this morning, after I reached the office and this matter came up for consideration, I made this proffer to the First Presidency in the presence of Bishop Clawson, and said that Mr. Clarkson was as welcome to it as he would be to a glass of water if he were thirsty. It would give me great pleasure to contribute my share towards relieving us from obligations we were under to him. We had a lengthy conversation with Bishop Clawson upon this subject, and I left Presidents Woodruff and Smith to give him their instructions as to what he should say to General Cla[rk]son. We are unable to give that amount of money, but it struck me that if a note were given secured by

this property of mine and we could borrow money for a long time at a low ate of interest, the property itself would increase in value sufficiently to pay the note. It was valued at $125,000 during the boom.

[March 15, 1895; George Q. Cannon, Diary]

[In Chicago, Illinois:] At 12:30 noon had an interview with General J[ames]. S. Clarkson. Bishop [Hiram B.] Clawson had already seen him and told him what we proposed to do for him and my proffer of my house and lot for him, at which the Bishop said he was deeply moved and tears coursed down his cheeks. Our conversation on the subject was rather brief; but I explained to him how we felt and what we were willing to do. During the day he told me that he had described to Mr. Leiter, one of the parties through whom he was to get the money, what he had been offered for it, and he informed me that Mr. Leiter said our names for $100,000 and the lot as security would be sufficient for the money.

[March 21, 1895; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

Among other businesses it was noted to accept of Majority Report to employ F[ranklin]. S. Richards attorney for current year & pay him $3000. in Church pay, dismissing LeGrande Young–Minority report by B[isho]p [William] Preston to retain both at $1,000.–each. [Francis M.] Lyman & A[braham]. H. Cannon on Majority report.

❖

The questions whether we should favor Woman Suffrage and prohibition came up. I concluded the former should be favored, the latter not so vigorously as there was danger it would get in the way of statehood.

[March 26, 1895; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

Pres[iden]t. [Wilford] Woodruff read Telegram from Geo[rge]. Q. Cannon Pleasant interview with President G[rover]. Cleveland & Attorney Gen[era]l. & others of the Cabinet. No instructions given from there to prosecute here.

❖

I asked Pres[ident] White to get bro[ther] Frank Dalton [?] to come and see us that we could talk over our misunderstanding about a message I sent him last September under an agreement we made a few days previous that if I learned it was all right for him to accept nomination to office I would telegraph him thus, “you had better not invest at present” which would mean “alright go ahead.” He understood it to mean that he should not go ahead. Since then he has felt very badly over it. I told him it was all wrong for him to feel ugly over it if I had meant just what he understood me to say. He became convinced of his mistake and said he would correct the wrong impression as far as possible.

[March 28, 1895; Franklin D. Richards, Diary]

Allusion made to Mrs [Isaac] Trumbo’s presence in Temple 1st March [18]95, also that

Prince Galitzen from Russia was permitted to go through the building with J[ohn]. R. Winder & A[braham]. H. Cannon previously.

[April 1, 1895; Brigham Young Jr., Diary]

Spent evening visiting had a talk with Bro[ther]. B H. Roberts in front of Constitution Buildings. I said "The Gover[nmen]t. of US. has forced me, with many other polygamists to put away our wives; we have given them their property, they now stand at the head of their families; pay their taxes, and are, to all intents and purposes, pillars of the body politic, Bro[ther]. Roberts what argument can I bring which will satisfy these much enduring women, that we are right in withholding the franchise from them? I cannot do it for their votes would be in the interest of morality and good order, and would therby thwart a class who enjoyed, but ought never to have had the franchise."

Knowing Bro[ther] Roberts had appointed to make his closing speech on or against woman suffrage I had expressed a wish to see him today & give him my ideas on the question.

[April 2, 1895; Francis M. Lyman, Diary]

At 9 A.M. with bro[ther] Daniel Thompson entered the Constitution Hall and took a seat on the platform to wait for 10 o'clock to come. Pres[ident] John Henry Smith called to order on time and every inch of [the] room was crowed with curious listeners awaiting bro[ther] [B. H.] Roberts' eloquence. I opened the convention with prayer. Speeches by [Orson F.] Whitney Raleigh and Roberts occupied most of the time till 11 P.M. Roberts occupied 2 hours. His talk was not logical nor argument. He was not up to his usual standard of eloquence and ease. The vote was almost unanimous in favor of woman suffrage.

[April 3, 1895; Minutes]

I [i.e., Lorenzo Snow] I regret the course Brother [B. H.] Roberts has taken in the convention in speaking on woman's suffrage but perhaps he can satisfactorily explain his position and conduct. *[Note: The next day, during a meeting of the Twelve and First Presidency, the following also criticized Roberts's stand against including suffrage in Utah's constitution: Wilford Woodruff, George Q. Cannon, Joseph F. Smith, John Henry Smith, Heber J. Grant, and John W. Taylor.]*

[April 4, 1895; Franklin D. Richards, Diary; Brigham Young Jr., Diary; Francis M. Lyman, Diary]

Pres[iden]t G[eorge] Q Cannon arrived from East N[ew] Y[ork] & Washington DC early this am ... about 1 pm Pres[iden]ts [Wilford] Woodruff, G[eorge] Q Cannon & J[oseph] F Smith arrived and spent 2 hours or so considering the question of getting suffrage into the Constitution or not then 3 presidents left ...

In convention suffrage for Women passed its 3rd reading & remains in the Constitution by vote of 75 to 14 after a strenuous effort.

❖

Twelve met at 10 a m in Temple. Excellent spirit we are united in about everything. Presidency came in at 11.40. Bro[ther] G[eorge]. Q. C[annon]. came just arrived from East. his talk was conservative and very good, but soon we were much divided on Womans Rights. Bro[ther]

C[annon]. wanted it drawn out of the Convention and the Pres[ident]. was to do it. My feelings were against interfering perhaps I was too pronounced on the subject. Pres[iden]t. [Joseph F.] S[mith]. was decidedly too strong. Had sacrament, good pure wine & bread.

❖

Bro[ther] John W. Taylor spoke upon the right of the Presidency to direct in all things religious, political and temporal. He prophesied relief for the Presidency and people financially. Said bro[ther] [Moses] Thatcher was in danger of dieing if he does not accept the course of the Presidency. Defended Pres[ident] [George Q.] Cannon. Said bro[ther] [Marriner Wood] Merrill will get thin and live long. Bro[ther] Heber J. Grant expressed anxiety for bro[ther] Moses and bro[ther] [B. H.] Roberts in their course. 11:20 bro[ther] John Henry [Smith] came in and spoke upon woman suffrage. 11:30 Pres[ident] Jos[eph] F. Smith spoke strongly in favor of woman suffrage. Bro[ther] John Henry again spoke of the dangers in the way. Pres[ident] Cannon joined us in the idea of putting woman suffrage in the constitution but was not entirely clear that it was safe to do so. Desultory talk by numbers of the brethern but no decision was reached.

[April 7, 1895; Franklin D. Richards, Diary]

After meeting met First Presidency & F[ranklin] S R[ichards] on suffrage question situation. Let to go on as it may[;] no direction given.

[April 10, 1895; Franklin D. Richards, Diary]

Pres[iden]t W[ilford] W[oodruff] says that he signed with Dr. Iliff & 3 others ministers the petition for Prohibition Article to be submitted to the people.

[April 11, 1895; Franklin D. Richards, Diary; Brigham Young Jr., Diary; Francis M. Lyman, Diary]

Considered condition of the Mesa Canal Company & their action with Mr Chandleer giving away their rights also a proposition to "Utah Company to take an option on a R[ail]. Road & Waterditch & reservoir $100,000["] respectfully declined ... It is reported that old time Liberals will try to get not only Suffrage but Prohibition into the constitution & then defeat the whole thing.

❖

Met Pres[ident]. & T[welve]. in Temple. Declined to accept Mr Wells Hendershott's offer for his R[ail]. R[oad]. Canal & Water power at Salt Lake River & Flagstaff Arizona. ...

Pres[iden]t [Wilford] W[oodruff]. & [George Q.] C[annon]. & [Joseph F.] S[mith]. were with many others gathered for social purposes at Bro[ther]. Jno. [John] Mcdonalds. Pres[iden]t. W[oodruff]. seems very feeble, but enjoyed the gathering Pres[iden]t Woodruff was requested to ask a blessing but proposed Pres[iden]t Cannon. He did so & prayed that Pres[iden]t Woodruff might suffer no permanent inconvenience in consequence of going so long with out food occasioned by waiting for those guests who came so late--so long after the appointed time for dinner. Many smiled and I fear some few audibly. It was a proper thing to do.

❖

We rejected Hendershot's offer after some discussion.

[April 18, 1895; Brigham Young Jr., Diary]

Meeting 11 a.m. Presidency present; dressed. Bro[ther]. [George] Teasdale P[rayed]. Pres[iden]t. [George Q.] Cannon M[outh at the altar]. I was much affected during his prayer, my heart melted within me. Visit his Farm in company with Pres[iden]t. Cannon, had supper & a pleasant ride home; delightful weather, Bro[ther]. George & I had a pleasant chat on doctrine of marriage etc. His views are peculiar, but I know the responsibility of this whole question rests upon him, and how can he meet the demands? Rulers in this nation will have a heavy bill to settle when they reach the spirit world.

[April 22, 1895; Brigham Young Jr., Diary]

Alas one of our number [i.e., Moses Thatcher] seems to persist in walking alone and tho' weak in body professes to be strong in the Lord. I fear much for his life & standing in his Quorum. If he were more humble God would spare his life I believe.

[April 24, 1895; Brigham Young Jr., Diary]

Loafed around the office for want of something better to do. Have read Bro[ther] M[oses]. Thatcher's speech on the Convention and disapp[r]ove of it, he is out of order–abusive, he is not united with his quorum. Learn that certain are employing spotters to catch leading men on Unlawful Cohab[itation]. The cloven foot is coming out again. the Repub[lican]. organ is firing big guns at Church authorities. The "Lib[eral"] Party begins to wriggle & spit venom.

[April 25, 1895; Brigham Young Jr., Diary; Francis M. Lyman, Diary]

Council met at Temple as usual. Pres[iden]t [Wilford] Woodruff said Bro[ther]. B. H. Roberts had done the saints more harm in his speaches in the Convention than all the liberal element in the city. Bro[ther] M[oses] Thatcher was repremanded for his want of seeking Council of his brethren, his expl[a]nation was good reasoning.

❖

Considered a communication from George C. Williams of Mexico telling his trials and how he is tried more than he can stand by Isacc C. Haight being held in fellowship in the church. He demands that his name be taken off the books as a member of the church. I feel sorrowful over his condition. We talked over Constitutional Convention work with bro[ther] Moses [Thatcher]. Pres[ident] Geo[rge] Q. Cannon prayed.

[April 26, 1895; Brigham Young Jr., Diary]

Met with Pres[idents]. [Wilford] W[oodruff]. & [Joseph F.] S[mith]. F[ranklin]. D. R[ichards]. B[righam]. Y[oung]. [Jr.], M[oses]. Thatcher, Jno [John] H[enry]. S[mith]. Geo[rge] T[easdale]. & A[braham]. H. C[annon]. in Pres[iden]t office. Question: Shall we let Com[mittee]. app[ointed]. by the Gov[ernor] W[est]. Vis Pat Lannan Judge Powers & Col[onel] I[saac]. Troumbo

have the Large Tabernacle to hold conven[tion] to Morn. Pres[ident] U.S. one year from next June. I saw a disposition to grant request & made a motion to that effect, J[ohn]. H[enry]. S[mith]. & M[oses]. T[hatcher]. second. All agreed. Pres[iden]t. Smith raised his hand slowly.

Pat. Lannan & Judge Powers. were announced admitted and said few words. Pres[ident]. W[oodruff] granted their request. They said, order would be observed and the law could not take consequence of any wrong in letting house of worship for such purpose. I have no faith that the Conven[tion]. will sit here but we need to distract these fellows from grasping the throats of honest men.

[April 30, 1895; George Q. Cannon, Diary]

Brother Reed Smoot came to see the First Presidency today concerning the obligations which his father had taken upon himself in connection with the Brigham Young Academy at Provo [Utah]. President [Wilford] Woodruff feels very badly because of the weight of obligations which rest upon him as the Trustee-in-Trust, and he is very averse in his feelings to incurring any additional burdens, and he so expressed himself concerning these Provo debts. There is no way, however, for the First Presidency to escape assuming some responsibility about these obligations of Brother Smoot's, and his estate cannot be settled while they hang over it. It is very clear to my mind that his heirs and his executors should be relieved from the obligations which his endorsements have incurred, and I so expressed myself with some degree of plainness. President Woodruff finally took the same view.

[May 2, 1895; Francis M. Lyman, Diary]

Today Pres[ident] Geo[rge] Q. Cannon very humbly apologized to bro[ther] George Goddard in bro[ther] [George] Reynolds office for the joke he perpetrated upon him last evening in the 14th ward Assembly hall.

[May 7, 1895; Francis M. Lyman, Diary]

[George Q. Cannon, Letter to Lyman:] I think Brother [S. S.] Jones a man that can be made very useful, as he doubtless has been in the past. He has an interesting family and if we can do anything to save him I would like to contribute. You understand his case, I think pretty thoroughly--certainly better than I do, and if you can in any manner guide him or help him to be restored to the fellowship of the Saints and the communion of the Holy Spirit, I shall be greatly pleased. I write thus lest I should forget this matter as I have done thus far; for I promised bro[ther] Jones to speak to you a day or two ago about it. Your Brother George Q. Cannon

Next Wednesday or tomorrow evening in Provo [Utah] Bro[ther] Jones' case will be considered before the High Council with Bro[ther] Brigham [Young Jr.] and me present.

[May 8, 1895; George Q. Cannon, Diary; Francis M. Lyman, Diary]

The First Presidency met with the Board of the Young University this morning. There were present beside the members of the Board, the trustees of the Latter-day Saints College and one or two of the Stake Board of Education. We had a lengthy discussion of the situation of the University and the College. The suggestion had been made that there should be a blending of the two institutions, and that the name of the latter-day Saint College should be dropped and the Brigham Young Institute be adopted. It was finally decided for the Church to pay the interest on the obligations that the College is now under, which will amount to about $2,500 a year, and $2,500 which has already

accumulated, making $5,000 for this year, and the Church to have the title of what is now known as the Ellerbeck lot and the Social Hall. This was considered the best solution of the difficulty. Seven members to constitute the Board for the Brigham Young Institute are to be selected from the present trustees of the Young University and the latter-day Saints College.

❖

[In Provo, Utah:] At 7:30 P.M. Bro[ther] Brigham Young and I met with the High Council at the Provo tithing office when bro[ther] S. S. Jones application for baptism was heard and considered. He did not seem to come with a broken heart and a contrite spirit as he should do. Bro[ther] Brigham plainly spoke of his [lack] of humility which we all endorsed. All talked on the case ... The case was continued till next regular meeting of the council when it will be taken up again and if there then appears the proper humility he may be allowed to be baptized.

[May 29, 1895; Franklin D. Richards, Diary]

At President W[ilford]. W[oodruff].'s office visited him about the Revelation which he sent to Pres[iden]t. John Taylor Jan[uary]. 26, 1880, also, copy of a Reply to H[eber]. J. Grant dated March 28, 1887 about the Presidency of Apostles & of the Church.

[June 8, 1895; Brigham Young Jr., Diary]

Pres[iden]t [Wilford] W[oodruff]. seems to feel quite unwell lately. He complains loss of sleep. Financial affairs of the church no better; will our enemies succeed in pushing us to the wall true they are there themselves. The Gov[ernmen]t. is not altogether stable.

[June 13, 1895; Francis M. Lyman, Diary]

Bro[ther] [Heber J.] Grant announced that the church note to Claflin & Co[mpany]. for $250,000 would be due in September and could not be renewed. $50,000 in October, $100,000 in November and $100,000 in December was all the leniency that could be had.

[June 24, 1895; Franklin D. Richards, Diary]

The 2 & 3 Nos [numbers] of Men & Women appeared today. The Editor criticises B. H. Roberts, for his course in Con[stitutional]. Convention & for declining to debate with Miss Annie Shaw. I never argue with Women.

[July 1, 1895; Francis M. Lyman, Diary]

I arrived in City ... Found Pres[ident]s [Wilford] Woodruff, [George Q.] Cannon and [Joseph F.] Smith had been gone a week to Alaska. They have gone chiefly on account of Pres[ident] Woodruff's difficulty in breathing and loss of sleep. When he arrived at Sea level his sleep returned and his breathing was alright.

[July 3, 1895; Brigham Young Jr., Diary]

Bro[ther]. [George F.] Gibbs read me a letter he had written to Bro[ther] John D.T. McAllister on political matters that is concerning mistatements made at their late Con[vention]. By Pres[iden]t. Jos[eph] F. S[mith]. & F[rancis]. M. L[yman]. & self on women suffrage. I go but little on exparte evidence in these matters.

[July 8, 1895; Francis M. Lyman, Diary]

Had a good visit with bro[ther] John Henry Smith. We talked over politics and finances. I expressed by disgust for Crane or anyone else who is looking [for] office for themselves. I suggested to him P[hilo]. T. Farnsworth for Governor. Today my Son-in-law McBride told me many were proposing me for Governor. I told him there were no terms on which I could accept the nomination. Hence I wanted no agitation about me.

[July 9, 1895; Brigham Young Jr., Diary]

When at the Z[ion's]. S[avings]. Bank Sister Wells approached me, she being one of the very active ladies among the womens rights & democrats, and quietly whispered in my ear, we are talking of putting you in nomination for Governor of the new state. It is the second time this has been said to me the first were Repub[lican]. I know not what my brethren think but my mind is clear, I would not submit my name to either party to be made President of the United States. So much good & so much bad figure together in politics now a days that the dose seems too drastic for an honest man to swallow unbiased by the prevailing spirit in politics. Good honest men shout themselves hoarse with urging party cries but it is not the calm sober spirit of God that makes howling maniacs of High Priests, Seventies, elders and teachers of the pure religion of the Meek and lowly Jesus. In the name of God what spirit has take[n] possession of your house, that your howling rends the air and makes night hideous in Zion. Hasten Father in heaven to develop[e] in the minds of thy people the pure politics of the Kingdom of God that we go no more whoring after the digenerate spirit of the heathen, who call themselves christians.

[July 16, 1895; Brigham Young Jr., Diary]

Pres[iden]t [Lorenzo] Snow returned from Soda Springs. Met him at the Temple and we enjoyed a very interesting chat on the gospel. He is rather inclined to believe that our spirits always existed.

July 18, 1895; Franklin D. Richards, Diary

Apostle John H[enry]. Smith called a Bishop had been told by a woman that she had got a Joke on J[ohn]. H[enry]. S[mith]. as he had advised contrary to F[ranklin]. D. R[ichards]. about politics. We found no good reason for differing.

[July 27, 1895; Franklin D. Richards, Diary]

I called on F[ranklin] S R[ichards] about the political situation. Visited Pres[iden]t G[eorge] Q C[annon] at country residence. Prayed for his wife very feeble from hemorage at nose and mouth,

is improving. Got appointment for J[ohn] T Caine, W[illiam] H King, F[ranklin] S R[ichards] &c to meet Presidency & others at 10 am Monday next.

[July 30, 1895; Franklin D. Richards, Diary; Brigham Young Jr., Diary; Francis M. Lyman, Diary]

At 11 am met W[ilford] W[oodruff], G[eorge] Q C[annon], J[oseph] F S[mith], Apostles L[orenzo] S[now], B[righam] Y[oung] [Jr.], F[rancis] M L[yman], H[eber] J G[rant], & A[braham] H C[annon] Presidency of stake A[ngus] M C[annon], C[harles] W P[enrose], Jos[ep]h E. Taylor also Judge W[illiam] H King, Hon[orable]. John T. Caine, F[ranklin] S Richards, S[amuel] R Thurman, G[eorge] F Gibbs clerk & spent from & until near 5 pm conversing discussing advising concerning the management of politics in Utah by brethren & sisters growing out of the position taken by leading sisters at the Democratic Convention of July 13 at Theater. All to have full liberty but all presiding officials to avoid prominence. Sisters to meet Presidency at 10 am tomorrow.

❖

Met with Presidency & Twelve & several Lawyers W[illiam]. King Sam[uel]l. Thurman F[ranklin]. Richards Jnr. G. Cairn & presidency of stake. Political matters uppermost question shall Mrs. Horne & others actively engage in politics should not. but now they have pledged them selves, keep on for present, so with Bp etc. but they are not to run for office but may engage in primaries etc. not stumping I was warm, and slightly angry; too much republican bias to suit me. & Democratic too. I hate these politics they are destructive of peace; cruel to society.

❖

In council Pres[ident] [Wilford] Woodruff presiding also present Pres[iden]ts [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow. Also Elders [Franklin D.] Richards, [Brigham] Young [Jr.], [Francis M.] Lyman, [Heber J.] Grant and A[braham]. H. Cannon. A[ngus]. M. Cannon, Jos[eph] E. Taylor, C[harles]. W. Penrose, John T. Caine, F[ranklin]. S. Richards, S[amuel]. R. Thurman and W[illia]m H. King. The Democrats were complaining because Angus was inclined to call down the chief sisters from the political stump. It was concluded to let them go on but under advice. The rule that presiding brethren keep out of active politics was adhered to as good policy.

[July 31, 1895; Franklin D. Richards, Diary]

Sisters Z[ina] D H Young, Jane S. Richards, Bathsheba B Smith & M I Horne & Emily T. Richards being together–The 3 Presidents & I & later John H[enry]. Smith we listened to the views of the Presidency to the sisters as to the course they should pursue in their political relations & labors as suffragists & as Democrats, very clear pointed & energetic instructions as to political principles and to practice.

[August 6, 1895; Brigham Young Jr., Diary; Francis M. Lyman, Diary]

Spoke at length on Mexican Mission Bro[ther]. [George] T[easdale]. be released Bro[ther]. A[nthony]. W. Ivins take Presidency. We need Bro[ther]. T[easdale]'s labors and presence, he is not a good colonizer but excellent spiritual teacher. Whole afternoon was occupied with latter subject.

❖

Pres[ident] [Lorenzo] Snow made nice opening speech. He censured bro[ther]s [Moses] Thatcher and [Marriner Wood] Merrill for not being with us. ... Bro[ther] Brigham [Young Jr.] reported that he understands that bro[ther] Merrill has not received in proper spirit the settlement of his trouble in Richmond by bro[ther] Brigham. And that bro[ther] Merrill does not attend meetings in that ward and does not partake of the sacrament there. Pres[ident] Snow says Bro[ther] [Francis M.] Lyman is our teacher, suppose he takes up a labor with bro[ther] Merrill. It was decided by vote that I should do so. ... a splendid spirit prevailed. I spent the evening with B[isho]p [William] B. Preston. Talked over Frank J. Cannon's transgressions. He only knows of one woman he ruined. A man was sent to come home from a mission for fear his wife would be ruined by Frank, and some talk about another girl.

[August 7, 1895; Brigham Young Jr., Diary; Francis M. Lyman, Diary]

Mexico still on the tapis [i.e., carpet]. Bro[ther]. [Francis M.] Lyman & Jno [John] H[enry]. S[mith]. agree with me about changes in Mexico. Council agreed on A[nthony]. W. Ivins, R[ichard]. W. Young & Rich[ar]d. Lyman names for Presidency to select from to preside in Mexico. All cling to Bro[ther]. Ivins' far ahead of others names mentioned.

❖

After lunch I had good talk with bro[ther] [Marriner Wood] Merrill about how he is getting along in the Richmond ward. He claims all right. Though the bishop does not counsel with him as he used to do. I advised him to make up to the B[isho]p and to renew the former friendships.

[August 8, 1895; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

Fasted & met in Council with 6 of the 12 as yesterday. heard Bro[ther]. [Marriner Wood] Merrill & others speak abo[u]t 11-30 the Presidency joined us.

They approved our conclusions about the change of Presidency & <u>voted</u> release of Geo[rge]. Teasdale & the appointment of Anthony W. Ivins to preside over the Mexican Mission.

Much talk over letter from Mr Blackwell of Boston [Massachusetts] of Aug[ust]. 6 to Sister Zina D. Young writing strongly against the women of [Utah] voting on the Constitution as they have not the suffrage until the Constitution gives it to them.

❖

Presidency joined us after 11 a.m. Mexican business presented. A[nthony]. W. Ivins sustained as president of Mex[ican Mission]. Bro[ther] [George] T[easdale]. release to come to Utah.

[August 14, 1895; George Q. Cannon, Diary]

Brother Reed Smoot came up from Provo [Utah] to see the First Presidency in relation to the indebtedness of the Brigham Young Academy which his father had endorsed. The indebtedness amounts altogether to upwards of $70,000, $15,000 of which is arranged for by the Church. The estate is so tied up by this endorsement that unless something is done for their relief they will be financially ruined. This is a case that has appealed very strongly to my sympathies, as Brother Smoot endorsed these notes in consequence of counsel that he says he received from President [Brigham] Young to stand by that Academy and to do all in his power to sustain it, and he has told his family and others that if it cost him every dollar he had in the world he would do it.

[August 18, 1895; Francis M. Lyman, Diary]

[In Mt. Pleasant, Utah:] I spoke an hour upon the coming political conflict and advised moderation. Also advocated Statehood and showed that no trouble can come from equal suffrage. I had splendid liberty. The conference by unanimous vote endorsed all I said. Elder [B. H.] Roberts spoke 40 minutes upon same subject. Bore testimony to what I had counseled. He would not admit that he was convinced his stand in the convention was wrong, but bowed to the will of the majority. [2 p.m. meeting] ... clearing up some things in regard to women's duties in connection with equal suffrage.

[August 21, 1895; George Q. Cannon, Diary]

Bishop [William B.] Preston and Brother John Clark called in this afternoon to lay before us the condition of the Smoot notes. After listening to all the explanations they had to make, it was decided that the interest amounting to about $3500 more or less should be raised, and that Brother Preston should endeavor to obtain it, and that the committee continue its labors with a view to consolidating the property belonging to the [Brigham Young] Academy in such a form that it could be held as security, and, with the Trustee-in-Trust's endorsement of the note, enough money be raised at 6% to lift the present notes and in this way reduce the interest.

[August 22, 1895; Minutes; Franklin D. Richards, Diary]

President [Wilford] Woodruff informed the Council that Sister Jane James, a negress of long standing in the Church, had asked him for permission to receive her endowments, and that he and his counselors had told her that they could see no way by which they could accede to her wishes; and they asked the brethren present if they had any ideas on the subject favorable to her race.

President Joseph F. Smith told of brother [Elijah] Abel having been ordained a Seventy and afterwards a High Priest at Kirtland [Ohio] under the direction of the Prophet Joseph Smith.

President [George Q.] Cannon remarked that the Prophet Joseph [Smith] taught this doctrine: That the seed of Cain could not receive the Priesthood nor act in any of the offices of the priesthood until the seed of Abel should come forward and take precedence over Cain's offspring; and that any white man who mingled his seed with that of Cain should be killed, and thus prevent any of the seed of Cain's coming into possession of the priesthood.

Brother George F. Gibbs, the secretary, reminded President Woodruff of a sister Smith, whose first husband was a man named Berry, by whom she had two children–girls–who are now living, and it is held by those who knew Berry that he had negro blood in him. She separated from Berry and married a man named Smith who is not in the Church and by whom she had one child, a boy, that she now desires to be sealed to her second husband for whom her son will stand proxy, but that President Angus M. Cannon had refused to sign her recommend to the temple for the reason that she had married a man with negro blood in him and borne him children, and she had appealed to the First Presidency to have President Angus M. Cannon's action overruled, denying at the same time that her first husband was part negro.

It being understood that Mr. Berry was part negro, President [George Q.] Cannon raised the question: What would become of the girls? One at least of whom was in the Church, as they could not be admitted to the temple, and he thought it would be unfair to admit their mother and deny them this privilege. President Cannon thought too that to let down the bars in the least on this question would only tend to complications, and that it is perhaps better to let all such cases alone, believing, of course that the Lord would deal fairly with them all.

President Woodruff assented to this.

[Note: See also the following from the minutes of the Salt Lake Stake High Council, October 9, 1889:]

Bro[ther]. Hyrum Barton appeared before the [High] Council this evening and reported that he was ready and willing to have his case considered, whereupon it was taken up and considered.

The charge against Bro[ther]. Barton consisted of Adultery committed about four years ago with Laura [i.e., Lorah] Berry, and the Bishop's Court of the 18th Ward disfellowshipped him from the Church for the offense. The Bishops report stated that Sister Berry had negro blood in her veins, but otherwise knew nothing derogatory to her character; that Bro[ther]. Barton had married her against counsel, and lived with her as wife, hence the action taken. ...

President [Angus M.] Cannon said: Bro[ther]. Barton comes and makes a voluntary statement and wishes to to have the true condition of his case set forth. As a result of the action taken by the Bishop's Court of the 18th Ward, Bro[ther] Barton is disfellowshipped from the Church, and his case is reported to us. The charge being reported to us, is as follows: "Disobeying counsel and breaking his oath of Chastity in going outside the law of God to take a plural wife."

President Joseph E. Taylor said Bro[ther] Barton went contrary to the Bishop's counsel in marrying the girl. He was told that she had negro blood in her veins. I [illegible] I knew her father [i.e., James Preston Berry] well. He done my barbering for years. She came to me and talked upon the question of marriage. I told her that no Elder in Israel was justified before God in marrying her, and also told Bro[ther]. [Orson F.] Whitney that day of our conversation. Bro[ther]. Hennifer the Barber was well acquainted with the girl's father, and sending for him, he corroborated my statement.

Bro[ther] Barton–I went to Bro[ther] Hennifer as I understood from her what Bro[ther]. Taylor had said, and Bro[ther]. Hennifer told me that he could not tell by looks that Mr. Berry had any colored blood in him. I wanted to know if there was any colored blood in her veins and I went to others who were well acquainted with Mr. Berry but they all told me that there was nothing in his appearance to cause them to think of such a thing. We went to the man that married the couple–Mr. Berry and Miss Berry–Bishop [William H.] Hickenlooper [of the Sixth Ward], and I asked him if he recollected marrying them, and whether one of them had any negro blood. He said they had no negro blood. Bro[ther]. Hennifer stated positively that he had no evidence that there was any negro blood in Mr. Berry's veins. Her mother [i.e., Mary (Bowdidge) Berry] denied it, and I satisfied myself upon that point. Miss Berry went to Bro[ther]. Hennifer and asked him about this thing and he told her no. I have no other evidence.

President Joseph E. Taylor. I referred her to Brother Hennifer.

President [Angus M.] Cannon. I was on the underground [avoiding prosecution for practicing plural marriage] at the time, and was at Bro[ther]. Taylor's when the conversation occurred. I also questioned Bro[ther] Hennifer about this thing and was satisfied that Mr. Berry was a Mullatto–had Negro blood in him. Bro[ther]. Taylor stated positively that the man had negro blood in his veins.

Bro[ther]. Taylor–I say so now, and I think I can furnish the evidence. The man was about 1/6 Nigger from his appearance. I would be glad if I could disprove this and relieve Bro[ther]. Barton.

Bro[ther] Barton. Bro[ther] Hennifer told me that he could not truly [illegible].

President Cannon–He told me different. Bro[ther]. Barton deserts his first wife to marry this girl and takes her to wife [illegible] displeased the first one. He goes against counsel in doing it and to make the offense worse he marries outside the covenant.

Bro[ther] Barton was questioned regarding his marriage but would not say any more than that it was performed in the 14th Ward, and that an Elder of the Church officiated ...

Decision

is that Bro[ther]. Hyrum Barton cease to live with that woman, that he give her up entirely, and show evidence of true repentance for his great crime if he expects mercy. We cannot do other than sustain the Bishops decision in disfellowshipping Hyrum Barton, and we decide that he be cut off from the Church of Jesus Christ of Latter day Saints.

I would recommend that he do everything that he can for the support of that mother and her

child; that he treat them kindly and let this suffice. He must not indulge in any sexual gratification if he desires mercy.

❖

At 11 met with 3 First Presidency L[orenzo] S[now]. F[ranklin]. D R[ichards], J[ohn]. H[enry]. S[mith], H[eber] J G[rant], an[d] had lengthy chat over ineligibility of any person having negro blood to receive the Priesthood or Temple ordinances. This because a negro sister Jane [James] who had been a faithful Saint & servant in the family of Pres[iden]t. Brigham Young asks & entreats the President to admit her to Temple ordinances. also a while Sister who m[arried]. a negro man entreats for permission to receive her ordinances but is refused.

[August 24, 1895; Francis M. Lyman, Diary]

[In Salina, Utah:] Bro[ther]s Rider and Young from Kanab [Utah] as delegates to Republican convention called on me for pointers. I said "defeat Crane, Thomas and Trumbo."

[August 30, 1895; Francis M. Lyman, Diary]

[In Panguitch, Utah, regarding the case of defamation by Stake President Jesse W. Crosby Jr. upon John Houston, M. M. Steele, Joseph Cameron, Allan Miller, and W. P. Sargent:] Plaintiff made his complaint and proofs in detail. The defendants also worked up their side with Allen Miller their chief spokesman. All took a hand in it. It transpired that Sargent gave the information to Deputy U.S. Marshall Frank Tolton and thus the case went to the Grand Jury ...

[August 31, 1895; Francis M. Lyman, Diary]

[Part of the decision in Jesse W. Crosby Jr. v. Houston et al.:] We find that the complainant Crosby, finally admitted that none of the defendants had attempted to defame his character, but that he had made the charges in order that their troubles over the business of the Panguitch cooperative M & M Institution might be investigated.

[September 2, 1895; Francis M. Lyman, Diary]

[In Panguitch, Utah:] Instructed Jesse [W. Crosby] to keep out of politics and to spark his brethren and make them love him. He should take no political nomination. Bro[ther] [M. M.] Steele is wanted as Sup[erintendent] of Dis[trict] Schools and we concluded school offices as Sup[erintendent]s or trustees were non partisan and bro[ther] Steele could take that position if it is offered him.

[September 5, 1895; Francis M. Lyman, Diary]

[In Orderville, Utah:] Spoke of Statehood. I held that saints were a little thick headed and stupid who would not see that statehood is what the Lord has in store for us. I stated it as the will of the Lord that we should support statehood.

[September 12, 1895; Franklin D. Richards, Diary]

Bro[ther] M[oses]. Thatcher has another relapse ...

[September 14, 1895; Francis M. Lyman, Diary]

[In St. George, Utah:] At 2 P.M. met with stake Priesthood meeting. Regular business was attended. I then announced the call of bro[ther] A[nthony]. W. Ivins to preside in the Mexican Mission instead of bro[ther] [George] Teasdale. I said good things about him and strongly denounced the felling expressed by some that bro[ther] Ivins was called to get him out of the way in politics. Stated that no one suggested anything of that kind when bro[ther] Anthon H. Lund was called to preside over the European Mission. This church is not run in the interest of persons or parties. Some of the brethren spoke very kindly of to bro[ther] Ivins.

[September 15, 1895; Francis M. Lyman, Diary]

[In St. George, Utah:] As I came onto the stand a letter was handed me from bro[ther] Frank Tolton complaining of me for criticizing him in public. I explained to the congregation that I did not intend to cast any reflections upon bro[ther] Tolton nor bro[ther] M. L. Shepherd in regard to administering the Sacrament. I Protested against people coming to meeting and then running out again. I spoke upon Statehood and equal suffrage. Warned the brethren against entertaining feelings against their file leaders.

[September 19, 1895; Francis M. Lyman, Diary]

[In St. Joseph, Nevada:] After meeting bro[ther] George Adair told me all about the Mountain Meadow affair. There were but few White men who shed blood. John M. Higby and Joseph White were the worst, having killed a dozen each. [Isaac] Haight did no killing. Stewart was not there. [John D.] Lee also did much killing. White fired on the camp.

[September 21, 1895; Francis M. Lyman, Diary]

[In Bunkerville, Nevada:] Bro[ther]s Dudly Leavitt and Nephi Johnson were in the meeting. I talked with those two about the Mountain Meadows Massacre. The first gave me but little information. Bro[ther] Johnson was the man who gave the word to the Indians to fire at the last general killing. He denies that Higby and White did the killing that Adair tells of. He says white men did most of the killing. He says Kirby deserves mercy.

[September 25, 1895; Franklin D. Richards, Diary]

Sister Mary Bowdige Berry Smith asks me what about & why Angus M. Cannon will not sign her recommend to the Temple to do work in connexion with her son James F. Smith by her 2nd husband that she may be sealed to his father & he to them because she married & had two dau[ghter]'s by a former husband James Preston Berry who had negro blood in him.

[September 28, 1895; Brigham Young Jr., Diary]

Met many of my friends, it, seems that during my absence my name has been put for Governor for nomination and had I been here could I have been reached by telegraph earnest solicitation from all parties would have been forwarded for me to accept the nomination. I have said to my friends there is but one way in which I could have been reached Presidency give me a mission then I would not go in as Dem[ocrat]. or Rep[ublican], but a free lance under no party controle. I must belong to the people not party nor sectional.

Had a pleasant visit with Pres[iden]t [Wilford] Woodruff at his home B[isho]p Hardy took me there in his buggy. Pres[iden]t related many of his dreams & visits from or with the prophet Joseph [Smith] & father [i.e., Brigham Young], he said to me you are a staunch man ... and all the brethren have confidence in you and I prophecy that you are beyond foolish things at this life and you are filled with the spirit of your mission. I would rather not that you be Governor or rather that you do not mingle in politics. You are not so suitable for that department, and promised me the grace of God all my days. All of the conversation was of a most interesting character.

[September 29, 1895; Brigham Young Jr., Diary]

Spent the evening with Pres[iden]t. [Lorenzo] Snow. He required me to interview Bro[ther] Moses Thatcher and learn how he felt towards the Presidency.

[September 30, 1895; Brigham Young Jr., Diary]

Visited Bro[ther]. M[oses]. Thatcher took lunch with but he is so poorly that I cannot say anything to him which is calculated to excite his nervous system.

[October 1, 1895; Brigham Young Jr., Diary]

Had a long talk with Bro[ther] M[oses]. T[hatcher]. at the steps of B[isho]p T[ithing]. office west door. He was exceedingly stiff. I advised him to see Pres[iden]t. [Wilford] Woodruff and have a free talk with him in relation to some political complications. At first he refused, but promised to reflect upon what I had said and pray about it. He said that I was too pliable so were the rest of the quorum, in his opinion they failed to maintain their individuality their God given rights--their manhood. Oh God hear the prayers of Bro[ther] Thatchers brethren save him from himself. Thou alone canst do it, Soften his heart and bring him to the humble feeling of a little child.–Thy will be done not mine.

Reported to Pres[iden]t [Lorenzo] Snow who commends what I had said. We agreed to pray for Bro[ther]. M[oses]. T[hatcher].

[October 2, 1895; Brigham Young Jr., Diary]

Bro[ther] Moses T[hatcher]. called upon Pres[iden]ts [George Q.] C[annon] & [Joseph F.] S[mith]. were present. Bro[ther]. M[oses]. talked as he did to me quite set in his opinions that he was illy used by Pres[idency]. & Twelve. He could see how the Pres[idency]. can dictate to him or anyone else in political matters in which I think he is right, but how Bro[ther]. M[oses]. T[hatcher]. can throw down the responsibilities of his priesthood and pick up politics without consulting the authority under which he has covenanted to labor is beyond my comprehension. He throws away the Priesthood & hugs politics, rendering fealty to the world at the same time inconstant to his former

vows.

[October 3, 1895; Brigham Young Jr., Diary]

Presidency & Twelve met in Temple & partook of the sacrament at 12 noon. Bro[ther] [Moses] Thatcher had not satisfied the brethren but in consideration of his poor health it [was] thought best to let the matter drop until he was stronger. Pres[iden]t [Wilford] Woodruff related many of his early experiences and blessed the brethren with power to attain eternal life.

[October 7, 1895; Franklin D. Richards, Diary; Brigham Young Jr., Diary; Francis M. Lyman Diary]

At Priesthood meeting at 10 and till near one spoke of the Gen[eral]l Library. J[oseph]. F. Smith's remark that 1 for the 12 & 1 of the 7 prests of 70 were not approved in taking the bits in their mouth & going without counsel were not approved–creates a rumpus.

❖

Priesthood meetings in Assembly Hall. Several spoke Bro[ther] Jos[eph]. F. S[mith]. said one of the Twelve & one of Presidency of Seventies were not doing their duty in the Church and they should make right what was wrong. We all seconded his remarks tho' some thought them Premature. I did not think so for the brethren have neglected their ecclesiatical duties for years.

❖

At 10 A.M. met with the leading Priesthood of the church at the Assembly Hall. Much good instructions were given. Bro[ther] Jos[eph] F. Smith stated that there was one of the Apostles and one of the 1st Pres[idents] of the Seventies had gone into the political arena without counsel. All of which is wrong. Pres[iden]ts [Wilford] Woodruff and [George Q.] Cannon endorsed what he said. It was a fine meeting.

[October 9, 1895; Anthony W. Ivins, Diary]

October 9th 1895 I was set apart to preside over the Mexican Mission of the Church of Jesus Christ of Latter-day Saints.

Presidents Wilford Woodruff, George Q. Cannon and Joseph F. Smith and Apostles F[rancis]. M. Lyman, George Teasdale and H[eber]. J. Grant laid their hands upon him and President Cannon was the mouthpiece.

Anthony W. Ivins: Beloved Brother, in the name of the Lord Jesus Christ of Nazareth, and in the authority of the Holy Priesthood and Apostleship which He has bestowed upon us, we lay out hands upon thy head to set thee apart as the president of the Mexican Mission, and also to implore God, our Eternal Father, to fill thee with every gift and grace necessary to fully qualify thee for this high and responsible calling and position.

Our Heavenly Father, we approach Thee, and desire to do so in the utmost humility. We know that our words, unless inspired by Thee, and accompanied by the Holy Spirit, are of little avail for any purpose, more especially in a case like this. We know that they are useless to comfort, or to strengthen, or to bless. Therefore, we present ourselves before Thee, and ask Thee in the name of Jesus, to fill us with the Holy Spirit and with the power and gifts and qualifications of our callings. And we ask Thee, Father, to fill this Thy servant, from the crown of his head to the soles of his feet,

with that light and intelligence and knowledge and wisdom which he shall require. Inasmuch as he will be called upon to act in many difficult cases, and under many difficult circumstances, in a foreign land, dealing with a foreign people, and watching over the interests of Thy people and Thy Church, we desire Our Father, that thou wilt be especially with him, and that Thou wilt give him revelation from on high and every gift that belongs to the Holy Priesthood, that he has received. And Thy name, Father, shall have the honor and the glory.

And we say unto thee, brother Anthony, Go forth trusting in the Lord, and thou shalt lack for nothing. Thou shalt not lack for wisdom, and for knowledge, and revelation and decision. Thou shalt not lack for counsel when thou art asked by the people of God for it. Thou shalt know the very moment that it is needed that which thou shalt say to the people, and in speaking, that which thou shalt speak to them in instructing them, and when difficulties shall arise the path shall be made plain before thee to point out to the people, so as to avoid all difficulty and all collision of every kind. And thou shalt know for thyself concerning these matters. It shall be clear to thee. For the Lord will be with thee, and His angels shall have charge concerning thee, and they will watch over thee, and preserve thee. And thou shalt not lack for anything in thy office and calling that the Lord bestows through His Holy Spirit. Thou shalt lack for nothing either of a temporal nature. The Lord will open thy way, and He will give thee means and give thee favor in the eyes of the people, and put means in thy possession, with which thou wilt be able to accomplish a great work. Do not allow thy heart to go out after the things of the world and in all thy dealings with thy fellow men, be kind and liberal, and so not be exacting, nor seek in any manner to profit by the advantages that thou possesseth as a leading man in Israel, and as a man blessed of God. And we say unto thee, thou shalt be blessed in thy family, and thou shalt have health, that when thou shalt lay hands on thy family, if they are sick they shall be healed. And the people shall be blessed by the administration of this ordinance at thy hands, and the hands of thy counselors.

We pray God to inspire thee in the selection of thy counselors, that thou mayest choose the very men whom the Lord desires, and whom the Lord will sustain and bless with thee.

These blessings, with every other blessing necessary for your complete and perfect fulfillment of this mission and of the duties thereof, we seal upon thee, and set thee apart to this, in the name of Jesus Christ of Nazareth, and in the authority that we have received from Him, Amen.

[October 10, 1895; Franklin D. Richards, Diary; Brigham Young Jr., Diary; Francis M. Lyman, Diary]

At 11 am Pres[iden]t W[ilford]. W[oodruff]. & J[oseph] F S[mith], L[orenzo] S[now], F[ranklni] D R[ichards], B[righam] Y[oung] [Jr.], F[rancis] M L[yman], G[eorge] T[easdale], H[eber] J G[rant], J[ohn] W T[aylor], A[braham] H C[annon] in council on various subjects but especially on the present excitement arising from Bro[ther] J[oseph] F S[mith]'s remarks last Monday in priesthood m[ee]t[in]g Oct[ober] ...

❖

Met with Presidency and Twelve. Pres[iden]t. [Joseph F.] Smith remarks made in Priesthood meeting on Mon[day]. were talked over. All agreed they were right.

❖

At 11 A.M. met with the council of the Twelve. The status of things political since Pres[ident] [Joseph F.] Smith spoke of an apostle and one of the Pres[iden]ts of Seventies were out of the way in not having consulted with the First Presidency before taking positions that would take them from their callings for years. It was tacitly understood that bro[ther]s [Moses] Thatcher, J[ohn]. H[enry]. Smith and B. H. Roberts keep in the field and bro[ther] Seymour B. Young be called out

of the political arena.

[October 11, 1895; Franklin D. Richards, Diary; Brigham Young Jr., Diary; Francis M. Lyman, Diary]

In Pres[iden]ts office Pres[iden]ts. [Wilford] Woodruff & J[oseph]. F. Smith gave approval of my contemplated trip East. Apostle Geo[rge]. Teasdale intends to start for Mexico this evening.

❖

Democratic excitement continues to grow one would think the leaders had become discouraged with their party inertness and were looking and pretended to have found something to cavil at. I have heard all that was said, and I know what that which they call Church interference was conceived in Church disiplin[e] and refer[r]ed to Church disiplin[e] and was spoken to a body of the priesthood who were all solemnly pledged to observe Church disiplin[e] so long as they held an ecclesiastical position in said Church. It is a tempest in a tea pot.

❖

At Lehi [Utah] B[isho]p Tho[ma]s R. Cutler met me and took me to his home. I there visited with Bro[ther] "Mott" for 2½ hours on Mountain Meadow affairs. He claims that John M. Higby is innocent and should be given liberty. Says Higby did no killing.

[October 14, 1895; Brigham Young Jr., Diary; Francis M. Lyman, Diary]

Politics has made many foolish brethren, they have lost their heads & are more foolish than the wicked gentiles. I fear for many who have been faithful men but are now blatant politicians [who] "don't know a saints face from a gentiles backside."

❖

Had a nice visit with bro[ther] David John and read much from the tribune on the political situation. ... W[illiam]. H. King [son-in-law] and I took train for Salt Lake. Many Democrats were on the train going up to Judge "Powers" "Ghost dance". They are making a great to do over what Pres[ident] [Joseph F.] Smith said the Priesthood meeting.

October 17, 1895; Brigham Young Jr., Diary; Francis M. Lyman, Diary

Met with Pres[idency]. & Twelve in Temple. Present W[ilford]. W[oodruff]. Jos[eph] F. S[mith]. L[orenzo]. S[now]. F[rancis]. M L[yman]. H[eber]. J. G[rant]. Jno [John] W T[aylor]. A[braham] H. C[annon]. & self. Question of Twelve saying something in print. Most of them desired to vote that we do not. I hoped they would not vote on this question but leave us free to do so if desireable. Two were appointed F[rancis]. M. L[yman]. & H[eber]. J. G[rant]. to see LeGrand Y[oung]. & tell him we would not write anything at present. My mind is to place ourselves on record with the Presidency on the situation. I can wait & champ my bit. The politicians will find out where we stand if they press a little harder. They want this formidiable ecclesiastical organization wiped out of existence, it can't be done. His purposes will ripen fast and such politics as the world employ today will return to hell where they belong, superceded by the pure principles always found in the Kingdom of God now and forever.

❖

Met in Council in Temple at 11 A.M. Present Pres[ident] [Wilford] Woodruff presiding and Pres[iden]ts [Joseph F.] Smith and [Lorenzo] Snow and Elders B[righam]. Young [Jr.], [Francis M.] Lyman, [Heber J.] Grant, [John W.] Taylor and [Abraham H.] Cannon. We discussed the proposition of writing by our quorum to satisfy Democracy. We concluded to write nothing. ... I met with Pres[iden]ts Woodruff and Smith and listened to Le Grande Young recommending that the twelve write something to show that the church does not wish to interfere with the state.

[October 22, 1895; Brigham Young Jr., Diary]

Dem[ocratic]. Convention, met in Theatre I remained with Pres[iden]t [Wilford] Woodruff most of the day to back him in case Dem[ocratic] Com[mittee] waited upon him as they threatened to do to demand the very words which Jos[eph]. F. S[mith]. said in Priesthood meeting. Bro[ther]. [Charles W.] Penrose & others succeded in staving off their Coming. I am sick of the extravagant sayings & doings of both parties; let us be gentlemen & christians.

[October 23, 1895; Brigham Young Jr., Diary]

Dem[ocratic]. Con[vention]. Adjourned having issued a long address to all good Dem[ocrats] to resist affiliation of church and state. There has been no intefering with politics by Church authorities, but if some do not interfere with before long I shall be surprised. Bro[thers] [Moses] Thatcher & [B. H.] Roberts have declared their intention of standing by their party. I am sorry that they have taken this stand for they have thrown up their rights sacrificed their rights to the Priesthood having trampelled their first duty under their feet.

[October 24, 1895; Brigham Young Jr., Diary]

Pres[iden]t [George Q.] Cannon arrived this morning from east. Pres[idency]. & Twelve met in Temple 11 a.m. Some discussion on sta[n]ding of M[oses] T[hatcher]. among the people. I claimed in the face of all the opinions that, Pres[ident]. Jos[eph]. F. S[mith]. was far ahead of M[oses] T[hatcher]. In the hearts of the people. Bro[ther] [Heber J.] Grant bore testimony and hailed the fact.

[October 25, 1895; Francis M. Lyman, Diary]

Searched my journal and found that I was in Panguitch [Utah] and left there on August 30, 1894, and that I was in Pine valley on September 11th when Frank J. Cannon was nominated. I was not in Garfield [Utah] during the campaign. This information I gave clearly to Bro[ther] Gowans, B[isho]p Atkins, John C. De La Mare and Edward Lougy ... I wrote the following denial: Salt Lake City October 25th 1895 Editor–My Democratic brethren at their late recalled convention charged me as follows: "In the campaign of 1894 when Joseph L. Rawling and Frank J. Cannon were candidates before the people for Delegates to Congress, a prominent member of the Twelve Apostles, a Republican (naming me in another part of the convention proceedings as the person herein referred to) went through the Southern counties, ostensibly on business for the church, holding meetings in various places, notably in Panguitch, in Garfield County, advised the people that it was the wish of the First Presidency of the Church that Frank J. Cannon should be elected. And in diverse instances, while traveling in the Southern counties, he advised individuals in private consultation that such was

the wish of the First Presidency."

In answering the forgoing I beg leave to respectfully say there are fatal mistakes in the indictment, I never advised any person in private consultation nor the people in any part of the South at any time that it was the wish of the First presidency of the Church that Frank J. Cannon should be elected. I was not in Panguitch during the campaign of 1894 nor any other campaign. Since the division on national party lines and before it has been my custom to visit Panguitch and other Southern stakes once a year. I was in Panguitch in 1894 only once on the 29th and 30th of August. I heard of the nomination of F[rank]. J. Cannon while in Pine Valley the day he was nominated on the 11th of September. I regret exceedingly that it is necessary for me to say anything on this subject, but I know my democratic brethren would not intentionally wrong me. Respectfully, Francis M. Lyman

I gave this statement to Tribune, Herald and News. Attended the Theatre with bro[ther] [Heber J.] Grant. Was introduced to J. Manly the great American Politician and to Mr. Lambson, Vice President of the New York Security and Trust Company.

[October 26, 1895; Francis M. Lyman, Diary]

My denial appeared in Tribune, Herald and News. The first paper made brief say upon it. The Herald said it was technical and did not deny. The News virtually said nothing.

[October 29, 1895; Glen Miller, "Interview with the First Presidency, Salt Lake City, Utah"]

Having had what seems to me a very important interview with the head of the Mormon Church, and wishing to record the facts and impressions of it while absolutely fresh on my memory, for future reference, I write this down thinking that it may sometime prove even more interesting than at present. Having just returned from this interview I am struck with astonishment, both at my own audacity in discussing with so much self-authority these important questions with the highest authorities of the Mormon Church, and their frankness in confiding to me their private views on matters of such ~~momentous~~ interest at the present time, and which if published ~~would~~ might cause a commotion and excitement compared to which the late "uprising" of the Democratic partisans would be insignificant. Indeed, it strikes me, that important matters are usually the result of accident rather than premeditated arrangement; and that what could not be secured by the strongest and best directed endeavors, come accidentally and in the most unexpected ways. Thus today I have secured expressions of opinion from the Mormon Presidency which I doubt if the influential men of that Church could have under any circumstances obtained; and which would have be utterly impossible to have secured had I gone to the Presidency for that deliberate purpose. It seems to me, in fact, that both they and I were carried beyond our intentions by the earnestness which the occasion developed; and the fact that I had all my thoughts clearly formulated through the preparation of my article (to be mentioned) enabled me to speak as I would not have been able to have done casually.

Friday evening, Oct[ober]. 25th. meeting Mr. Rob[er]t. Cam[p]bell, in charge of the Bishop's General Store-house I stated to him that I was unable to give the last week of the campaign to the Republican State Committee for speechmaking for the reason that I was preparing an article for the FORUM on the political situation in Utah. In this connection I said that I wished much, in view of the dispute as to the actual words and actions of the Mormon Presidency, that I could get an interview with the Presidency; that I had never met any of them, and was at a loss how to approach them to solicit the favor. He said that he thought he could accomplish this for me, and would let me know.

Next day, Saturday, he telephoned me that ~~President [George Q.] Cannon was in Logan [Utah] and would not reach home till late that night the~~ he had broached the matter to the Private Secretary of the Presidency, and that he thought the interview would be accorded me; he having

assured Mr. [George] Gibbs (Private Secretary) that no improper use would be made of it.

On Sunday I received a letter from the Managing Editor of the FORUM saying that if the article was to be used by the FORUM it would have to reach New York by the 31st. at lates[t]. I therefore devoted Sunday to the hasty preparation of the article, which I had not before commenced. I worked till 1. A.M. on Monday. On Monday afternoon in the rear room of the Utah Nat[iona]l. Bank I again applied m[y]self to the article, and going home worked through the night on it, completing it at 4 A.M. and taking it to the Post Office to mail. On Monday, in the meantime, I had a telephone fr[o]m Mr. Campbell that Mr. Cannon was in Logan and that until he was here Mr. [Wilford] Woodruff did not care to be interviewed; that Mr. Cannon would not reach the city till late in the evening, and would probably be too tired to receive me; but that if it would answer the interview could be had at 11 oclock next forenoon (Tuesday). I agreed to this date. Realizing the necessity of rushing my article to reach New York by the 31st., it now being too late most likely, I completed the article during the night of the 28-29, mailing it in time for the fast mail of Tuesday morning.

Tuesday morning I sought Mr. Campbell and found him at 11:10 A.M. He telephoned Mr. Gibbs at the President's office, but received word that the Presidency could not be seen, being engaged in matters of pressing importance; but that at 12 oclock Mr. Gibbs would call me up. A 12 oclock I received a 'phone message from Mr. Gibbs to come up. I hastened on my bicycle to the Church office, and was met by Mr. McKenzie who announced me to Mr. Gibbs and introduced me. Mr. Gibbs took me in to the Presidents' office (this was at 12:10) and introduced me to President Cannon, who in turn introduced me to President Woodruff. Mr. Gibbs and President Woodruff took seats at their desks, while Mr. Cannon sat down close tome. I explained to Mr. Cannon that I did not want to occupy much of their time; that I was preparing an article for the FORUM on the "political situation in Utah", and realizing how inaccurate and perverted was much of what was being said in the heat of the campaign I had come to them for accurate expressions on a couple of points ~~in~~ about which I was seeking information. That I had put these matters in form of interrogatories to which I should like written replies, if they would favor me; and that whatever was said in conversation, outside of thee replies was merely for my own private understanding of the situation, was confidential, and would not be used for publication. He said that he had understood the object of my visit as stated, through Mr. Gibbs; that it was a delicate subject; and he turned to President Woodruff and stated what I was there for. As a preliminary, he remarked that he was not clearly conversant as to what charges were being made by either of the political parties, inasmuch as he had but lately returned from the East, had been very busy and had read none of the newspapers except a late Deseret News with President Woodruff's card, ~~and a T~~ a Salt Lake Tribune which he accidentally got in New York, and a copy of the Times-Herald of Chicago [Illinois] while passing through that city. He had been told, however, that the accusation was made that the Church was interfering in politics; that Mr. [Isaac] Trumbo was on the stump and advancing him (Geo[rge]. Q. Cannon) as a candidate for te United States Senate; and that it was being said by some persons or newspapers that there was a compact between Trumbo and him. This, he declared, was "absolutely, unqualifiedly false"; *that he had no political ambitions and had always desired to keep out of politics. He then went on to recount the history of his own election as delegate to Congress. He said that his old friend and co-laborer Capt[ain]. [William] Hooper, who had been Delegate to Congress, came to him to say that the people were unanimous in desiring him to go to Congress; that his (Cannon's) experience in Washington [D.C.] while there looking after Utah matters in the past, had been such as to make him an especially valuable man at that particular time; and he was urged on every side to go as Delegate, in the interest of the people. "At that time," said Mr Cannon, "there were comparatively few people other than gentiles in the Territory; and there was a continual introduction and suggestion of bills, into Congress, inimical to the Mormon people seeking to curtail their liberties as a free people and to inflict unusual conditions upon the Territory. Therefore he had accepted the office, and had done all he could to advance the welfare of the people of the Territory he represented. The other connection of his name with public office was in 1861 (I think that is the date he named; G[len]. M[iller].) when he had been named as Senator from Utah in connection with

Mr. _____ (I forget the name mentioned; G[len]. M[iller].). He was in Europe at the time this was done, and the senators had been named in connection with a constitution which had been formulated in Utah, with a petition for admission to statehood. He was named without his knowledge or consent; and the failure of Congress to admit the state had prevented the matter going any further.

I then submitted to Mr. Cannon the questions to which I desired a specific answer from the First Presidency, for the use of the FORUM, in regard to the opinions they held as to the expediency of high Church officials accepting nominations to office by political parties. He said that it was a very difficult question for them to give an answer to. In the beginning of the division movement they had deprecated high church officials accepting office, for the reason that the new parties might attempt to use the names of such Church officials to influence their followers, and as a general thing he didn't think it expedient; but that he would not give an unequivocal expression to the opinion that high churchmen should not enter into politics, as in This Territory it happened that the very men who were most conversant with practical affairs were church officials; that the ministry of other churches, which for the most part segregated their preachers from practical, everyday affairs, found no parallel in the Mormon church where the religious and practical life was so closely interwoven. "In fact", said Mr. Cannon, "we have no paid ministry in our church; every man is in some way connected with the ministry, and it is impossible to find a member of the Church who is not regarded as in a sense an official". "But I thought that it had been lately asserted that your officials, or a part of them, was salaried; though I had always heard till within recent days, when ~~Mr~~ President [Joseph F.] Smith's Priesthood remarks brought the fact out, that your ministers received no compensation from the Church. Indeed, one of my desires ~~is~~ was to learn, today ~~this~~ the exact status of this matter, inasmuch as I was confused by the conflicting statements I had heard from Mormons about the pay of church members. If possible, I would like to get an accurate statement of what President Smith actually said at the meeting,—the remarks which have been so variously stated, and which are of so much importance at the present moment. In his interview he said that all he objected to was ~~the~~ the fact of salaried officials of the Church accepting office without consulting their higher officers. What is the real facts of the matter of officials being paid? I certainly have quoted him in my article as saying that his contention was that Churchmen paid by the Church should not accept other duties, business or political, without first taking counsel.["]

During the latter part of this conversation President Woodruff had left his desk and sat by the side of President ~~Woodruff~~ Cannon, apparently very much concerned about what we had been saying. A few moments later President Smith had come in and taken his chair to his desk, with his back to us. As I commenced to speak of his Priesthood speech President Canon called to him, introduced him to me and said that as it was a matter that concerned him he should listen. President Cannon then stated that up to the time of President Brigham Young's death no official of the Church had ever received anything. Subsequently, during President [John] Taylor's life, and contrary to his (Cannon's) personal feelings, a resolution had carried the Presidency to compensate certain officials who devoted their entire time to Church work and whose means were not sufficient to support them without such compensation. However, no regular stipend was allowed any member of the Church; every instance coming up separately to be considered and voted upon. Mr. [B. H.] Roberts (the Democratic nominee for Congress) had, for instance sent in once or twice petitioning for small allowances, and some others. The historian had been paid, but he was regarded much in the same light as a clerk, not an official. Here President Smith spoke up with some earnestness to say that Mr. Robert's calls for money had come at tolerably even intervals, and amounted on the whole to about $1500 a year which made it equivalent to a salary. Pre[s]ident Woodruff here interjected with emphasis that he thought the recompense business had gone rather far, and seemed to feel this to be the case with Roberts. I asked about Moses Thatcher, and was told that he had made requests for allowances,—how much was not stated. Then some Bishop or Apostle in the South was mentioned, and owing to his depressed circumstances and the work he was doing, this seemed to be considered by the[m] a proper~~ty~~ case for recompense. But it was stated that the rule was one governed entirely by the circumstances of each particular case.

Recurring to the question of his Priesthood statements, President Smith said he did not

remember the exact wording of the Tribune interview, but was confident that at the meeting he had not ~~made his~~ objected to acceptance of political office by the priesthood on account of their receiving salary from the church, but on the broader ground that they had consecrated themselves to church work and should under take nothing else without first learning whether it was agreeable to the Presidency. He said he would be glad to furnish a statement of what he had said at the Priesthood meeting, providing that it should not be used in campaign purposes, as he had steadily refused to furnish any opinions for political purposes, and had unwittingly been drawn into the issue. I assured him it was only for the December FORUM that I wanted it. He then said that the Democrats had purposely misquoted and perverted his words in order to make political capital; that one thing they had carefully refrained from mentioning was that Heber J. Grant, one of their prominent members, had arose immediately after his (Smith's remarks) and had not only endorsed and emphasized them, but he had gone to greater extremes and illustrated by telling of his own experience. Here Mr. Cannon interrupted to say that Mr. Grant had come to the First Presidency with the statement that he had been asked by the Democrats to stand for the Salt Lake Mayoralty and wanted to know their views as to its advisability. "Here, in this very room, standing right here, he asked us for counsel on the question. We told him that we could not advise him, that it was a political question, that it might be construed as interfering in politics if we did advise or counsel with him". "Yes", broke in President Woodruff, with considerable vehemence and feeling, "they have tried constantly to drag the Church into politics. They have nominated men for the purpose of securing the Church influence. There is the case of Carl Maeser, Superintendent of the Church Schools, whom they nominated for State Superintendent of Public Instruction, who is not suited to the place, and who ought to have refused the nomination. He ought not [to] be running for office, yet we dared not say so for the reason that we would be charged with interfering in politics." Here President Smith interjected: "Don[']t speak so, it would be awful if such a remark were ever reported, and would create more disturbance tha[n] has already been occasioned". I hastened to stop President Smith by assuring him that what was said to [me] was in confidence, was not to be used for publication, and that nothing I should hear would be given out for campaign purposes. I further stated that I intended to publish only the exact words that they should use in replying to my questions for the FORUM, and for that reason I should esteem it a particular favor if he (Pres[ident]. Smith) would give me an exact, or as nearly exact as he could recall, quotation of his Priesthood remarks. He turned to Mr. Gibbs, and asked him to make up his notes of the remarks, and submit them to him for inspection when they would be furnished me.

President Woodruff had been interrupted in his earnest comment, and only showed his further feeling by manner and looks. I scanned him closely, and could see that he was very outspoken. He resumed by saying that before he had been elected President he had deemed it his duty to devote his whole thought and services to the Church; that he had never thought of doing anything out of church duty without first consulting authority; that the whole lives of those high in the Church should be consecrated to its service; and that President Smith had only uttered what was the common understanding of the Priesthood from the beginning of the Church, when he said that before assuming any business or public duties that took them away from Church service any Church official should consult the Presidency who were supposed to understand the needs of the Church.

Here I started to my first questions by asking President Cannon whether he deemed it expedient for the high officials of his Church to accept political nominations. I stated, that to my personal knowledge Mormon officials had been nominated in order "to catch the Mormon vote"; and that the feeling was general that the acceptance of office by high officials was sure to create discord, and that where such nominees were elected the charge would naturally and inevitably be made that Church influence had caused it. Mr. Cannon said that while he was aware of such a tendency, to shut out Church officials from public office would in the ~~United States~~ Utah practically shut the Mormon population out of office, for the reason that the best men of the Church held some religious authority under it; that all were "ministers"; and that as in the far past, so in the present and future it could not be laid down that a man could not accept office because he was a Church official. Referring to the fact that the Democrats were charging President Smith and Woodruff with making ostentatious

display of their political preference in order to influence church members, I said "I believe you have never announced your politics; that while Presidents Woodruff and Smith are known as Republicans, your own preferences are not generally known if known at all." "Well," said he "in confidence I may tell you this; That I have been approached several times by the Democrats with propositions to run me for high offices; but that I have refused, telling them that I did not believe in their principles".

I then refer[r]ed to the reports circulated by the Democrats that certain bishops, apostles and others had advised their followers to vote the Republican ticket; and stated that in my article I had asserted that in every instance these reports had been proven canards and that there was not a scintilla of evidence to substantiate them. I asked if I was within strict bounds, as I supposed I was, in making this statement. "Yes sir, you are", promptly said Mr. Smith; and he began searching for some papers connected herewith for reference. "Here are letters from Bishop Zandel, and Bishop Larsen," he said; the latter signed by Republicans and Democrats both of their congregation. He then read the Larsen letter. And I have also asserted that there was no attempt to substantiate the[s]e reports by their authors',—"Am I right in this"? Misunderstanding me, he st[ar]ted to explain the perfect falsity of the reports, when Mr. Gibbs interrupted by explaining my statement to be that the "authors had made no attempt to substantiate them." President Woodruff, who had been an intent listener got up and went back to his seat. I then finished with President Cannon by asking that the Presidency answer my questions in their own way, and I would call on Mr. Gibbs for it. This he promised they would do. Mr. Smith also promised to have the report of what he had said at Priesthood meting given me. President Cannon again offered the injunction that nothing they should write should be used before election, as the inflamed condition of public opinion made it unwise to say anything at all. I [pr]omised that it should not be given for publication before election day, and only for use in the FORUM.

The interview occupied exactly 55 minutes. Joseph F. Smith seemed the cautious one, President Woodruff blunt, outspoken and deeply in earnest, while George Q. Cannon seemed confidential, but composed. One thing more President Cannon said: that while passing through Chicago he had read it he Times Herald that he had prompted President Smith to his remarks in the Priesthood meeting, the idea being to further his son's interests in this way; that he had the year before advanced his son's interests; and that he (Cannon) "was the smooth, cunning fellow" of the Presidency. George Q. Cannon said that he was surprised to learn the day be[fo]re that his son _____ (I forget the name) was a Democrat; that he hardly knew what the politics of some of his own children were, so little had he done toward influencing them or learnin[g] their politics.

Mr. Gibbs showed me out, and asked me if I could wait till the succeeding day for the answers I desired; that they were overwhelmed with important matters of church business, and that the interview I had had, lasting a long time, had taken their thoughts from these other important matters, as they had been much wrought up through our conversation. I told him I must have it that day, if I was to use it at all. At 6 oclock I called for it at the Church offices; was met by Mr. Gibbs who told me it was in preparation, and to wait. Waited 20 minutes when he appeared with the answer to my questions, and asked me if I must have the official report of Mr. Smith's speech at the Priesthood meeting that evening. I told him I must get both off together that night. I waited a while, and read over the answers, which were unsigned. I asked him if I should attach the names of all three of the Presidents to the answers, as his letter of enclosure referred only to Mr. Cannon. He said that they supposed I merely wished to incorporate their opinions in my article, but that it was the expression of all three. I then told him that if it was going to take quite a while, I would go on up to supper and call for it on my way back. He again urged that the conditions upon which this matter was given was that it should not be published before election, and said that there had been numerous persons on one pretext or another seeking expressions of opinion from the Presidency which it was surmised was to be used in the campaign, and that it was an unusual privilege that had been accorded me in speaking so freely on these matters; and they relied on my honor to use it only as agreed. I reitterated my purpose so to do and left.

Will write the matter up and send on to FORUM with request to insert it by morning's fast mail.

[October 31, 1895; Brigham Young Jr., Diary; Francis M. Lyman, Diary]

Attended meeting in Temple. Presidency L[orenzo]. S[now]. B[righam]. Y[oung]. [Jr.] F[rancis] M L[yman]. Jno. [John] H[enry]. S[mith]. H[eber]. J. G[rant]. & Jno [John] W. T[aylor]. present. The situation was discus[s]ed brethren appointed to Conferences. Pres[iden]t [George Q.] Cannon's remarks at B[righam] City [Utah] his published denial and subsequent appology for having made the remarks were not alluded to but should have been discussed.

❖

The political situation was talked over. I told the brethren a prominent Democrat said to me today that the young democrats must band together and sit down upon the members of the First Presidency and Apostles who are interfering in politics. I told him whenever he undertook that or they, they would soon find their mistake.

[November 1, 1895; Brigham Young Jr., Diary; Francis M. Lyman, Diary]

Politics are running high. O. W. Powers is running the Democratic Party and seems to have perfectly pulled the wool over our brethrens eyes. I am almost convinced that Moses Thatcher is gone over to the enemy; poor fellow. I am sorry but alas my confidence in that splendid man is entirely or, almost entirely gone. God help him. Powers is the chief scoundrel in Utah. Wicked, unscrupulous, bold, perfect master of political wire pulling, good judge of human nature and a faithful servant of the devil if he is not the Lucifer himself.

❖

Found in the Herald affidavits against me from Frank J. Tolton of Beaver [Utah] and Alma Greenwood of Fillmore [Utah] for using church influence in political affairs. There was some truth in both but much that was not true. At Provo [Utah] saw the children and the Editors of both papers ... Pres[ident] [George Q.] Cannons denial and then his acknowledgment of pitching into Judge Powers was in the same paper and Tribune. It makes a great sensation. ... On my arrival I wrote the following letter to each of the following brethren Jesse W. Crosby Jr., M. M. Steal, Daniel Chamberlain. Morgan Richards Jr. Parowan [Utah] November 1, 1895 My dear Brother, Please read carefully the affidavit of Frank J. Tolton against me in the Herald of this morning and write me briefly if all he says is true according to your memory. If you note any mistakes please name them and very much oblige. Your brother Francis M. Lyman

Including Tolton and there were thirteen of us. How traitorous my bro[ther] Tolton is to give such confidential matters away to his political party. He is thus giving his brother into the hands of an angry enemy. May our Heavenly Father judge between us and reward him according to his deeds.

I was only giving to the Southern chiefs the key note from the First Presidency upon division upon party lines so that it should be known that it was not wrong to be a Republican, Democrats felt that Democracy was our religion. Bro[ther] Greenwood is not far away from the truth. Some truth in the case he did not tell. Some things especially the last sentence was not true.

[November 6, 1895; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

Had a pleasant visit with Pres[iden]t L[orenzo] Snow in his room at the Temple reviewing sone of the rough items attendant upon the closing campaign. The sayings Bro[ther] Jos[ep]h F. Smith at the Priesthood meeting–The lapsus lingu [i.e., loose tongue] of Bro[ther] Geo[rge] Q. Cannon at Brigham City [Utah] &c with their effects upon the people.

❖

We learn this morning that church influence in the territory [according to the Democrats] has been so strong as to make New York go 70,000 Republican and this Territory is Republican by 1750 estimated. I received a nice letter from Pres[ident] John R. Murdock. He pointed out falsehoods in Tolton's affidavit. Said I did not advise that some people should be independent and neutral and that he did not hear or see bro[ther] Cannon try to check or restrain me from going too far.

[November 7, 1895; Franklin D. Richards, Diary; Brigham Young Jr., Diary; Francis M. Lyman, Diary]

Much about Election more about Politics ...

❖

Met Presidency & Twelve in Temple. Question was made asked me Could you call men to go to Oaxaca, Sonora [Mexico] settlement and think you were doing right. I answered no. Most people would not like that Country Bro[ther]. Williams went there because Cave Valley did not agree with his health. I would not choose even that well watered fertile Canyon to live in.

❖

It is a republican landslide all over the country. Church influence is not confined to Utah. ... Present Pres[iden]ts [Wilford] Woodruff [George Q.] Cannon, [Joseph F.] Smith, and [Lorenzo] Snow and Elders [Brigham] Young [Jr.] [Franklin D.] Richards, [Francis M.] Lyman, [Heber J.] Grant, [John W.] Taylor and [Abraham H.] Cannon. The situation politically as talked over. Nothing to be said about Senators. Let the Legislature put up good Republicans. Let the Lord overrule and control. I favored Pres[ident] Cannon for 1st Senator ... Rep[ublican] victory just right thing, bro[ther]s [John T.] Caine and [B. H.] Roberts don't seem happy with their defeat.

[November 10, 1895; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

Bro[ther]. Musser informs me that Apostle Moses Thatcher is very low bedfast & can only speak in a whisper, taking only liquid food.

❖

[In Fillmore, Utah:] After [Sunday] school closed I sat down with bro[ther] Alma and Joshua Greenwood and James Melville in the same school room to talk over the political wounds we have given and received. I frankly conceded that most of what bro[ther] Alma had stated about me in print was correct. Some was not true and he left out the fact that he told me he was undecided in politics. In fact he tried to get out of that, but his own statement condemns him on that point. Bro[ther] Joshua was not feeling so ugly as Alma and James. They held that my censure of them at conference in Meadow some years ago was much of it unnecessary and harsh. I frankly admitted that may have been, but if they would write down all there was of that kind I would gladly go before the stake conference at any time and state that I was sorry I use those words that were necessarily harsh and retract every one of them. They concluded it would not be necessary and would let the whole matter drop. I freely told them all I had done in politics. Told them I was not afraid to trust them for I was sure they would not betray my confidence. We closed up in good spirits much better then we commenced with. We forgave and loved each other. Bro[ther] Alma was severely set against

B[isho]p Callister for his partisanship and a campaign song he composed and sung frequently in which bro[ther] Greenwood was sarcastically mentioned. I advised that he make peace with the Bishop as he ad done with me. ... I also said positively that no brother in Fillmore would apostatize over politics. They need have no fears on that point. I also spoke freely of the political battle and said if there was one soul who has been influenced by me in the Stake to be a Republican, I wanted them to free that influence. I never hinted nor did I believe I had used church influence. A unanimous vote approved as good sound and safe doctrine all I said. ... My visit in Fillmore I believe is a very fortunate one ...

[November 14, 1895; Franklin D. Richards, Diary; Brigham Young Jr., Diary; Francis M. Lyman, Diary]

Much conversation on the spirit of the people & the doings of parties and persons--with political outlook covering wide range of

❖

Pres[idency]. and twelve met in Temple much discussion on the situation. One conclusion was reached to let Brethrens' disdemeanors situation rest for the present. Pres[iden]t. L[orenzo] Snow said he had not seen Utah a state yet tho' he prayed earnestly to the Lord for this boon. Denied that I was at the Dem[ocratic]. convention, but on reflection found I was there about 15 m[inutes]. with Pres[ident]. L[orenzo] Snow. Went there to learn if a Committee was likely to wait upon Presidency; found one was appointed & afterwards learned Bro[ther] [Charles W.] Penrose & others knocked it out.

Presidency instructed Twelve to examine missionaries before they leave their homes or the city as to their fitness and when they ought to go. Decided Bro[ther]. [George] Teasdale & fam[ily]. must return to America.

❖

There was much talk over the situation of bro[ther]s [Moses] Thatcher and [B. H.] Roberts. None of the brethren can defend them. Yet their accounting must come later, but it must come. Our talk was harmonious.

[November 15, 1895; Franklin D. Richards, Diary]

Pres[iden]t W[ilford] W[oodruff] is but poorly most of the time for lack of sleep.

[November 21, 1895; Franklin D. Richards, Diary]

Attended council at Temple as usual with Presidents [Wilford] Woodruff, J[oseph] F Smith & G[eorge] Q Cannon–Apostles F[ranklin] D R[ichards], H[eber] J G[rant], J[ohn] W T[aylor], A[braham] H C[annon] ... Time spent in general conversation on politics & politicians mostly. After closing prayer by J[oseph]. F. Smith, Some Secret operations were disclosed by Pres[iden]t. Smith--concerning parties at work for Co[lonel]. [Isaac] Trumbo among members elect to the Legislature to get him elected as one Senator from Utah to Congress he being in the interest of Spreckles & the Southern Pacific Rail-Road. It is understood his Bail is open. J[ohn] W Taylor is to see Pres[iden]t Geo[rge] Parkinson of Oneida Stake & regulate his ideas.

[December 2, 1895; Franklin D. Richards, Diary]

At 2pm met at Pres[iden]t office with 3 Pres[iden]ts L[orenzo] S[now], J[ohn] H[enry] S[mith], H[eber] J G[rant], A[braham] H C[annon] of the apostles & J[ohn] R Winder heard & discussed liabilities assetts & prospective view of the business of the Pioneer Electric Plant at [?], also Mr Bannigan's terms on which he will advance a milion and a half of money to construct & start the works of the co[mpany] "guarantees the bonds". Pres[iden]t W[ilford] W[oodruff] wished to know if we will sustain him in doing so. all present voted Yes on motion of Pres[iden]t L[orenzo]. Snow.

[December 5, 1895; Franklin D. Richards, Diary]

To City & with F[ranklin]. S. R[ichards]. called and presented the Presidency if they will support or endorse Caleb W. West for Federal Judge for Utah & in his possible failure endorse F[ranklin]. S. R[ichards]. for the position. W[ilford]. W[oodruff]. & J[oseph]. F. S[mith]. consented freely G[eorge] Q C[annon]. would, but said he was committed already.

[December 10, 1895; Franklin D. Richards, Diary]

Pr[e]s[iden]t [George Q.] Cannon informed me that while he could not sign the note requested by F[ranklin]. S. [Richards] & myself his influence was not against the measure but only passive It was the note asked last Thursday.

[December 12, 1895; Franklin D. Richards, Diary]

General conversation about dismissal for C[harles] W Penrose from the S[alt] L[ake] Herald employment of B H Roberts instead ... Presidency think perhaps we may get C[harles] W P[enrose] & start compiling the Church Hist[o]ry ...

[December 16, 1895; Charles W. Penrose, Diary]

Received appointment and instructions from Presidents Wilford Woodruff, George Q. Cannon and Joseph F. Smith to work for the Church in compiling and writing Church history commencing at once, as they said "without any interregnum." Historian F[ranklin]. D. Richards not being in town meeting was postponed until Tuesday. The Presidency said they wanted a complete organization of help in the Historian's office and history written and compiled "scrap work" not being sufficient[.] They said they wanted all my services and to fix compensation so that I would not need to "piece out" by engaging in other occupations for a livelihood.

[December 17, 1895; Charles W. Penrose, Diary]

Met with the First Presidency, Historian F[ranklin] D Richards and Assistant Historian John Jacques at the President's Office when the Presidency, particularly Pres[ident]. Geo[rge]. Q. Cannon explained what was needed in the Historian's Office and the services required of me[.] Went to the Historians Office where Bro[ther] Richards gave me the use of his room until I could find quarters, and half of his desk. I took a survey of the offices to familiarize myself with the surroundings.

[December 19, 1895; Franklin D. Richards, Diary]

At 11 attended council Bro[ther]. Mathias Cowley desired to know if the presidency were willing for him to run for the office of Sec[retar]y. of State for Idaho at next Election–not decided but no objection was offered.

Various topics were introduced & freely discussed as about Bro[ther]s. M[oses]. Thatcher and B. H. Roberts line of procedure during last political campaign, &c, &c.

[December 26, 1895; Franklin D. Richards, Diary]

At 11.30 In council 3 presidents F[ranklin] D R[ichards], H[eber] J G[rant], J[ohn] W T[aylor], A[braham] H C[annon] deliberated Pres[iden]t L[orenzo]. Snow absent about difficulties in Brigham City [Utah] coop. F[ranklin] S R[ichards] & others with him. there voted our views in favor G[eorge] Q C[annon] & O J Salisbury for Senators to Congress.

[December 31, 1895; Charles W. Penrose, Diary]

I wrote for President [Wilford] Woodruff his views of the effects of Statehood on Utah, also the action of the Church in reference to it in the past and what the Church would do in the future. It was accepted by the President and sent to the Knutsford for Mr Bertrand to publish in Chicago Tribune.

1896

[January 2, 1896; Journal History; Brigham Young Jr., Diary; Francis M. Lyman, Diary]

The First Presidency met at the Temple in Council. 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, J[ohn]. W. Taylor and A[braham]. H. Cannon.

Elder Brigham Young was authorized to aid president C[ollins]. R. Hakes of Maricopa [Arizona] Stake in the Colonizing of land near the Buckeye Canal, and to call to his aid such assistance as he may need, some families in Sanpete having been reported as desirous of moving to that region, it being a warmer country.

The necessity of a change in the Presidency of St. Joseph [Arizona] Stake and San Juan [Utah/Colorado] Stake was discussed. It was decided that when the change in the San Juan Stake is effected Elder Platte D. Lyman be appointed to succeed Pres[iden]t. F[rancis]. A. Hammond.

Elder F[rancis]. M. Lyman reported that the Saints in Mexico were well satisfied with the choice of Counsellors to Pres[iden]t. [Anthony W.] Ivins. The Presidency of the Mexican Mission now stands: A[nthony]. W. Ivins President, Henry Eyring and Helaman Pratt cousellors.

Elder Lyman also reported the excommication of Parson Williams in Sonora at his request, his family joining in voting for it with the Saints.

❖

Council met in the Temple. Much business. General feeling was with Pres[iden]t. [Wilford] Woodruff that George Q. Cannon be the first Senator from Utah. This item I have earnestly pressed whenever opportunity offered for the past six mo[nths]. or more.

❖

Then bro[ther] Geo[rge] C. Parkinson case for going through Southern Utah in the interest of [Isaac] Trumbo for Senator was considered and he was censured. Then came on for consideration bro[ther] Moses Thatchers case. It was made to appear to our satisfaction that his sickness and trouble is caused by the use of coffee, tobacco and opium. He is now a confirmed friend of all those things and it at most must be but a question of a brief time when he will collapse. We felt that the true cause of his trouble should be made clear before the Saints, that no injury should come from wrong ideas about him in the mind of the brethren and Saints. At our coming quorum meeting the question will likely receive attention by the full council.

[January 4, 1896; Brigham Young Jr., Diary; Francis M. Lyman, Diary; Charles W. Penrose, Diary]

Bells and whistles & guns firing anounnced that Pres[ident]t. [Grover] C[leveland]. had signed proclamation at 10.00 [a.m.] Washington [D.C.] time. Utah is a State and I did not believe the Nation would admit us. I hope and pray it has come to stay. The row continued pretty much all day. I am not enthused–to use a familiar phrase, tho[ugh]'. I have waited and prayed for nearly half a century.

❖

At 9:30 A.M. mountain time and 10:30 A.M. Washington [D.C.] time President Grover Cleveland signed the proclamation giving Statehood to Utah. This is a glorious event which the People of Utah have been seeking for 45 years or more. The unbelievers in Statehood among us will now predict as bro[ther] Stevenson told me before we parted that if we did get it we would be sorry for it. It has been 33 years and more since. I in Liverpool [England] gave my first serious thought to the question and defined my faith in the admission of Utah. Since then I have always been a very enthusiastic advocate of statehood. There has been in the minds of many a feeling that we never would be admitted. That Pres[ident] [Heber C.] Kimball or someone else had so prophesied. If such had been the case certainly Pres[ident] [Wilford] Woodruff and all the Apostles from the days of Pres[ident] Kimball would have remembered it was well as any others. Important prophesies have generally been written down. Nothing of that kind has been recorded in sermons or otherwise. This is a glorious day for Utah and for the Kingdom of our God. My heart is full of gratitude to God who has overruled. I trust he will overrule in regard to choice of Senators also that Pres[ident] George Q. Cannon may go as one of the first Senators if it be right. Our Heavenly Father doeth all things well. We can safely trust him. Politicians cannot thwart his purpose. His enemies are removed out of his way at his good pleasure or silenced. Newspaper men and tricksters are powerless before him. This is a very satisfactory beginning to 1896. May every month bring a suitable endorsement of this glorious beginning.

❖

News of President signing the statehood proclamation received with joyful demonstration. President Geo[rge] Q Cannon sent for me to write synopsis of prayer for Pres[ident]. [Wilford] Woodruff to be supplied to Associated press. I wrote it and sent by Robert Anderson to Mr. Vegas. I also wrote beginning of the prayer[;] Then requested to Draft dispatch to President Grover Celeland for the First Presidency which was accepted by Pres[ident]. Cannon and sent. A further dispatch to Gov[ernor]. [Caleb W.] West was prepared by F[ranklin]. S. Richards and myself and sent to Washington [D.C.].

[January 6, 1896; Journal History]

Salt Lake City, Utah, Jan[uary]. 6, 1896.
Pres[iden]t. Wilford Woodruff. President Jos[eph]. F. Smith, and Pres[iden]t. George Q. Cannon.

My Dear Friends:—When I review the times of your travail in the wilderness, and retrospect your history, noting that your hardships and diversities even antidated my birth, I can vividly picture the complete story of your many years of Empire building, the consecration of your lives to your people and for the fortitude displayed, let me mark you as living testaments of men of extraordinary enduraance, amicability and faith. Fully realizing what you have done, I wish to say a word to you. Statehood as an accomplished fact has been the dream of eight years of my life–sometimes presenting a sombre panorama, and again a most glowing one,–and at last the consumation so devoutly sought for has become a reality. The closing scenes of this most realistic drama are about to be enacted, and my sequel is still to be told; but possessed of an equal confidence to that with which you viewed the progress and final achievement of MY portion of the understanding, I now look to you, believing and knowing that you will perform your part as faithfully and as perfectly as I have performed mine. The Senatorial struggle will end the strife, and with it comes the final test for the mutual fulfillment of all obligations. That the finale to the agreement will terminate in a complete and perfect fullfillment of all promises, will be determined in a few days; and then I wish to rest with the satisfaction of being one of Utah's first Senators. This ambition has, of course, been known to you for some time, and as you are aware was incited by our mutual friends, and I am glad to acknowledge has been freely consented to and honorably encouraged by you, so now that the time has arrived for you to do your part, I comfort myself with the assuring words you have so often given me.

In view of these facts, I certainly deem this a most fitting and appropriate hour in which to extend to you my heartiest congratulations, bringing as it does harbingers of peace, joy and honors to all. Very truly your friend,

(Signed) Isaac Trumbo.

The Presidency decided to give attention to this matter later.

President Woodruff was heartily congratulated today by Non-Mormons as well as Mormons, as the oldest living pioneer, in having lived to see and participate in the ceremonies of this glorious day. On leaving the office he said to those present, "Brethren I am happy, my cares do not worry me at all today".

[January 7, 1896; Journal History; Brigham Young Jr., Diary]

At the Office of the First Presidency, the following telegram was received, "Washington D.C. Am profoundly touched by your telegram. In the general rejoicing it is especially gratifying to realize the happiness of your venerable self and associate pioneers. May you and they live long to enjoy the blessings of Statehood. Caleb W. West.["]

... Elder Elias Kimball President of the Southern States Mission conferred with the First Presidencty in reference to the travelling in large bodies of missionaries going East. This was considered unwise as likely to cause excitement through newspaper notoriety. Elder Kimball however, explained that the arrival of large numbers of missionaries at Chattanooga [Tennessee] was quite common, and the business men of the place appreciated their presence. It was more convenient also for the President of the Mission in making appointments, because if they were continually arriving it would require his continued presence in that city to assign them to their fields of labor. This explanation was satisfactory to the Presidency. Elder Kimball proposed the publication of a periodical something like the Millennial Star in the interests of the Southern States Mission. He was authorized to start this enterprise if it could be demonstrated that it could be made self-sustaining. He reported that about $300.00 Tithing had been sent from the Southern States Mission during the past year, and he hoped to increase the amount in the future. He applied for the sum of $400.00 for

the current expenses of the Mission, as he had rented and furnished a Mission House, and also $200.00 to defray the expense of sending home the body of Elder Daniel J. Stewart, the appropriation was granted.

The following telegram was received dated New York, January 4th., "President Wilford Woodruff, I send to you, your associates, and your people and the people of Utah generally, the congratulations of abiding friendship over the admission of Utah as a State. Gen[eral]. J[ames]. S. Clarkson.["] The following answer was sent, "Just received congratulatory telegram for which myself and associates thank you. Burdens of care have been given way to rejoicing. I may say of myself, I have been young and now am old but mine eyes have beheld a wonderful deliverance. Wilford Woodruff.["]

Elder C[harles]. W. Penrose called the attention of the Presidency to a prediction concerning Statehood made by President Brigham Young forty years ago, and suggested its publication, as a refutation of assertions made by several persons that President Young had declared that Utah would never be a State in the Union. It was accordingly published in the Deseret Evening News of this date. It is an extract from a letter to Hon[orable]. George A. Smith, in July 1856, when he with Hon[orable]s. John Taylor and J[ohn]. M. Bernhisel were working at the Seat of Government for the admission of Utah as a State, and is as follows: "Brothers Bernhisel and Taylor rather expressed an opinion that Congress will act adversely to our wishes. Well, perhaps they may; but one thing is certain, if the Lord wills it so it will be for the best but if He wills different they cannot hinder our obtaining admission, how much soever they may feel unwilling to accord unto us our just fights. These we shall obtain; and in the Lord's own way and in His own due time. He works not as men work, and peradventure will so direct matters as will surprise not a little those who seek to hold dominion over us".

Elder Penrose called attention also to an error in the Governor's Inaugural Message. In quoting from President Woodruff's manifesto in reference to Plural Marriage, these words were used; "And I now publicly declare that my advice to the Latter Day Saints is to refrain from contracting any marriage forbidden by the law of the land". Governor [Heber M.] Wells, by inadvertance, had substituted the word "continuing" for the word "contracting" which materially alters the meaning of the sentence. This was no doubt a mistake in copying. Brother Penrose suggested republication of the Manifesto in the Deseret News without drawing attention to the error, this was agreed to, and the publication ordered.

❖

Met with Quorum at 10 am in Temple. A[braham]. H. Cannon was first speaker. Ten of 12 present. M[oses]. T[hatcher]. not able to attend. A[nthon]. H. [Lund] in Europe. We all sympathise with Bro[ther] [George] Teasdale; has buried two wives in Mexico within two years. Brethren spoke well. Bro[ther]. C[annon]. followed by M[arinner]. W[ood]. M[errill]. Jno. [John] W. T[aylor]. H[eber]. J. G[rant]. Geo[rge]. T[easdale]. The general feeling among us is that if Moses will humble himself that God will heal him tho[ugh]' Ormsby M.D. says that a cancer is developing in M[oses]'s side. Poor man his is a hard lot, but he has made it so himself, so said. We pray for him.

[January 8, 1896; Journal History; Brigham Young Jr., Diary]

A telegram was sent by the First Presidency to William Thompson of St. George [Utah] in reply to a letter from him in relation to the bath tubs in the St. George Temple. They were getting almost beyond repair but a man of means had promised to donate new ones providing the Church would pay the freight. The offer was accepted.

❖

Met at 9.15 a.m. Brethren spoke last was Bro[ther]. [Francis M.] Lyman. Excellent feeling among the Twelve. I believe we are united except Bro[ther]. [Moses] Thatcher who ignores the Counsellors of president & most of the Quorum.

[January 9, 1896; Journal History; Brigham Young Jr., Diary; Charles W. Penrose, Diary]

The First Presidency and several of the Twelve met at noon in the Temple; sacrament was administered. Some improvements in the Temple being needed at a cost of $265.00, Bishop J[ohn]. R. Winder asked for an appropriation of $200.00, promising to pay the balance himself. The appropriation was agreed to and an order issued for $175.00 in cash, and $25.00 in produce.

❖

I urged that the surplus waters of Utah Lake be secured for the use of the people also all the surplus water of this valley will be seized by gentile firms if we do not secure it. Myself and Jno. [John] H[enry]. S[mith]. were appointed a Committee [to investigate the matter] ... Presidency proffered us the aid of their lawyer Bro[ther] F[ranklin]. S. Richards which we gladly accepted–I had asked for this.

❖

Saw First Presidency and suggested the re-pubilcation of the Manifesto to rectify the error of the quotation from it in Governor [Heber M.] Wells' message. They acquiesced. I took it to John Q. Cannon to publish. He asked me if an arrangement could be made for a weekly article over my signature for the [Deseret] "News." I took it under advisement.

[January 10, 1896; Journal History; Charles W. Penrose, Diary]

A meeting of the Directors of the Literary and Scientific Association was held at the President's Office, the result of which was that the Church University Building was re-rented to the State University for another year only, and the salary of the Curator of the Deseret Museum was reduced from $50 to $25 a month. In the afternoon Church historians F[ranklin]. D. Richards and C[harles]. W. Penrose met with the First Presidency, and conferred in relation to the keeping and compiling of Church History. Instructions were given that a Journal of daily events should be commenced from January 1st. 1896, as the basis for current Church history; access to be had to the President's Office Journal and correspondence. It was understood that past Church history was to be taken up as opportunity made possible.

❖

Talked with Bro[ther]. F[ranklin]. D Richards on arrangements to compile history. Reported to him the number and kind of books available for the purpose. Went with him to see the First Presidency. Arranged for interview at 2 pm. At that time met with them and read the written report I had prepared. After long conversation it was decided we should keep a daily jorunal of current events and that Bro[ther] G[eorge]. F. Gibbs should furnish duplicates of his type-written minutes to be incorporated in historical journal. Bro[ther] Richards arranged that for the present I should keep this journal and see how we could get things into shape for history.

[January 11, 1896; Journal History]

President George Q. Cannon at the President's Office received numerous congratulations from his friends on reaching his 69th birthday in good health and vigor of body and mind.

[January 13, 1896; Journal History]

The following letter, the original of which is on file, was received by President George Q. Cannon:

"On Monday, December 30th. Ex-Bishop Andrew Cahoon (who is now an apostate), stated in our house that in Kirtland [Ohio] the Saints relied on the ordinances when sick and were healed; and that there was but one doctor and he had to take up other business in order to get a living, he said it was the same in Nauvoo [Illinois], only there were two or three doctors there, and they nearly starved till they sought some other occupation. We enclose this testimony thinking you might like to preserve it for future use.

Most re[sp]ectfully,

C. V. Spencer, Louisa K. Spencer["]

Brother O. A. [Abraham Owen] Smoot, A. J. Evans and M. Larson of Utah County, members of the Legislature, called at the President's Office in reference to a statement made by a man living in Provo [Utah], commonly called "Tug" Wilson. They were referred to brother C[harles]. W. Penrose in reference to the matter. After investigating the question, it was evident that the man Wilson had deceived them in representing that President George Q. Cannon had stated to him that he believed the Democrats carried Utah County by fraud. Subsequently, President Cannon saw the brethren in person and assured then and satisfied them that he had made no such remark either to Wilson or any one else. Indeed he knew nothing of the circumstances attending the election there, and had not mentioned the subject.

Mr. E. G. Ivins city editor of the Salt Lake Herald sought an interview with President George Q. Cannon in relation to his views on the tariff, the Silver question, etc. Elder C[harles]. W. Penrose was authorized to represent President Cannon in this matter, the result of which appears in the following, taken from the Salt Lake Herald of the 14th inst:

> ["]A gentleman (not Mr. [George F.] Gibbs) who is thoroughly familiar with George Q. Cannon's views on all public questions, said to a Herald representative yesterday: 'Of course Mr. Cannon should be classed as a Republican. In Congress he was actually counted a Democrat, but that was because he succeeded Democrats to that office. He favored Randall for speaker as against Kerr, on the ground that the former was a protectionist. Mr. Cannon has always been in favor of protection, and that is really the chief issue between the two great parties now. Under certain circumstances, he favors bounties, believing that aid should be given in fostering infant industries.
>
> ON SILVER
>
> As to silver, he believes that the act of 1873, demonetizing silver, was infamous, and that it inflicted a grievous wrong upon the great body of the people. He believes on the free and unlimited coinage of silver at the ratio of 16 to 1, considering it the only remedy for the financial ills that have resulted from the wrong legislation of 1873. He believes that the United States is able to establish its own financial system and should do so without waiting for the action of the European nations. While an outspoken free silver advocate in the fullest sense of the word, he is not so radical as are some of those who oppose their ideas. He realized that there are many very able financiers and statesmen who are honestly convinced that a different policy is for the benefit of the nation. In this, he includes both the silver men, so called, who think we cannot act.[']"

[January 14, 1896; Journal History; Brigham Young Jr., Diary]

Col[onel]. Isaac Trumbo called on the First Presidency and received their verbal response to his letter to them of the 6th inst. ...

The name of President George Q. Cannon having been prominently and favorably mentioned as a U.S. Senator from Utah by persons of all political parties, he was urged to make a public announcement declaring his political views, and to accept the nomination if it should be tendered him. The friends of F[rank]. J. Cannon on the other hand represented that a large number of the members of the Legislature on the Republican side were pledged to his support, and that they could not consistently recede from their obligations. After the matter had been well weighed by the Presidency and some members of the Twelve, President George Q. Cannon was left to his own decision on the subject, whereupon with the approval of Presidents [Wilford] Woodruff and [Joseph F.] Smith he prepared the following, which was published in the D[eseret]. E[vening]. News:

PRESIDENT CANNON AND THE UTAH SENATORSHIP
AN OPEN LETTER

Salt Lake City
January 14, 1896

My name has been freely used of late in connection with the office of United States Senator for the new State of Utah; but my position on this subject has been so well understood by my intimate friends, I have not thought it necessary to say anything concerning it to the public. Now, however, I learn that in consequence of the activity of some of my friends urging my qualifications as entitling me to election for that high office, there is much uncertainty prevailing as to my attitude and that this uncertainty may lead to divisions in the party ranks. This, in my view, would be most unfortunate; for the Republicans of this State, after a well-fought contest, which was fairly and honorably won, carried the State, and are fully entitled to the fruits of their great victory. That party, according to all the rules of honorable political usages, ought to elect the men of its choices to represent it in the Senate of the United States, and any division that would prevent this would be deplorable. I cannot, therefore, in the remotest degree contribute to division by allowing my name to appear as a candidate for United States Senator. I have stated this repeatedly to my friends, and I now state it to the public, that there may be no longer any uncertainty upon the question. I desire in this public manner to say to all my friends, and especially to those who have been so kind as to express themselves in favor of my being elected to the United States Senate, that I am not a candidate for Senator and would not accept that office.

GEORGE Q. CANNON.

This settled the matter so far as the candidacy of Pres[iden]t. Cannon was concerned. The Republican members of the Legislature met in caucus in the evening and nominated F[rank]. J. Cannon for United States Senator, unanimously, by acclamation. Of a total of 43 Arthur Brown received 24 votes and C. W. Bennett 19. No other names were presented. Arthur Brown therefore received the nomination.

Judge J[ohn]. F. Kinney, formerly Chief Justice of Utah, now in San Diego, Cal[ifornia]., having been engaged in a controversy with some friends of the late Judge [Charles B.] Waite, who was on the bench in Utah at the same time as Judge Kinney, in reference to the arrest of President Brigham Young for Polygamy in 1863, wrote to Bishop R[obert]. T. Burton for data as to this matter. Bishop Burton applied to the Historian's Office for the information, which was furnished to him, being found in the Deseret News of March 11th, 1863, and [Edward] Tullidge's History of Salt Lake City. It was to this effect:

Judge Waite was alleged to have issued a warrant for the arrest of Brigham Young and placed it in the hands of Gen[eral]. Conner [i.e., Patrick Edward Connor] to serve with the aid of military force. This was in the Judicial District that had been assigned to Judge Kinney, and was an act of usurpation on the part of Judge Waite. In order to prevent the trouble certain to arise if civil process was served by the military, a complaint was sworn to before Judge Kinney, who issued his warrant

and placed it in the hands of U.S. Marshal [Isaac L.] Gibbs. President Young submitted to arrest, was taken before Judge Kinney charged with having violated the Act of Congree of 1862, on relation to bigamy, and was placed under bonds of $2,000 to await the action of the Grand Jury. That body subsequently, after a full investigation, ignored the case.

This fully sustained the position taken by Judge Kinney in the controversy with the friends of Judge Waite.

❖

Meeting on political affairs in office I spoke, in presence of Geo[rge] Q. C[annon]. going to Congress and said Frank [J. Cannon] if it were my father I would know how to get out of his way for I would personally open the way. While F[rank]. C[annon]. said he desired to do it, he did it not. I am sorry but my faith is weak in him. Reported Frank had large majority in Legislature. Pres[iden]t Cannon wrote out his decline to accept nom[ination] & sent it to the Des[eret] News. I am much disappointed.

[January 15, 1896; Journal History; Charles W. Penrose, Diary]

Considerable excited comment followed the open letter on the Senatorial question by President George Q. Cannon, and much regret was expressed that he did not see his way clear to the acceptance of a nomination. ...

A letter was received by the First Presidency from President Anthon H. Lund at Liverpool [England], in reference to a loan of $50,000 from a lady in London. Brother Lund did not think it advisable to press the negotiation under present circumstances.

The following letter was received by the Presidency:

Washington, D.C. Jan[uary] 11th,

President Wilford Woodruff:

Dear Sir:—The Republican Party in its present platform of 1895, asked the return of the real property escheated to the U.S. under the Acts of Congress heretofore passed upon this subject. The demand was made in response to the prevailing sentiment of the people of Utah irrespective of Church relations. I think I am within the fact when I assert that the Gentiles of Utah never favored the Legislation which deprived your Church of its property. Elected upon that platform and also believing that this demand was grounded in justice, I stand ready to do all in my power to accomplish the end sought. Therefore I would suggest that you have your Attorneys prepare a bill which shall meet the case in every particular, and forward the same to me and I will introduce the same and push it so far as I may be able. I had intended to draft a bill for this purpose myself, but upon mature consideration it seemed better to call your attention to the matter, and proceed as I have suggested.

Yours truly,

Clarence E. Allen.

Brother F[ranklin]. S. Richards, Attorney for the Church, was instructed to draw up a measure to meet Mr. Allen's suggestions.

❖

Received from G[eorge]. F. Gibbs first installment of copy of Presidents Office Journal to Jan[uary] 4 ...

[January 16, 1896; Journal History]

The First Presidency met at the Temple at 11 A.M. with the following members of the Twelve: L[orenzo]. Snow, F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman. J[ohn]. H[enry]. Smith, George Teasdale and A[braham]. H. Cannon. President George Q. Cannon and Elder George Teasdale were appointed to attend Utah Stake Conference.

Elder F[ranklin]. D. Richards spoke on the duty and responsibility resting upon the Apostles to send the Gospel to the nations of the earth. He said the need of missionaries everywhere was increasing and the work was reported to be languishing in some places for the lack of Elders. Heretofore missionaries had been called chiefly through the Presidents of Seventies, the names of supposed suitable men being suggested by the various Quorums, which were then forwarded to the President's Office, when notifications would be sent to the individuals with the inquiry whether they could be ready at a certain date. Elder Richards thought that the Twelve should take upon themselves full responsibility in regard to this matter. He recommended that in visiting the Quarterly Conference they consult with the Stake Presidency and Bishops of Wards, receive suggestions as to missionaries, then see and talk to the persons named to satisfy themselves whether they are suitable for the purpose. He said there are about nine hundred missionaries now in the field and four hundred more are needed.

President George Q. Cannon endorsed the plan proposed by brother Richards and expressed his gratification that the Apostles would personally attend to the choice of men for missionaries.

The plan was generally endorsed by the brethren present, with the understanding that whenever names are suggested by Presidents of Quorums, they will come through the Bishops of Wards and Stake Presidency, the Apostles making the selection, the names to be sent as usual to the President's Office, and the present method of communicating with the brethren selected to be continued.

Objection made to the exhibition, in a show window in this City, of photographs of the art glass windows of the interior of the Temple. Surprise was expressed that it had been photographed, and it was decided that it should be withdrawn from public exhibition.

President George Q. Cannon entertained a number of his friends at his farm residence, including the First Presidency, a number of the Twelve Apostles, the Presiding Bishopric, the Presidency of the Salt Lake Stake, and the wives of the visitors (Bishop R[obert]. T. Burton was unable to be present and was excused). With President George Q. Cannon's family they all sat down together at tables laden with an abundance of choice food in great variety, the most of which was prepared by members of his household. Music, recitations, speeches, and intellectual conversation followed, and a declaration made by President Cannon on the dark days of the "under ground" was recalled, when in the same place he predicted that our troubles would all be dispersed, that our bondage would be removed and we would enjoy greater liberty than ever. All of this has been liberally fulfilled. All present cordially endorsed the blessing pronounced by President [Wilford] Woodruff upon President Cannon and his household.

[January 17, 1896; Journal History]

Elders John Jacques and A. M[ilton]. Musser reported to the First Presidency on the Mss. [manuscript] of the Pamphlet YOUNG LADIES GUIDE, submitted to them for inspection. It is a work of instruction to young women as to proper conduct as daughters and wives, with directions on their personal care, with rules as to hygiene, household duties, social associations, etc. While not considered entirely complete it was considered worthy of publication. It was returned to sister Susie Y. Gates, who with other ladies are interested in its publication with permission to publish.

Elder J[oshua]. R. Clark, President of the Northern States Mission, asked permission of the Presidency to print the Voice of Warning and such tracts as could be published profitably for distribution in that mission, including the pamphlet written by Elder Samuel G. Spencer, which had

been examined in the Historian's Office. Elder Clark stated that the expense would be only about one-half of what it would cost in Salt Lake City. President Joseph F. Smith gave his consent to brother Clark.

Brother F[ranklin]. S. Richards, Church Attorney, submitted to the Presidency the draft of a measure to be introduced in the House of Representatives by Congressman C[larence]. E. Allen, for the return of the real estate of the Church which had been escheated by the Government.

[January 20, 1896; Journal History]

The following telegram was received at the President's Office from Pres[iden]t. A[nthon]. H. Lund at Liverpool [England]: "Elder Ott, Germany, died Saturday.["]

The following message was sent to Elder Andrew J. Hanson, presiding Elder at Tropic, Garfield County [Utah], in care of Pres[iden]t. Jesse W. Crosby of Panguitch, with instructions to forward it by mail. "Please convey the sad intelligence to the family and friends of Elder Joseph Alma Ott that a cablegram has just been received from Elder A[nthon]. H. Lund from Liverpool informing us that Elder Ott of the German Mission died on Saturday. This is the extent of the information received. Please express our sincere sympathy to the bereaved family and do your utmost to comfort them in this the hour of their affliction. The body we presume will be buried in his field of labor, but we look for details later." Signed, Wilford Woodruff. ...

The following appropriations were made today by the Trustee-in-Trust: $50 labor tithing for the Rexburg [Idaho] First Ward meeting house; $100 in hay to Clifton Ward; $250.16 in produce to the Cleveland Ward to help them build a new meeting house, this being all they have of tithing on hand in that ward.

[January 22, 1896; Journal History]

Judge William H. King having moved from Provo [Utah] to Salt Lake City, and his term of office having expired with the entrance of the new State into the Union, had formed a partnership with the firm of Henderson and Brown. He called on the Presidency in relation to his position as one of the High Council of the Utah Stake of Zion. The Presidency, at his request, said he could be released from that position and they would so inform Pres[iden]t. Edward Partridge of the Utah Stake. Brother King placed himself as an Elder in the Church at the service of the Presidency.

U.S. Senator Frank J. Cannon requested the blessing of the First Presidency on his departure for Washington D.C. to enter upon his Senatorial labors. Presidents Wilford Woodruff and George Q. Cannon, with Apostles George Teasdale and Abraham H. Cannon laid their hands upon him and set him apart, President Cannon being mouth under the direction of President Woodruff.

Pres[iden]t. Joseph F. Smith in company with his wife and daughter May and Donetta, left by U[nion]. P[acific]. train for the East, W. C. Spence and son and N[ephi]. W. Clayton and wife being also of the party. The daughters of President Smith are to study the kindergarten method of teaching in the East.

[January 23, 1896; Journal History; Brigham Young Jr., Diary]

The First Presidency met at 11 A.M. With Elders L[orenzo]. Snow, F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, G[eorge]. Teasdale and A[braham]. H. Cannon of the Twelve. ...

Elders Brigham Young, Francis M. Lyman and Heber. J. Grant were appointed a Committee in reference to the relations of Elders Moses Thatcher and B. H. Roberts to the First Presidency and their respective quorums.

[Note: Beginning with this entry, which draws from the First Presidency Office Journal as extracted in the Journal History, references in the weekly meetings of the First Presidency and Quorum of the Twelve Apostles to routine matters, unless of historical significance, are not reproduced.]

❖

Met in Temple at 11 a.m. Time occupied discussing situation of religious political affairs. Com[mittee]. Was appointed to attend to cases of B. H. Roberts and when times come M[oses]. Thatcher. they have stood out against the Presidency and Twelve. B[righam]. Y[oung]. [Jr.] F[rancis]. M. L[yman]. & H[eber]. J. G[rant]. Com[mittee].

[January 24, 1896; Journal History]

President George Q. Cannon went to Provo [Utah]; President [Wilford] Woodruff was at the office.

$2029.04 was appropriated in favor of the Joseph Colony, Sup[erintenden]t. H[arvey]. H. Cluff having reported that the hands had been charged with this amount during the years 1890-95, the farm getting the benefit of the same.

[January 25, 1896; Journal History]

Presidents Wilford Woodruff and George Q. Cannon were at their office today where they met with Bishop George O. Pitkin. Elders Brigham Young [Jr.] and John W. Taylor with Bishop W[illiam]. B. Preston were also present. B[isho]p. Pitkin presented a petition from the people residing on land called College Ward, Cache County [Utah], which they had purchased from the B[righam]. Y[oung]. C[ollege]. Trustees when property was high. They were in arrears for payment for their lands and the interest, and wanted the Presidency to use their influence for a reduction of between 20 and 30% on the property. The Presidency decided that they had no power to interfere in the matter, and brothers B[righam]. Young [and] [Wiliam] B. Preston did not see the way clear to such an arrangement, as it would be virtually a breaking of contracts on the part of the trustees. Advice was given to the people to hold on a little longer as it was believed that better times would come and relieve them from their embarrassed condition.

[January 27, 1896; Journal History]

At the President's Office, Pres[iden]ts. [Wilford] Woodruff and [George Q.] Cannon with Elders F[ranklin]. D. Richards, H[eber]. J. Grant, Abraham H. Cannon, A[ngus]. M. Cannon and C[harles]. W. Penrose, met Mr. Charles S. Morton, representing Mr. Charles Crittenton, the New York Evangelist, who was engaged in the rescue of fallen women. They desired the use of the Assembly Hall or Tabernacle for a meeting on Wednesday evening. After listening to the remarks of Mr. Morton, permission was granted and also to pass around printed slips among the congregation, on which they might subscribe as the pleased or not to assist in the work of rescue. Mr. Morton related the particulars of his conversion and reform as a drunkard, morphine fiend and tobacco user. He had sunk so low in debauchery that he had determined upon committing suicide, but was attracted into a Gospel meeting in Philadelhpia [Pennsylvania], where he was led to seek the Lord. Through faith the Almighty took away from him entirely the appetite for intoxicants and morphine, and subsequently for tobacco, for neither of which he had had the slightest desire ever since,—a period of about four years. Mr. Morton stated that after Mr. Mills the Evangelist had

visited Salt Lake City and held his meetings here, he met Mr. Crittenton in the East, and said that neither the nation nor the religionists understood the Mormon people. They had been much misrepresented and he was very favorably impressed with them and their treatment of him during his visit. Pres[iden]t. George Q. Cannon explained to Mr. Morton the views of the Church in relation to the association of the sexes, their doctrine of marriage, their self-restraint and observance of the word of wisdom, for which Mr. Morton praised God.

[January 29, 1896; Journal History]

Pres[iden]t. George Q. Cannon was attacked with a severe pain while in the President's Office today.

[January 30, 1896; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

Pres[iden]ts. W[ilford]. Woodruff and G[eorge]. Q. Cannon met at the Temple with Pres[iden]t. L[orenzo]. Snow, Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, H[eber]. J. Grant, J[ohn]. W. Taylor and A[braham]. H. Cannon of the Apostles. The subject of permission to the sisters to meet in prayer circle was discussed, as the question had been asked whether it would be right or whether they could be permitted to meet with their husbands in a prayer circle, seeing that sisters had been admitted to prayer circles in the Nauvoo [Illinois] Temple. It was shown, however, that on such occasions it was for the purpose of teaching the order of prayer as is now the custom in the temples. It was decided that if the sisters desired to meet for prayer they could do so as members and officers of Relief Societies in their regular places of meeting, but that it would not be advisable for them to meet as circles or to participate in prayer-circle meetings. ...

❖

James Sharp, W[illia]m W. Riter, F[ranklin] S Richards, W[illia]m H. King & J[oseph] M Tanner a committee to confer with the Legislators as to needed enactments. Objections to fulsome praise in D[eseret] E[vening] News of last Sat (25) bestowed on Z[ina] D H Young. G[eorge] Q C[annon], B[righam] Y[oung] [Jr.], H[eber] J G[rant], & J[ohn] W T[aylor] to consider & prevent mischief to come of it & the expected celebration.

❖

Meeting in Temple of Pres[idency]. & Twelve at 11 a.m. Talked over general demonstration which is being made in honor of Aunt Zina [D. H. Young]'s birthday. Was appointed chairmain of Committee to investigate this furor concerning Aunt Zina's birthday. Pres[iden]t [George Q.] Cannon was afterward added who will be pres[ident]. of Com[mittee]. I believe that there is a religious and political significance in so general movement among the women of the church.

[January 31, 1896; Journal History]

Presidents [Wilford] Woodruff and [George Q.] Cannon were at the office today and appropriated $100 in favor of Warren M. Johnson, keeper of Lee's Ferry, who had the misfortune to meet with a very severe accident.

The following letter was issued by the First Presidency:

Office of the First Presidency To be translated and

of the
Church of Jesus Christ
of
Latter-day Saints

read to the Maori Saints
at their Conference next
April

Salt Lake City Jan[uar]y. 31st, 1896

To the Maori Saints in
New Zealand

Dear Brethren and Sisters:–

We take the occasion of your being gathered together in a general conference of the New Zealand Mission to address you a few words of salutation, commendation and caution.

We have been greatly pleased, from time to time, when reading the reports of your faithfulness to the principles of the Gospel. Our hearts rejoiced when we first heard of the people of your race yielding obedience to the requirements of our Heavenly Father, by being baptized for the remission of their sins, and it has given us unqualified pleasure when we have learned, through the reports of the elders, that so many have remained faithful and true to the covenants that they then made with God and his servants. It has been manifested to us by the Spirit of revelation, which is the Spirit of the Lord, that you are a portion of God's covenant people, Israel, heirs to the promises made to Abraham and his seed after him. These promises will all be fulfilled and the blessings of salvation brought nigh unto those who seek to do the works of their great progenitor, and, like him, endeavor to dwell on the earth as the friends of God and of righteousness. The Lord will never fail to keep his portion of the covenant, all his promises will be fulfilled to the uttermost, not one jot or tittle of his promises will return to his mouth unaccomplished. Therefore, you have much cause to lift up your heads and rejoice that already our Heavenly Father has been mindful of you in your far distant habitation and sent you messengers through whom you may learn how to please Him and work out your salvation acceptably in His sight. Inasmuch as he has thus shown His loving kindness to you it behooves you, on your part, to draw nigh unto Him, to seek Him faithfully in prayer, to cleave unto that which is good, to eschew all evil, and, through the assistance of His Spirit, to overcome those sins to which we, in our weakness, are most prone. No members of the Church of Jesus Christ, no matter to what people they belong, should permit themselves to be enticed to do that which is sinful. They should not partake of that which the lord has forbidden; they should avoid gambling; they should not give way to the lusts of the flesh; they should refrain from all intoxicating drinks, and never, under any circumstances, take the name of the Lord their God in vain; for all who obey the Gospel are promised a portion of the Spirit of the Lord which Spirit will give them strength to resist temptation, and intelligence to discern between right and wrong, between the good and the evil.

We learn, through the elders, that some of the Maori brethren and sisters are desirous to gather to Zion. We shall be exceedingly pleased to greet them in these valleys of the mountains when the proper time comes for them to join us here. But the monitions of the Holy Spirit make it plain to us that that time has not yet come; we therefore advise our brethren and sisters to prayerfully and patiently abide the due time of the Lord, with a confiding faith that He will order and control all things in such a way that they will be for the best and tend to the salvation and glory of all those that unflinchingly and devotedly seek to keep his commandments.

We commend you to the keeping of our Heavenly Father, that your minds may be full of intelligence, that the Holy Scriptures may be plain to your understandings, and that the inspiration of the Spirit of God may ever guide you. And we admonish you to give heed to the teachings and counsels of those sent to minister the word of life to you, that, day by day, you may grow stronger in the things of God, and when you have accomplished your work upon earth be saved and exalted with your ancient fathers, in the presence of the Great Father of us all and of our Redeemer the Lord Jesus Christ, His Son.

We remain, with much love,
Your Brethren in Christ Jesus,
Signed by First Presidency
of the Church of

Jesus Christ of
Latter-day Saints

[February 4, 1896; Journal History]

Bishop J[ohn]. R. Winder and Attorney F[ranklin]. S. Richards conferred with the First Presidency in regard to the valuation of Church real estate now in the hands of the U.S. Receiver. A list was prepared, as annexed, to be forwarded to Representative C[larence]. E. Allen at Washington [D.C.], he having introduced a resolution for the return of the Church property without knowing the extent and value of that property:

RECEIVER'S OFFICE
Salt Lake City,
February 3rd, 1896.

————————0————————-

List of all property, real and personal, in my possession as Receiver of the late corporation of the Church of Jesus Christ of Latter Day Saints, with estimated value thereof at the present time:

The Gardo House, 10 X 10 rods, being part of lot (6), Block 75, Plat "A"	$ 45,000.00
Historian's Office, 7 X 10 rods, being part of Lot 6, Block 75, Plat "A"	15,000.00
Tithing Office Property, being parts of lots 4, 5, & 6, Block 88, Plat "A", Containing 2 157/160 acres,	100,000.00
The Church Farm situated near the river Jordan, containing between 1000 and 1100 acres of pasture land,	100,000.00
And undivided one-half interest in coal land, situated in Summit County, Utah, now in litigation and claimed by the Union Pacific Railroad,	15,000.00
Balance cash on hand received from rents from the Church of Jesus Christ of Latter Day Saints, on deposit at the Deseret National Bank,	12,054.75
TOTAL	$287,054.75

John R. Winder, Receiver,

Appointed by the Supreme Court of Utah Territory,
September 2nd, 1894. ...

MEMORANDA CONCERNING CHURCH PROPERTY

1. The Gardo House prior to 1887 was used as a Parsonage or residence for the President of the Church of Jesus Christ of Latter Day Saints.

2. The Historian's Office is a small adobe building which was built in 1855, and has been used as the office and residence of the Historian of the Church and as a depository for the records of same Church and for library purposes ever since that date.

3. The Tithing Office is an old adobe building, among the first erected in Salt Lake City, has always been used as an office for the Presiding Bishopric of the Church, and storehouse for receiving and disbursing donations made by the members of the Church.

4. The Church Farm is a tract of pasture land, situated on the Jordan River, a large part of which is alkali and salt grass land. It was acquired at an early day and has always been used by the Church as a pasture for live stock, received on donation made by members of the Church.

5. The undivided half interest in the coal mine was acquired many years ago. When it was

obtained it was the intention to supply the Church employees and the poor and indigent members of the Church with coal. It is now in litigation in the Courts, the U[nion]. P[acific]. R[ail]. R[oad]. Co[mpany]. having made claim to it.

The Church has rented from the Receiver (he acting under the order of the Court), all of the real estate now in his possession, from the time it was first seized by the Marshal in the year 1887 until the present time, and has paid in rents to the Receiver for the use of said property nearly $50,000.00. The property was so essentially necessary to the Church for the transaction of its business that rather than be deprived of its use the Officers of the Church preferred to pay the heavy rents demanded. ...

Elder Charles W. Penrose, this being his 64th birthday, was set apart by Presidents W[ilford]. Woodruff and George Q. Cannon as compiler and writer of Church history, Pres[iden]t. Cannon being mouth.

The spirit of revelation and prophecy, with discrimination and judgement, power to avoid bias and to select and write to the acceptance of God and the Church Authorities, were sealed upon his head, with other blessings in the name of Jesus Christ.

[February 5, 1896; Journal History]

Pres[iden]t. E[dwin]. D. Wooley of Kanab [Utah/Arizona] Stake called on the First Presidency in reference to brother Warren E. Johnson, who for 21 years past had been keeper of Lees' Ferry, and for whom an appropriation was made January 31, 1896, by the Presidency of $100. on account of a severe accident. Brother E[dwin]. D. Woolley stated that brother Johnson's back was broken, but it was hoped he would recover. He claimed one third interest in the Ferry, but desired to move to a place where he could make a home and school his children. It was decided that the property might be appraised according to its present valuation, the price paid for it ($3000) deducted, and the balance given to brother Johnson as he had made the improvements which had increased its value. Pres[iden]t. Woolley was to act for the Church in the appraisement, brother Johnson to choose one appraiser, and they two to choose a third. Pres[iden]t. [Wilford] Woodruff expressed himself in favor of still further assisting brother Johnson that he might be enabled to establish a home.

Brother Emmett of Kanab was recommended to succeed brother Johnson in charge of the Ferry.

A Committee from Rexburg, Bannock [Idaho] Stake, waited on the First Presidency with plans for a proposed Stake Tabernacle at that place. Pres[iden]ts. Woodruff and [George Q.] Cannon suggested that Stake buildings were burdensome to the people, that it was better to erect commodious houses in the several Wards and good spacious boweries in the less populous wards, so that Quarterly Conferences might be held in different Wards, and not confined to one part of the Stake. Experience proved that a better attendance was secured and better results reached by changing the place for holding Stake Conferences that by always holding them at the same place. The plans, however, were left with the Presidency for further examination.

[February 6, 1896; Journal History]

A meeting in the Temple at 11 o'clock was attended by Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon and L[orenzo]. Snow, with Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, Geo[rge]. Teasdale, J[ohn]. W. Taylor and A[braham]. H. Cannon. The subject of members of the Church who paid no tithing, seldom if ever attended meetings, and used tobacco and intoxicants and were yet continued in fellowship, was discussed. It was decided that while men in authority in the Church must lead exemplary lives, wisdom would suggest that care should be exercised and leniency shown in reference to such persons while there was a possibility of their reform; that it was better to bear with them, than to cut them

off and risk the loss of their families who might go with them, and all become enemies instead of friends to the Church. "The Lord is longsuffering with his erring children, and this is a pattern for his servants." While such persons did not openly violate the law of the Lord, patience and kindly efforts for their reform by wise men acting as teachers, was considered the proper course to pursue in relation to them. ...

The following letter was read:

Manassa, Col[orado]. Jan[uary]. 29, 1896. Pres[iden]t. Wilford Woodruff, S[alt]. L[ake]. City. Dear Brother:—We, the Bishopric of the Manassa Ward of the San Luis [Colorado/New Mexico] Stake of Zion, after mature deliberation and most thorough consideration of surrounding conditions, and finding ourselves unable to work in harmony with the Stake Presidency, hereby tender our resignation, to take effect with your approval at our next Quarterly Conference (Feb[ruary] 18), or as soon thereafter as you may deem best.

Your brethren in the Gospel,

John C. Dalton, Bishop.
Martin Christensen, and
Joseph F. Thomas.

After discussing the circumstances, which led to this resignation, the matter was referred to Elder John Henry Smith to investigate and attend to, alone if no other members of the Twelve could attend the Conference.

[February 12, 1896; Journal History; Brigham Young Jr., Diary]

Pres[iden]t. Joseph F. Smith and Elder W. C. Spence returned from the East this morning. Pres[iden]t. Smith met with the First Presidency and Elder Abraham H. Cannon on important business.

❖

Notified 7 Pres[iden]t. of all Seventies that the Twelve desire to meet them in Temple tomorrow at 12 noon. Bro[ther] B. H. Roberts would try to be there. I said "it is imperative that you come." It is to examine his case.

Considerable has been said by Pres[iden]t. [George Q.] Cannon in relation to the Roberts case. Some wise counsel & he wants the whole of the Twelve present and all the Seven presidents of the seventies. I thought otherwise that the Committee should see him.

[February 13, 1896; Journal History; Minutes; Franklin D. Richards, Diary; Brigham Young Jr., Diary; Marriner Wood Merrill, Diary; Seymour B. Young, Diary; J. Golden Kimball, Diary]

The First Presidency met with the Twelve at the Temple: Present: Presidents [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith and L[orenzo]. Snow, and Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], H[eber]. J. Grant, M[arriner]. W[ood]. Merrill, F[rancis]. M. Lyman and A[braham]. H. Cannon. ... A petition was read signed by about 356 members of the Manessa Ward, Col[orado]., asking the Presidency not to acccept the resignation of the Bishopric of that Ward. Elder John Henry Smith having been appointed to investigate the matter, and being related to the President of the Stake, Elder Heber J. Grant volunteered to go with him to assist in settling the matter. Brother Grant was appointed to do so.

Elder Grant called attention to the exposure of endowment robes at funerals to which strangers were permitted to attend, and suggested that it would be better for friends to view bodies thus clothed at the home, and thus avoid the unnecessary exhibitions in the meeting houses. The council was unanimous in endorsing this view.

The Presidency then withdrew, and the following brethren met to consider the case of Elder B. H. Roberts, viz, President Lorenzo Snow, F[ranklin]. D. Richards, B[righam]. Young, F[rancis]. M. Lyman, Heber J. Grant, John W. Taylor, M[arriner]. W[ood]. Merrill, and A[braham]. H. Cannon of the Twelve; of the First Council of Seventies S[eymour]. B. Young, (President) B. H. Roberts, George Reynolds, J. G[olden]. Kimball, R[ulon]. S. Wells and Edward Stevenson. The position taken by Elder Roberts during the late political campaign in reference to the authority of the Presiding Priesthood, was considered for several hours, Elder Roberts maintaining that he had done nothing but what he considered his right, and the other brethren holding that he had acted without the advice and counsel of the Presiding Authorities, and had taken a course to belittle their authority and weaken it in the minds of a great many people. When the meeting adjourned in the evening, after all had spoken, no conclusion had been arrived at, but further consideration was deferred to give Brother Roberts time to consider the matter in all its bearings.

❖

He [i.e., Francis M. Lyman] referred to Brother [B. H.] Roberts' obstinacy against accepting the Manifesto for a long time, finally he received the light. Today he justified himself while he had done almost irreparable injury to the Church, which it will take nearly his life time to restore if at all. It will take all the Apostles to correct the mischief he has done. He is in the dark.

❖

Soon after 12-noon, First Presidency retired and 6 Pres[iden]ts of 70 came in viz- S[eymour]. B. Young, B H Roberts, Geo[rge] Reynolds R[ulon]. S. Wells, J. G[olden]. Kimball Ed[ward] Stevenson–and we spent till 7-40 endeavoring to convince Br[other]. Roberts of some improprieties and grievances perpetuated by him during the last political campaign. At 7-40 adjourned to call with prayer by H[eber]. J. Grant.

❖

Presidency and Twelve met in Temple at 11 a.m. Quite a busy session which lasted until 1 p.m. Presidency went away and Seventies came[;] only 6 of the [Twelve] present. I was appointed to open the case which I did reading many extracts from an interview Bro[ther]. R[oberts]. had with Herald reporter. He denied nothing & took back nothing. Made some explanations on some unimportant points, but repeated his obnoxious expressions as the sentiments of his heart now. Every man viz. Lorenzo Snow, F[ranklin]. D. Richards B[righam]. Young, [Francis] M. Lyman H[eber]. J. Grant Jno. [John] W. T[aylor]. & M[arriner]. W[ood]. Merrill, all condemned the course Bro[ther]. R[oberts]. had taken. S[eymour]. B. Young, Geo[rge] Reynolds Rulon Wells, [J.] Golden Kimball & Bro[ther]. [Edward] Stevenson were perfectly agreed with the Twelve, some strong appeals were made to Bro[ther] R[oberts]. but it had not effect uppon him whatever. Motion adjourn it was put after Pres[iden]t [Lorenzo] Snow said I shall pray for you Bro[ther]. R[oberts]. I said "wait a moment, Bro[ther] R[oberts]. will you pray for yourself[."] He answered to tell the truth I do not feel much like it now. I said then Bro[ther] R[oberts]. I do not accept your decision for it is the one from beneath that influences you and I shall wait until that sweet Godlike feeling that I have seen in you in the past has possession of you before I give you up. Bro[ther] Lyman then approached Bro[ther]. R[oberts]. and weeping aloud implored him to yield to the unanimity of feeling manifested by his brethren. Bro[ther] R[oberts]. looked on Bro[ther]. L[yman's]. tears and upon all of us as if we who were sobbing aloud as tho[ugh]' we were acting apart. He never showed the least signs of relenting. Then we dismissed and Bro[ther]. R[oberts]. stalked out of the room with a hard expression upon his face not noticing myself & others, others he did notice. When I left the Temple going around the south side I sobbed aloud for in this investigation I feard that even one or perhaps more of the Twelve may be implicated. My nephew R[ichard]. W. Young is not friendly to the First Presidency

and it will end [in] disaster should he persist in his present course. I can see one course only for the Presidency to pursue as also the Twelve Brethren, who in Cooler moments still adhear to statements made in heat of political argument must retract or be disfellowshipped.

❖

[W]ent to Temple at 10 AM and attended Meeting with the First Presidency until 12.30 P.M. I Opened by Prayer; at 12.30 (8) Eight of the Twelve Apostles viz Lorenzo Snow F[ranklin] D Richards B[righam] Young [Jr.] F[rancis] M Lyman H[eber] J Grant J[ohn] W Taylor A[braham] H Cannon and M[arriner]. W[ood]. Merrill and all of the first seven Presidents but C[hristian] J Feljstead [Fjelstead], Bro[ther] B H Roberts conduct in the last falls Political campaghn was called up. Bro[ther] Roberts made a statement–Justifying Himself in His course, after which all Present condemned Bro[ther] Roberts conduct and asked Him after ... Laboring with Him to make reconcilliation with His Brethern and the Church, which He reused to do. then Meeting adj[ourned] to call to give Him time to consider and report farther at some future Meeting called to hear from him. all of the Brethern Present felt bad even to tears ... For the stuborn dispotion Bro[ther] Roberts Manifested.

❖

Met with the 12 in the Temple at 12 noon to day and Bro[ther] [B. H.] Roberts was interviewed, for 8 hours we were in session. Bro[ther] Roberts would not accept of the admonition of his brethren and so his case was continued.

❖

Sawed wood and worked around home until 12 Noon, when I went to Temple as per appointment. There were present of the Twelve Apostles Lorenzo Snow, Brigham Young [Jr.], Franklin D. Richards, F[rancis]. M. Lyman, Heber J. Grant, M[arriner]. W[ood]. Merill, John W. Taylor, and Abra[ha]m Cannon. Also of the 1st Council of Seventies Seymour B. Young, B. H. Roberts, George Reynolds, J. G[olden]. Kimball, Rulon S. Wells and Edward Stevenson.

Apostle Snow presided. A hymn was sung. Prayer offered by Apostle Lyman. Bro[ther] Snow in a very kind manner explained the object of above meeting. said that Elder Roberts had made statements in public gatherings and had taken positions in political matters that the Apostles felt it their duty to investigate, that this was not to be considered a trial but a [illegible] of investigation. He said considerable in way of explanation, but manifested a very kind spirit.

Apostle Brigham Young then read short synopsis from Herald of speeches delivered by B. H. Roberts during the political campaign of 1895 and commented upon them from his stand point. Also called attention to an interview with reporter of Herald, after the Priesthood meeting, held at October conference, and statements made by Elder Roberts. Also course taken at the convention regarding woman sufferage, &c. Bro[ther] Young spoke at some length.

Apostle F[rancis]. M. Lyman, then spoke exceedingly plain, and I thought very severely, upon the influence used amongst the people against the Brethrern of the Authorities in putting them to shame, and that Elder Roberts had done an almost irreparable injury. Called him to repentance.

Elder Roberts then spoke upon each point brought against him and explaining why he said it, and the causes of his going into the political arena, and his fight in the convention and against woman suffrage.

He was sorry that the bretheren took the view of his course that they did yet he had no regrets for what he had said and no apologies to make and if he continued he would justify his course.

Each of the apostles and Seventies present spoke and each one present stated why they could not sustain Bro[ther] Roberts in the course persued and advised that he fall into line.

Elder Roberts again spoke, but said he could not change his views, but would resign his place

among the seventies if they desired, and fall back into the ranks. He thought he had climbed his little hill, and performed all there was for him to do in this direction.

Apostle Lyman, Grant, Seymour B. Young and others wept and cried like children, and begged and pled, but of no avail. Apostle Snow again spoke as I never heard him speak before. Apostle Lyman begged for more time to be given. It was so moved and voted for unanimously. The meeting was dismissed and Elder Roberts left at once. During the meeting he shed no tears, neither did he humble himself, but sat there like he was of stone. I have never witnessed, neither do I ever desire to again, the weighing of so great a man in the balances. For Roberts is a noble spirit, intel[l]igent, brave, vali[a]nt, and true, yet on this question he is in darkness. I pray God that his heart may be softened, and the time speedily come when he can see his mistake and continue his great work.

[February 14, 1896; Journal History; Brigham Young Jr., Diary]

Elder Joseph H. Felt called on the First Presidency in relation to some appointments for Elder B. H. Roberts to lecture under the auspices of the Y[oung]. M[en's]. M[utal]. I[mprovement]. A[ssociation]., Pres[iden]t. [Wilford] Woodruff decided that until Brother Roberts' case was concluded the appointments has better be cancelled.

❖

I[n] company with Bro[ther]. H[eber]. J. Grant took train at 8.05. D[enver] & R[io]. G[rande]. R[ail] R[oad]. Our conversation during the entire day was of the most interesting character. He said I & [Francis M.] Lyman & Jno. [John] H[enry]. S[mith]. have decided in our own minds that Jos[eph]. F. S[mith]. should be placed ahead of you in the Quorum. We think that, tho[ugh]' a man may be ordained an apostle he takes rank when he comes into the Quorum. My answer was I am willing to be anything or stand anywhere, I never did think I was good enough to be an apostle. I brought my position–where he had placed me–before father for I was sure some of the Twelve were dissatisfied about it. He said "It is just right as it is."

[February 15, 1896; Journal History]

At the request of Elder Seymour B. Young, the sum of $15 per month was appropriated by the First Presidency towards the support of the widow and child of the late Elder Herriman of the Presidency of Seventies; $50 was appropriated to aid Elder Ira Hatch who had been on a mission to the Indians of Uintah.

[February 17, 1896; Journal History]

Pres[iden]t. [Wilford] Woodruff received a letter from Elder B. H. Roberts, dated Feb[ruary]. 17th, in which he stated that he had cancelled his appointments for speaking in public, believing that under present circumstances that would be in accordance with the President's desires. Not, however, wishing to shrink from any duty or to abstain from laboring in the ministry, but simply out of regard for what he believed to be the mind of Pres[iden]t. Woodruff.

[February 18, 1896; Journal History]

A letter was received by the First Presidency from Senator Frank J. Cannon, stating that

Daniel W. Jones was at Washington [D.C.] pushing a scheme to colonize people in Uintah County, and applying to the Government for concessions in that County. The Presidency decided that this movement was entirely without their direction or approbation.

The Presidency had an interview with Prof[essor]. B[enjamin]. Cluff, Jr. and Elder Reed Smoot, who expressed the desire of the B[righam]. Y[oung]. Academy people that the Church should assume direct control of the institution. Pres[iden]t. Geo[rge]. Q. Cannon expressed his desire that all Church Schools should be properly sustained, and after considerable conversation on the subject, he proposed that the suggestions be adopted, provided the heirs of the late Pres[iden]t. [Brigham] Young were agreeable to the change, and that the raising of the funds necessary to the endowment of the Academy be left with brothers Cluff and Smoot, the Presiding Officers of the Church to do all they can to make these efforts successful. The motion was carried.

[February 19, 1896; Journal History; Seymour B. Young, Diary; J. Golden Kimball, Diary]

Presidents Rudger Clawson, Adolphus Madsen and Charles Kelly called on the Presidency today, and had an interview with Pres[iden]ts. [George Q.] Cannon and [Joseph F.] Smith (President [Wilford] Woodruff being at home feeling quite unwell). The brethren represented the loss to the Box Elder [Utah] Stake in the burning of the Stake Tabernacle at Brigham City. A competent committee had examined the walls of the building and reported that it would cost $10,000 to reconstruct it. The desire of the people was to proceed at once for the preservation of the walls, and if possible, to restore the building. To do this the roof should be put on at once. They asked the Presidency that one half of the tithing of the Stake should be appropriated until the building could be renewed. Figures were produced from the Bishop's Office showing that 43% of the tithing for 1894 had been consumed within the Stake, and fully 50% the year before; also that $1,200 a year additional had been paid for the Indian School at Washakie in that Stake. The brethren were quite surprised at these figures. Pres[iden]ts. Cannon and Smith sympathized with the loss sustained by the Saints in that Stake, but felt they could promise no more than the sum of $2,500 out of the present year's tithing, and the same sum next year, if nothing now unforseen should occur to prevent.

A German Hebrew named Paul Worschauer, who was traveling around the world on a wager without money except that he earned on his travels, called on the First Presidency, and desiring to learn the doctrine, discipline and organization of the Church, was referred to brother C[harles]. W. Penrose, who gave him full particulars on these points, conversing with him for several hours. He left Berlin Oct[ober]. 1, 1895. If he succeeded in reaching that City, after circling the globe by Oct[ober]. 1, 1897, he was to receive $2,000; if not, he was to lose that amount. He was required to visit San Francisco, Los Angeles, Hawaii, Tokio, Hokohama, Pekin, Shanghai, Bombay, Calcutta, Zanzibar, Cape Town, Aden, Suez, Cairo, Brindizi, Rome, Nice, Monte Carlo, Madrid, Havre, Marseilles, Paris, and Frankfurt. So far, he had been able to pay his way by working in dry goods houses from which he held good recommendations. He was well educated, speaking German, English and French, with an understanding of Spanish and Italian. He corresponds with the Berlin Talott, and will probably write a book on his return. Sometimes he travels in a palace car, at others on a freight train. He was very quick to understand, and though much surprised at the doctrines of the Church, appeared to appreciate them intellectually, if not spiritually. Although a Hebrew, he professed no faith in Jewish theology, but yet believed in a Supreme Being and in prayer. He was expecting to obtain passes from the R[ail]. R[oad]. Companies to the Pacific Coast.

In the Temple to day all the council present but Bro[ther] [B. H.] Roberts and he wrote me a letter stating that he had canceled all his appointments in the ministry for the present but he hoped that the brethren would not consider him shut out from preaching the gospel as he had a desire to still be a preacher of the truth.

❖

Attended meeting of 1st Council [of the Seventy] held at Temple. Elders [Seymour B.] Young, [Christian D.] Fjeldsted, [George] Reynolds, [J. Golden] Kimball, [Rulon S.] Wells and [Edward] Stevenson present. Bro[ther] [B. H.] Roberts wrote that he would cancell all his appointments and not meet with council again until matters, or difficulties are arranged. Talked some with Elders Wells & Fjeldsted about Roberts case and wondered if we could do him any good.

[February 20, 1896; Journal History; J. Golden Kimball, Diary]

Elders Reed Smoot and B[enjamin]. Cluff, Jr., accompanied by brother Willard Young and sister Susa Young Gates, called on the First Presidency, who were all at the office, and expressed satisfaction at the proposition for the B[righam]. Y[oung]. Academy to pass into the hands of the Church. Brother Young and sister Gates thought that the first thing to do was to obtain legal advice in reference to the transfer, and that this should be done before consulting the heirs of the estate of Pres[iden]t. [Brigham] Young. Brothers Cluff and Smoot were advised to consult attorneys in reference to making the change. It was agreed that there would be no necessity to change the name of the Institution, and the general opinion was that by the Church assuming control of the Academy and building up a strong Normal Department, the intention of the late Pres[iden]t. Young in reference to the Academy would be carried out with greater efficiency than ever.

❖

Agreeable with appointment made with Bro[ther] Rulon Wells, I met him at 7. P.M. and we went to [Salt Lake] Herald Office to meet with Bro[ther] [B. H.] Roberts and have a friendly talk. Bro[ther]. B. H. Roberts was not at his office, but we met him on the street, and accepted his invitation to eat supper with him at the Viena Cafe. After which we went to the General Office of the 70ties and talked freely regarding the previous meeting with the Twelve Apostles and what had been said. We both kindly labored with Bro[ther] Roberts, but of no avail. He said he had no feelings of bitterness in his heart against anyone, but could not change his opinions. We talked for 2 hours, and left with good feelings at 10 PM.

[February 24, 1896; Journal History]

President [Wilford] Woodruff and [George Q.] Cannon appropriated $5,459.56 in favor of the Weber [Utah] Stake Academy, being 20% of the tithing of the Stake for 1895, after deducting 10% allowed to the Bishops for work in the settlement of tithing. This was in conformity with an arrangement made in January, 1895. $250 was also appropriated to the Nephi [Utah] 2nd. Ward to assist in the building of a new meeting house to cost between four and five thousand dollars.

The Presidency had a visit from Mr. W. D. Wood, representing the Terrand and Dotey Organ Building Company of Detroit, who was introduced by brother Joseph J. Daynes. He proposed some improvements to the [Mormon] Tabernacle organ, recommending the Rosevelt wind chest, extra stops, and an electrical apparatus so arranged that they key board would be brought forward near the Conductor's stand. The improvements he estimated would cost from $10,000 to $15,000, about one third of the expenditure would be for the making of the frame and swell boxes, the cleaning of the pipes and other work which would be done here and be expended for wages and material furnished here. Mr. Wood expressed himself as greatly pleased to find such a grand organ in this City, about which he had heard a great deal from professional players, all of whom spoke in its praise, but it needed these modern improvements to bring it up to the present standard of mechanical action.

Sister Hannah Sorenson called on the Presidency in reference to a text book on hygiene,

which she desired to publish. It had been submitted to a committee with Elder F[ranklin]. D. Richards as chairman, who had reported against its publication for general use, believing that it would not be prudent to have such a work lying around for young people to peruse. Sister Sorenson urged that it was desirable to have this work published as a private text book for her pupils, and with this understanding, President Cannon consented that it should be published with the distinct understanding that it must not be understood as being endorsed by the Presidency of the Church.

Major Harry C. Hill called at the Historian's Office for information on Mormon doctrine, discipline, the order of the Priesthood, etc. He had been deputed by the University Club of this City to prepare a lecture on the subject, as the gentlemen composing it had reached the conclusion, after reading many different works on Mormonism by its opponents, that the writers as well as themselves knew actually nothing about the subject. Brother C[harles]. W. Penrose spent some hours with the Major, giving him particulars on all these points, and the gentleman acknowledged that although he had lived in this City for many years, he knew absolutely nothing of the true principles and spirit of the Mormon Church. He obtained a list of Church works to assist him.

[February 25, 1896; Journal History; Charles W. Penrose, Diary]

George Q. Cannon received a letter from sister Mary A. Hyde of Mancos, Col[orado]., asking him to take steps to obtain the pardon of her son, "Bert" Hyde, who had gone to California, where he fell into bad company and became an accomplice in passing some United States notes, the value of which had been raised. His time had nearly expired, and it was desired that the boy, not yet of age, should be restored to such rights and privileges of citizenship as he would lose if not pardoned. President Cannon turned the matter over to brother C[harles]. W. Penrose to take the necessary steps in relation to it, who prepared a petition for local signatures, to be sent to California to be endorsed by Officials of that State. ...

Feb[ruary]. 25. At an interview with the First Presidency (Apostles F[ranklin]. D. Richards and Elders L. John Nuttall and C[harles]. W. Penrose being present), on Tuesday, February 25, 1896, sisters Zina D. H. Young and Jane S. Richards, on behalf of the Relief Society, asked the following questions, and received the accompanying answers:

1. Shall we use Parliamentary rules in our Relief or Spiritual meetings, or only in our Directors' and business meetings?

Answer: It is not necessary in the spiritual meetings of the Relief Societies to conduct them according to parliamentary rules. The meetings of the Relief Societies should be conducted, as all other religious meetings in the Church, as directed by the Spirit of God. In the meetings of the Associations for the transaction of business, such rules as are usual and quite proper, and the sisters should learn to conduct them in accordance with parliamentary regulations.

2. Who shall hold the wheat? The Presidents of Relief Societies or the Directors of the Associations?

Answer: The wheat gathered by the Relief Societies should be held under the direction of the President and Board of Directors of each Society. Bishops and others have no right to interfere in this matter, nor to take possession or control of the wheat which belongs to the Relief Societies. The counsel and advice which Bishops may give are another thing. The wheat is entirely under the control of the Society to which it belongs.

3. Can the sisters have the privilege of publishing the list of President and Counselors of Relief Societies, in the same way that the list or Presidents of Stakes and Bishops of Wards and their Counselors are published, in the Deseret News?

Answer: There is no objection whatever to the publication of the Relief Societies' lists, and it would probably be a good thing to do, and be of considerable use.

President [Wilford] Woodruff personally expressed his views in accordance with the above, and was supported in them by Presidents George Q. Cannon and Joseph F. Smith.

❖

In the afternoon Pres[ident] George Q Cannon sent for me and requested me to take up the matter of a pardon for "Bert" Hyde son of the late "Bill" Hyde. The boy had gone to California got into bad company and been imprisoned for six months for raising the value of two $1 notes. His mother at Mancos, Colorado had written on the subject to Pres[ident] Cannon. Sisters Zina D H Young & Jane S Richards with Bro[ther] F[ranklin]. D. Richards were at Presidents office at the same time asking counsel on Relief Society matters. I went to John M Cannons' office in reference to the Hyde matter. Was appointed by the Presidency with F[rancis] M Lyman J[ohn]. H[enry]. Smith a committee on Legislation.

[February 26, 1896; Journal History; Seymour B. Young, Diary]

Mr. Joseph Banigan of New York arrived and met the First Presidency at their office this morning, on business connected with the Ogden Power Company, the bonds for which he is entering into negotiation. The arrangements made with him were very satisfactory. ...

❖

Bro[ther] [B. H.] R[oberts] seems to have taken his farewell of his brethern among whom he has labored so faithfully for lo these many years.

[February 27, 1896; Journal History; Charles W. Penrose, Diary]

The First Presidency were engaged a good portion of the day with Mr. Joseph Banigan, on Ogden Power business. ...

A petition to the President for the pardon of "Bert" Hyde was prepared today by Brother [Charles W.] Penrose, and signed by the Governor, and all the State officials, the leading City and County officials, President of the Senate, Speaker of the House, and other prominent persons, and was forwarded to Elder H[enry]. S. Tanner at San Francisco to obtain, if possible, the endorsement of California State Officials.

❖

Wrote out petition to President [Grover] Cleveland for pardon of "Bert" Hyde. Obtained Governor [Heber M.] Wells signature Geo[rge] Q Cannon's also, went to City and County building and got the signatures of all the State officers the Mayor of the city, Recorder etc also a number of other prominent persons. Wrote to J. M. [Henry S.?] Tanner in San Francisco to see Judge Morrow, Prosecuting Attorney Foote and the Governor about the Hyde petition.

[February 28, 1896; Journal History]

The First Presidency received this morning the following telegram from Toquerville [Utah]: "Heber L. Naegle's wife Mary died at 9 o'clock in child-bed, leaving five small children, husband on mission in Germany. Please give advice, Signed Levi N. Harmon.["]

The following answer was sent: ["]We learn with deep regret of the death of sister Mary Naegle. We at once cabled the sad intelligence to Pres[iden]t. [Anthon H.] Lund at Liverpool [England], to be recabled to Berlin with the request that brother Heber L. Naegle be released to return home. Signed W[ilford]. Woodruff.["]

The cablegram sent to Pres[iden]t A[nthon]. H. Lund at Liverpool was: ["]Heber L. Naegle's wife Mary died today in childbed; release him, Signed W[ilford]. Woodruff.["]

Presidents Woodruff and [Joseph F.] Smith went to the residence of Pres[iden]t. Geo[rge]. Q. Cannon this afternoon to attend a birthday party in honor of sister Emily Partridge Young.

[February 29, 1896; Journal History]

Pres[iden]t. Joseph F. Smith went to Ogden [Utah] in the morning and Pres[iden]t. Geo[rge]. Q. Cannon followed with Mr. Joseph Banigan at noon, on business for the Power Dam Company.

[March 2, 1896; Journal History]

The First Presidency received a message this morning from Elder John R. Barnes of Kaysville [Utah], stating that he was very ill and might not recover, and that under these circumstances he would like to see his son Arthur who is on a Mission to the Eastern States. The following telegram was therefore sent to Elder S[amuel]. W. Richards, President of the Eastern States Mission at Brooklyn. "Release Arthur Barnes, his fathers request. Signed W[ilford]. Woodruff.["]

Elders Geo[rge]. D. Grant and Henry Rampton of Davis [Utah] Stake called on the Presidency in reference to the suicide of brother John Penman of Bountiful [Utah]. They related several circumstances showing without doubt that he was the victim of insanity, and they wished to know what kind of funeral services should be held over the body, and whether it should be clothed in Temple robes. The Presidency decided that as insanity was the cause of the suicide, regular funeral services might be held, and the body clothed in Temple robes, but that the coffin should be closed at the residence of the deceased, and not reopened at the services.

President Woodruff left home at midday to meet with his family at a private celebration of his 89th birthday

President Geo[rge]. Q. Cannon was engaged for some time today with Mr. [Joseph] Banigan on business connected with the Power Dam Company.

[March 3, 1896; Journal History]

President Geo[rge]. Q. Cannon went to Ogden [Utah] this morning to finish up the business of the Power Dam Company with Mr. [Joseph] Banigan. Presidents [Wilford] Woodruff and [Joseph F.] Smith were at the Office, and appropriated $200 for the purpose of helping the Branch of the Church at Mammoth in Eureka Mining District [Utah], to build a meeting house at that place. The amount to be paid out of the tithing contributed by the Saints of Eureka. By the request of Peter Laupenstock President of the Branch.

The Utah and Pacific Improvement Company filed Articles of Incorporation today. The object of the Corporation is to engage in a general mining, real estate and brokerage business; also to colonize lands and build reservoirs, electric lines, etc. The capital stock is placed at $100,000, the incorporators, being Geo[rge]. Q. Cannon, Abraham H. Cannon, Wilford Woodruff, Joseph F. Smith, Isaac A. Clayton and James Jack of St. Louis [Missouri]; Frank J. Cannon of Ogden [Utah], and Robert C. Lund of St. George [Utah], each of whom hold $10,000 of the capital stock. Geo[rge]. Q. Cannon, President of the Company, Theo[dore]. F. Meyer Vice-President, and A[braham]. H. Cannon Secretary and Treasurer.

[March 4, 1896; Journal History]

The First Presidency were engaged today in reviewing cases of appeal from High Councils. The decisions of the following were confirmed: High Council of Weber [Utah] Stake against Melvern Attwood for entertaining and teaching false doctrine; High Council of Sevier [Utah] Stake in the case of Joseph Bland vs. A. S. Rasmussen Sr.; The case of Sarah Monk vs. Charles and Emma Monk was under consideration but not acted upon, as further information than that contained in the minutes of the trial was desired, and was written for.

Elder R[euben]. S. Collett, counselor to the President of the Uintah [Utah] Stake, being in town, reports the 4000 inhabitants of the Ashley Valley as making steady progress, with excellent prospects. The anticipated opening of the Indian reservation stimulates progress. The expectation of a R[ail]. R[oad]. from the Union Pacific in Wyoming to the great copper mine in Uintah, and one from Denver [Colorado] to pass through the South end of Ashley Valley on the way to Salt Lake City, has good grounds for realization.

[March 5, 1896; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary; Marriner Wood Merrill, Diary; Seymour B. Young, Diary; J. Golden Kimball, Diary]

The First Presidency and the Apostles met at the Temple at 11 A.M. There were present, Presidents [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith, and [Lorenzo] Snow, and Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, Geo[rge]. Teasdale, H[eber]. J. Grant, J[ohn]. W. Taylor, M[arriner]. W. Merrill, and A[braham]. H. Cannon of the Twelve. ...

The First Council of Seventies were invited to join the Presidency and Apostles in considering the case of Elder B. H. Roberts. They were: Elders Seymour B. Young, C[hristian]. D. Fjelsted, B. H. Roberts, J. G[olden]. Kimball, R[ulon]. S. Wells, Geo[rge]. Reynolds, and Edward Stevenson. A report of the former proceedings was made by Pres[iden]t. Snow, and brother Roberts was requested to state his present feelings, to which he replied that his feelings had undergone no change since the last meeting. Remarks made at previous meetings on this case were read, after which the Elders who had not spoken on the subject before, each made some remarks and the First Presidency all addressed the meeting. The authority of the Presiding Priesthood was set forth plainly and fully, all present being in complete harmony in relation to it, with the except of Elder Roberts, who after the meeting had been long protracted, was given three weeks in which to consider the matter, with the hope that he might place himself in complete harmony with the Council. ...

❖

At 11 a.m. in council 1st presidency all the 12 except [Moses] Thatcher & [Anthon H.] Lund & the 7 Presidents of 70 Pres[en]t [Seymour B.] Young [Christian D.] Fjelsted, [B. H.] Roberts, [George] Reynolds, [J. Golden] Kimball, [Rulon S.] Wells, [Edward] Stevenson ... with also Geo[rge] F Gibbs as clerk reporter. Bro[ther] A[braham] H Cannon took minutes also. The time from soon after 11 a.m. was spent in hearing testimony concerning Pres[iden]t. B. H. Roberts as obtained two weeks ago.

The conclusion of all was that Bro[ther]. Roberts be dropped from his presidency & suspended from the functions of his office as a 70 unless he show repentance & humility & reconciliation. adjourned at 5-40 p.m. for 3 weeks to give him time to consider & make satisfaction.

❖

Went to Temple at 10 a.m. Regular meeting convened at 11 a.m. Presidency and ten of the Twelve were there Seven pres[idents]. of Seventies were called in. Minutes of last meeting was read

Bro[ther]s. Jno. [John] H[enry]. S[mith]. & [George] Teasdale spoke Jno [John] was too indeffinite to suit most of us. Pres[iden]t. [Joseph F.] Smith [George Q.] Cannon & [Wilford] Woodruff followed Pres[ident]. W[oodruff]. warned Bro[ther] Roberts that he would apostatise if he did not repent. Bro[ther]. R[oberts]. said he felt just as he did at last meeting. Bro[ther]. Gold[en] Kimball asked Pres[ident]. what was demanded of Bro[ther] Roberts. I asked privilege of answering. I said a broken heart & contrite spirit, Bro[ther] R[oberts]. could not give this; I fear for him. Adjourned for three weeks. Bro[ther] R[oerts]. was drop[p]ed from his position until then; if he then repents, all well, otherwise he will loose his standing among the Seventies.

❖

Met at 11 AM in Our room in the Temple Bro[ther] B H Roberts case was before the Meeting again. all of the seven Presidents of Seventies was also Present. after five Hours labor with Bro[ther] Roberts He was droped from His Quorum for 3 weeks and suspended for the Exercise of the Priesthood for that time and if no repentance is shown in that time then the action of the Presidency and Apostles and the six presidents are to be final in His case. the Meeting adj[ourned] for 3 weeks March 26th.

❖

We met with the twelve and First Presidency in the 12s room at the Temple at 11 AM this morning and again took into consideration Bro[ther] B. H. Roberts case.

There were present the first Presidency and 10 of the twelve. Bro[ther] [Moses] Thatcher is sick. Bro[ther] [Anthon H.] Lund is in England Presiding over the European mission and all the members of our own Council were present. We had a Session of Seven hours to no purpose. Bro[ther] Roberts would not yield and on motion which was unanimously carried Bro[ther] Roberts was suspended from all ministrations in the priesthood for 3 weeks and at the end of that time if he still stands aloof form his brethren he is to be drop[p]ed from his position as one of the 7 Presidents of 70 and be suspended from all ministerial duties in the Priesthood.

❖

At 10 AM agreeable with appointment met with the Presidency of the Church, Quorum of Apostles, and 1st Council of Seventies at the Temple in the large room occupied by Twelve Apostles. The meeting did [not] convene until 11 AM. President [Wilford] Woodruff and Councilors present. Also all the Quorum of the Twelve excepting Bro[thers] [Moses] Thatcher and [Anthon H.] Lund. Also all the 1st Council of Seventies. The object of the meeting being to consider Elder B. H. Roberts case. First, Apostles John Henry Smith and [George] Teasdale spoke also Bro[ther] [Christian D.] Fjeldtsted. They agreed that they concurred with the apostles in not sustaining Elder Roberts unless he would humble himself and seek Council from the Pres[idency] of the Church in political Temporal & spiritual matters and work unitedly with his brethern.

Pres[idents]. Jos[eph]. F. Smith, Geo[rge]. Q. Cannon and Pres[ident] Willfo[r]d Woodruff spoke plainly upon the sustaining of the priesthood, and also regarding the position Bro[ther]. Roberts had taken in political matters viz. sep[a]ration of Church and State and Woman Suffrage.

Elder Roberts then spoke explaining why he had taken such a course. Justified himself in accepting a nomination from the Democratic party without consulting with the Authorities. Presumed from conversations had with the bretheren that he had their permission, but in accepting a position in the Herald as Editor without their consent he believed he was wrong. He stated in answer to a question put to him by Pres[ident] Geo[rge] Q. Cannon that he considered it improper to ask council regarding political matters from men who were Republicans, and that it was ill becoming to an American citizen. He also said in answer to Apostle [Francis M.] Lyman, asking Bro[ther] Roberts if he thought he was right when the Presidency, Apostles & 1st Council of

Seventies were against his position, He said he thought he was right. The instance was called to his attention regarding the time he rebelled against the issuance of the Manifesto, You were wrong then, could it not be possible that you were wrong again. He manifested no change, notwithstanding the labors of all the brethren for 8 hours the first meeting and six hours at this meeting; There seemed to be no willingness to follow council. His mind was darkened and he desired the matter to be settled at once.

Apostle [Brigham] Young [Jr.], after some talk from the brethren, motion[ed] that Brother Roberts be dropped from the Council of the Seventies, as one of its seven presidents, and be suspended from all action in the functions of the Priesthood. This meant that even if he repented at some future time he loses his place as one of the 1st council of the Seventies. The Brethren felt reluctant in crowding the matter and Apostle [Heber J.] Grant moved that three weeks from date of this meeting be given Bro[ther] Roberts before action be taken on Apostle Youngs motion. If at the expiration of that time Bro[ther] Roberts could not humble himself before the Quorum above mentioned action was to be taken agreeable with the resolution. It was a most solemn occasion and one that I will never forget–The meeting was dismissed by Pres[ident] Geo[rge] Q. Cannon at 6 P.M. We had all fasted as it was fast day.

[March 6, 1896; Brigham Young Jr., Diary]

Pres[iden]t [Wilford] Woodruff asked me, "what is your opinion about Bro[ther] [B. H.] Roberts." I answered, "he has passed beyond our help the Lord must handle him." I found the Presidency felt about the same way.

[March 9, 1896; Journal History]

Senator [George F.] Hoar reported from the United Senate Committee on the Judiciary a substitute for Senator [Frank J.] Cannon's Joint Resolution, respecting the property of the Church seized under the Edmunds Act. The substitute grants conveys the Church property held by the Receiver, to the Church after payment of the expense of the Receivership.

Gov[enor]. [Heber M.] Wells today in approving an Act of the State Legislature entitling the issue of polygamous marriages, born previous to March 3, 1883, to inherit a distributed share of their father's estate, recommended the removal of whatever legal ban might exist against the issue of polygamous marriages up to one year succeeding the date of the Amnesty Proclamation of the President, or what would be better, up to the date of the admission of Utah into the Union.

[March 10, 1896; Journal History]

The First Presidency were engaged most of the day on Ogden Power Company business. ...

[March 11, 1896; Journal History; James E. Talmage, Diary, March 12, 1896]

The First Presidency listened to a proposition from Dr. James E. Talmage, in regard to the Church University Building, which is now rented to the State University for $1,800 a year. He stated that the University desired the use of the Building until a new State University Building could be erected, and suggested that as the Church University Building was erected for scientific purposes it wasn't adapted for the use of the Latter Day Saints College. The State University was willing to pay the rent and also the running expense of the museum in it, amounting altogether to about $2500.00 a year. He thought that the rent obtained would meet the interest on a loan for a building for the

College. President [George Q.] Cannon and [Joseph F.] Smith were doubtful about the renting of the museum, for fear that the Church might through some oversight lose its legal hold upon the property. Brother F[ranklin]. S. Richards, as a member of the Board of the Literary and Scientific Association, suggested that the whole question be referred to a Committee, who should make a thorough examination and report. This was adopted, and the following brethren appointed: F[ranklin]. S. Richards, Willard Young, J[ames]. E. Talmage, Geo[rge]. Reynolds and John Q. Cannon.

$75 was appropriated in favor of sister Orson Hyde, to enable her son to respond to a call to go on a mission.

A letter was received from Elder David H. Cannon of St. George Temple, asking what the daughter of Richard Friar could do on behalf of her parents. Brother Friar was subject during his life to paroxysms of insanity and during one of them, he shot and killed his wife and child, also Thomas Batty, and was himself shot and killed as a climax to the tragedy. President Wilford Woodruff signed the following telegram: "We do not consider that Richard Friar was morally responsible for the tragedy which resulted in his own death, and you should be governed by the decision in whatever Temple work is necessary to be done in his behalf."

This evening the contract between Mr. Joseph Banigan and the Ogden Power Company was signed by him and Senator F[rank]. J. Cannon in New York City. The amount involved is a Million and a half dollars.

Had interview with the First Presidency, and officers of the Salt Lake Literary and Scientific Association, on the subject of the occupancy of the Deseret Museum building by the University. A committee was appointed to examine and report.

I was requested by the Presidency to remain after the business referred to was terminated for the day. To my surprise the brethren began to question me in detail regarding my bodily health. I learned that some well-meaning friends had spoken to the brethren on the subject and that the opinion of physicians who are well acquainted with me had reached the ears of the brethren. They had learned that my health has been jeopardized and, as they said, my sanity, and life threatened by insomnia and other evidences of nervous disorders. It is true, that overwork or rather worry over my work has affected me in the manner described, and other bodily weakensses have developed at intervals. Pres[iden]t. George Q. Cannon, speaking in behalf of the First Presidency, told me that it had been reported to them that the moderate use of tobacco would have a good effect upon me. This opinion has been expressed to me by some of our foremost physicians, who have on several occasions specifically advised me to smoke, on the ground that my system is particularly responsive to the effect of tobacco. Other physicians in this country and in Europe have told me the same; of our home men of medicine, I mention here Dr. C. F. Wilcox and Dr. Jos[eph]. Richards, each of whom has taken a great interest in my physical condition, inspired it would seem by feelings of friendly regard, for their attentions are usually offered voluntarily. I have reason to think that their opinions have by direct or indirect communication reached the ears of the authorities in the Church. Today Pres[ident]. [Wilford] Woodruff, Pres[ident]. Geo[rge]. Q. Cannon, and Pres[ident]. Jos[eph]. F. Smith gave me combined counsel to try the effect of moderate smoking; indeed said Pres[ident]. Cannon, "We give you this rather as an instruction than as counsel." Apostle Heber J. Grant was present, and expressed his acquiescence. Bro[ther]. George F. Gibbs was also present. This was unusual counsel and to me very surprising. I have long taught the ill effects of the tobacco habit, and have had no thought of becoming addicted to it myself. Nevertheless I have long known that tobacco produces an unusually strong effect upon me,–even the odor of tobacco smoke produces a soothing effect upon me; and affects my bowels as does no ordinary purgative,–marked by few of the injurious effects which follow in my case the use of cathartics. My Father tells me that for many years before and after my birth he was a confirmed smoker, and that his father and grandfather were likewise devoted to the "weed." However, I have no appetite for tobacco; and claim no credit for abstaining from it. I confess here, as I plainly confessed to the brethren today, that on the eve of my departure

for the east coast last month, one of the general church authorities–Elder George Reynolds of the Council of the Seventies, having knowledge of the physicians' advice, and of my then weak state of bodily health,–I was suffering from loss of sleep etc.,–came to me with the counsel that I test the effect of tobacco while away; and that I did conscientiously as he advised. To my surprise, I suffered no nausea, or other ill effects, and while I took no pleasure in the act of smoking, a good cigar produces a marvellous quietening of my over-wrought nerves. Of course the brethren, in counseling me as they did today, warned me against contracting the smoking habit to injurious degree. At present I am in good bodily health; my eastern trip has been a source of rest and improvement to me; and I trust I shall not find it advisable or necessary to put into practice the counsel here recorded.

[March 12, 1896; Journal History; Franklin D. Richards, Diary]

The Presidency and Apostles met at the Temple at 11 A.M. There were present President [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow, and Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, H[eber]. J. Grant, and A[braham]. H. Cannon. The difficulties between Brother Silas Smith Jun[ior]. and a number of the brethren at Manassa [Colorado], were taken into consideration in consequence of a letter received from that place, and after some discussion, Pres[iden]t. Jos[eph]. F. Smith, entered his objection against the Council entertaining communications from members of the Manassa Ward, considering that members of the San Luis [Colorado]/New Mexico] Stake should settle their differences in the regular way, and that if after proper proceedings the Stake Presidency were unable to establish proper feelings among the members of the Ward or of the Stake, then the Presidency might take the matter in hand. The subject was then dismissed. ...

The question of the position taken by Elders Moses Thatcher and B. H. Roberts was considered, and it was decided to prepare a document setting forth the order and discipline of the Church, to be signed by the General Church Authorities, giving those brethren an opportunity also to sign it, and thus show whether they were in harmony with their brethren. This was considered to be necessary at once, in view of the precarious condition of Elder Thatcher's health, and the importance of having the questions involved understood and settled for all time to come.

❖

After Council was appointed with H[eber]. J. G[rant]. to call on Bro[ther]. M[oses]. Thatcher & obtain his signature with others of the Quorum & Council to the decision had in Bro[ther]. B H Roberts' case.

[March 13, 1896; Journal History; Franklin D. Richards, Diary; Seymour G. Young, Diary]

Elders F[rancis]. M. Lyman and H[eber]. J. Grant who had been appointed a Committee to wait on Elder B. H. Roberts to ascertain definitely whether he would place himself in harmony with the First Presidency, reported to Presidents [Wilford] Woodruff and [George Q.] Cannon at their office, that they had conversed with brother Roberts on the previous evening, and after two hours conversation, perceived that there was a change in his mind, and he had requested until this morning time to decide on the subject. They had received the following letter.

March 13, 1896.

Elders Lyman and Grant:

My Dear Brethren:—I submit to the authority of God in the brethren. While I cannot for the life of me think of anything in which I have not acted in all good conscience, and with an honest heart, since they think I am in the wrong, I will bow to them, and place myself in their hands as the servants of God. This day thirty-nine years ago I first saw the light, and now after this trouble, I feel

lighter. I thank you for your goodness to me.

Truly your brother,

(Signed) B. H. Roberts.

This communication afforded the greatest delight to the brethren, as it placed brother Roberts in a right position with the Church and its Authorities.

❖

Just before completion Apostle Heber J. Grant came in and read to Apostle Geo[rge]. Teasdel–Geo[rge]. Reynold[s] and myself–a note from Bro[ther]. B. H. Roberts in which he lays aside his stubborness of opinion and bows to the decisions of his brethren the 1st Presidency & Twelve & six associate Presidents–which caused our hearts to leap for joy & give thanks to our Father in Heaven that the Spirit had constrained him into the right way of the Lord. O may it be permanent for his salvation & the Glory of God.

❖

[T]he last evening [i.e., March 12] Bro[ther] [Francis M.] Lyman asked me to telephone down to Bro[ther] [B. H.] Roberts asking him to come up to the office which I did and he and bro[ther] [Heber J.] Grant took up a labor with Bro[ther] Roberts for two hours and this morning the 13th is Bro[ther] Roberts 39th Birthday and he is again born into the light for he wrote Bro[ther]s Lyman & Grant a letter this morning, acknowledging his error and stating that he would do anything to be fellowship with his brethren once more.

[March 14, 1896; Brigham Young Jr., Diary; J. Golden Kimball, Diary]

Bro[ther] [Francis M.] Lyman met us here [in Rexburg, Idaho] and bro[ugh]t. word that Bro[ther]. B. H. Roberts had yeilded the point. I am glad & thankful.

❖

Learned from Bro[ther] John Whitaker that Elder B. H. Roberts had written the presidency that he was willing to follow their advice and instructions. This, if true, will make the hearts of all the brethren of the Authorities rejoice. I say this, because his hearing before the brethren is not made public.

[March 16, 1896; Journal History]

President [Wilford] Woodruff, who was alone at the office, Pres[iden]t. [George Q.] Cannon being at Malad [Idaho], and Pres[iden]t. [Joseph F.] Smith at Ogden [Utah], had an interview with Elder B. H. Roberts, and expressed great pleasure at the result. In the afternoon Pres[iden]t. Woodruff drove to the residence of Elder Moses Thatcher where he visited and conversed with him.

[March 17, 1896; Journal History; Charles W. Penrose, Diary; James E. Talmage, Diary]

The First Presidency were all at the Office today, and met with the Committee appointed to enquire into matters relating to the Church University Building and the L.D.S. College. The Committee, namely F[ranklin]. S. Richards, Willard Young, James E. Talmage, Geo[rge]. Reynolds, and John Q. Cannon, reported that they had examined the buildings and grounds on the old Ellerbeck

property, and recommended that the entire premises, being tendered to the University of Utah, in settlement of the Endowment fund promised to that institution, that is $45,000, with accumulated interest, amounting to about $2,700. After considering the matter, the report and recommendation was adopted, and the Presidency directed that steps be taken to carry this settlement into effect.

❖

Met the First Presidency on legislative matters with F[ranklin] S. Richards James Sharp & W[illiam] W Riter. Evening met with committee at F[ranklin]. S. Richards office and passed on a number of bills. Latter read several new bills.

❖

Committee (see above, Mar[ch]. 13) reported to the First Presidency a recommendation that the Deseret Museum building, with the entire Latter-day Saints' College lot be offered the University of Utah in settlement of the unpaid part of the endowment fund ($45,000–and unpaid interest, which on June 30 next will amount to $2700). After discussion the First Presidency voted to adopt the report, and continued the Committee in service, to arrange for presenting the matter before the University authorities.

[March 18, 1896; Journal History; Charles W. Penrose, Diary]

The resolution for the restoration of the real property of the Church, as amended by Senator [George F.] Hoar, was called up in the United States Senate today by Senator F[rank]. J. Cannon, and was passed. It read as follows:

> "Resolved, That all of the real estate now in the hands of the Receiver of the late corporation of the Church of Jesus Christ of Latter Day Saints, and all the rents, issues, and profits arising therefrom, which includes all the money held by him, be, and the same are hereby granted and conveyed to the Church of Jesus Christ of Latter Day Saints, the expenses of the Receivership to be allowed by the Supreme Court of the State of Utah, being first paid; and said Receiver, after the payment of said expenses, is hereby required to deliver the said property and money to the person or persons constituting the First Presidency of said Church of Jesus Christ of Latter Day Saints, or to such person or persons as he or they may designate." ...

❖

Met with Presidency and Bro[ther] Geo[rge]. M Cannon and talked over legislative matters.

[March 19, 1896; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary; Marriner Wood Merrill, Diary]

The First Presidency and Apostles met at the Temple at 11 A.M. There were present, Presidents [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow, and Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, H[eber]. J. Grant, J[ohn]. W. Taylor and A[braham]. H. Cannon. The letter written by Elder B. H. Roberts was read, and considered, and it was decided that brother Roberts, having conveyed the impression that there had been an attempt by the First Presidency to unite Church and State, and not having carried out the counsel of the First Presidency in other matters, be required to make a full and ample acknowledgement of these wrongs to the united

Council of the First Presidency, Twelve Apostles and the Presidency of the Seventies. Also that a document be prepared setting forth the views of the Presidency and Apostles in regard to Church discipline, to be signed by the First Presidency, the Twelve, First Seven Presidents of Seventies, and the Presiding Bishopric. This would give an opportunity for Elder Moses Thatcher, as well as Elder B. H. Roberts to show whether they were in accord with their brethren.

Elder M[arriner]. W[ood]. Merrill reported that two brethren who had been selected as Counsellors to a Bishop in the Oneida [Idaho] Stake, had acknowledged, when about to be ordained that they were members of a Secret Society. He had therefore deferred their ordination until the First Presidency could be consulted on the matter. After the subject of Secret Societies had been discussed, it was decided that a letter be written to Geo[rge]. C. Parkinson, President of the Oneida Stake, authorizing him to ordain those brethren, with the understanding that they be advised to withdraw from that Secret Organization as soon as wisdom should dictate.

It was resolved that the Seven Presidents of Seventies, including Elder B. H. Roberts, be invited to meet with the Council of the Twelve Apostles at their next regular meeting.

❖

[G]ave lengthy consideration of matters affecting the people the priesthood the Church & Bro[ther] [B. H.] Roberts and M[oses]. Thatcher.

❖

Attended meeting in Temple. Bro[ther]. [B. H.] Roberts case was up Pres[iden]t. Geo[rge]. Q. C[annon]. vindicated the position I assumed tho[ugh]' no one else seemed to sense the situation rather opposed to it. My heart melted within me for God inspired his servant to see the right thing. I fear to offend my brethren by presenting my notions and it seems to me that they sit down upon my suggestions with great vigor.

❖

Rec[eive]d a letter from Apostle [Heber J.] Grant that Elder B. H. Roberts had placed Himself in the Hands of His Brethern and would comply with their decission in His case which has been before the Twelve & first Presidency.

[March 20, 1896; Journal History; Charles W. Penrose, Diary]

Angus M. Cannon, President of the Salt Lake Stake, conferred with the First Presidency in regard to the proposed division of Draper Ward. ...

❖

Pres[ident]. G[eorge] Q Cannon sent for me to try and settle a difficulty with Bro[ther]s John J. Stocking of Herriman [Utah] and John R Jones of Fifteenth Ward. I heard the statement of Stocking and sent him for Jones. The latter came at 2.30 pm and stayed till 5 pm but the former did not come again. Bro[ther] Jones was ready to settle with Bro[ther] Stocking if the latter would secure him properly. Stocking owed Jones $1200.00 but had nothing to pay it with. Jones offered to take his note for $800 secured by a mortgage on his homestead at Herriman. Jones was disposed to be lenient; Stocking was not willing to mortgage his homestead. The Bishopric of his ward had required him to settle with Bro[ther] Jones or be disfellowshipped.

[March 23, 1896; Journal History]

The First Presidency received this morning a delegation of gentlemen from Omaha [Nebraska], who had come in the interest of the proposed Trans-Mississippi International Exposition, to be held at Omaha. They had a letter of introduction from Dr. Geo[rge]. L. Miller. The interview was quite lengthy and interesting.

At a meeting with the Stake Officers and some members of the Legislature in the afternoon, the gentlemen presented the claims of Omaha for this Exposition, and referred to the courtesy extended to them by Pres[iden]t. Geo[rge]. Q. Cannon, who, they said, at the last Trans-Mississippi Congress had done more than any one else to further this project. Gov[ernor]. [Heber M.] Wells, while assuring the gentlemen that Utah was in hearty accord with the movement, would not likely at the present session of the Legislature to extend any financial aid. In July, 1897, would occur the 50th anniversary of the entrance of the Pioneers, and it was not unlikely that the celebration of that event would take the form of an Exposition in Salt Lake City.

At noon today, the Committee appointed by the First Presidency to make a proposition for the transfer of the old Ellerbeck property to the State University, reported to the Presidency. Brothers F[ranklin]. S. Richards, John Q. Cannon, Geo[rge]. Reynolds and James E. Talmage made the report, the latter being spokesman. He stated that while some of the Regents voted against the proposition on the ground that there were some legal objections to it, the majority of the Board voted in favor of acceptance, and a committee had been appointed to confer with a like committee to be appointed by the Literary and Scientific Institution to effect the transfer. Brothers F[ranklin]. S. Richards, John Q. Cannon and Geo[rge]. Reynolds were appointed the Committee on behalf of the L[iterary]. And S[cientific]. Association. It was understood that in case either the State University or the Church University desired to have the Museum removed from its present quarters, each University shall give the other six months notice.

[March 24, 1896; Brigham Young Jr., Diary]

With Pres[iden]t [Joseph F.] Smith in office heard report of Bro[ther]s. [Francis M.] Lyman's & J[ohn]. W. Taylor's visit to Bro[ther]. M[oses]. Thatcher Logan [Utah] in [18]93; also of council given by presidency to B. H. Roberts & others, Bro[ther]. R[oberts]. acknowledged right of presidency to council in all matters & was humble in his acknowledgements then. He has often forgotten this since but we hope he remembers it for good now never to leave his mind again.

[March 25, 1896; Journal History]

A gentlemen from Nevada by the name of Bliss called on the First Presidency at their Office, introduced by brother James H. Moyle and proposed to sell a $20,000 obligation which he had on the Cleveland Ranch, situated near the Parson Ranch in Nevada. He thought the Church would like to make the purchase. He was referred to brother Abraham H. Cannon.

Brother Reinhard Maeser called on the First Presidency to learn whether the Church would sell the Fort Cameron property in Beaver County [Utah] for school purposes, providing the Legislature passed an act to establish a Normal School there. The Presidency signified their willingness to sell in case the act was passed.

[March 26, 1896; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary; Marriner Wood Merrill, Diary; Seymour B. Young, Diary; J. Golden Kimball, Diary]

The First Presidency and Apostles met at the Temple at 11 A.M. There were present:

Pres[iden]ts [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow, and Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, Geo[rge]. Teasdale, H[eber]. J. Grant, M[arriner]. W[ood]. Merrill and A[braham]. H. Cannon of the Twelve. Elder John W. Taylor had been excused, to attend to other important business. The Council consulted in reference to the case of Elder B. H. Roberts, and it was decided that the time had come for him to satisfy the Council that he possessed a contrite spirit by acknowledging his wrong, and his willingness to do what shall be required. The Council of Seventies were then invited to meet with the Brethren. Elders S[eymour]. B. Young, C[hristian]. D. Fjelsted, B. H. Roberts, Geo[rge]. Reynolds, J. G[olden]. Kimball, Rulon S. Wells, and Edward Stevenson joined the Council.

President Woodruff not feeling well, requested Pres[iden]t. Geo[rge]. Q. Cannon to conduct the meeting, who presented the subject to be considered, and called upon brother Roberts to express his feelings.

Elder B. H. Roberts responded by relating the circumstances that led to a change of feeling on his part, and stated that he was now convinced that it was his duty to submit to the authorities of the Church. He admitted that it was his duty to have done this before, and while he had acted in political affairs with all good conscience and honesty of mind, he wished to declare candidly, that he was there to submit himself completely to the brethren and to try to make whatever satisfaction they might require at his hands. Brother Roberts did this in the true spirit of humility and obedience, and Pres[iden]t. Cannon expressed the joy and satisfaction he felt, in common with all the brethren at the spirit now manifested by brother Roberts.

President Woodruff made some remarks in reference to the document setting forth the views of the Presidency and Apostles in relation to Church and State, and showed that in signing it with the others, brother Roberts would not be humiliated.

Brother Roberts then made a further acknowledgement that he had been in error and ought not to have accepted a political nomination without seeking counsel in relation to it. He frankly accepted the reproof of his brethren, and said he would do anything necessary to correct any wrong impressions that had been the result of his language and actions. He was sincerely sorry that he had done anything to cause his brethren distress or pain. He was willing to sign the document, and to do anything further necessary to repair the wrong.

The brethren then, with great feeling, extended to brother Roberts the hand of fellowship, and it was unanimously resolved that the Council accept of His confession as full satisfaction.

President Joseph F. Smith and brother Roberts personally forgave each other for everything which either had in his heart against the other, and there was a complete reconciliation of brother Roberts and his brethren of the Council. ...

❖

At 11:30 with First Presidency The 12 except [Moses] Thatcher, [John W.] Taylor, & [Anthon H.] Lund & with the 7 Presidents of the 70's. At Pres[iden]t [Wilford] Woodruff's request Pres[iden]t G[eorge] Q C[annon] Stated the object of the meeting of the 3 councils & asked Elder [B. H.] Roberts to state his feeling & intentions. This he did in a most unreserved and satisfactory manner showing a broken heart and a contrite spirit stating the reasoning of the spirit with as the only male representative of his father's and his mother's line in the church for the redemption of their dead. This overcame him[;] he broke down with a terrible struggle and conformed entirely to the wishes of the Presidency and council all were melted to contrition.

❖

Met with Council in Temple. Seventies' Presidents were called in Pres[iden]t. [George Q.] Cannon made a few opening remarks told B. H. Roberts what was expected of him[;] read from D[octrine]. & C[ovenants]. p. 240 & page 220. Bro[other] R[oberts]. placed himself in the hands of

Brethren, he broke down entirely and all eyes were wet. He satisfied us all and fulfilled my request he prayed for himself and did come to us with a broken heart & contrite spirit. We rejoiced in the lord and wept over the return of the stray sheep. Bro[ther] R[oberts]. was humble and wept for himself as we had an a previous occasion wept for him which then affected him not.

❖

[A]ttend Presidency & Twelve regular Meeting in the Temple at 11 AM First Presidency and 9 of the Apostles were Present[;] absent of the Apostles [Moses] Thatcher [Anthon H.] Lund & J[ohn]. W. Taylor. Bro[ther] B H Roberts case was taken up and He made a full confession was forgiven by all present and a time of Tears and rejoiceing was indulged in by all.

❖

At 11 AM we met in the temple & after adjourning to the twelves room by appointment,

Here were assembled the first presidency the 10 of the twelve & the first seven presidents of 70 to hear again from Elder B. H. Roberts. He made the amend Hon[o]rable[;] asked forgiveness for his past missteps and said he would do anything the Presidency and his brethren required of him. His trouble grew out of his stand against woman suffrage and his wrong course in talk and actions during the late election.

The brethren freely forgave him[;] embraced and well comed him back to his position in the Quorum and voted to forgive him. All is well with him now.

❖

At 11 AM agreeable with previous appointment met with The 1st Presidency of The Church. Twelve Apostles, i.e, eight of them and all of the Presidency of the ~~Church~~ 1st Council of Seventies. The time had arrived when Elder B. H. Roberts case was to come up.

Pres[ident]. [Wilford] Woodruff was not well, so Pres[ident]. Geo[rge]. Q. Cannon presided. Bro[ther] Cannon first stated what had transpired viz that Apostles [Francis M.] Lyman and [Heber J.] Grant had been appointed to take up a labor with Bro[ther] Roberts during the period of three weeks, also stated that they had received a letter from Bro[ther]. Roberts stating that he had concluded to do as the bretheren desired. Bro[ther] Cannon stated that which was required was a broken heart and contrite spirit, that Bro[ther] Roberts would need to change his views regarding Church and State as much injury had been done in many of the Stakes of Zion. It was concluded by the Bretheren of the Authorities not to humiliate Elder Roberts, but to write a full explanation of the views of the Authorities of the Church on the Question of Church and State for publication and have it signed by the Presidency of the Church, Twelve Apostles, 1st Council of Seventies, and Presiding Bishops, and amongst the names would be the name of Bro[ther] Roberts. Said it was not so much what Bro[ther] Roberts had said as it was the spirit he manifested, for we find that men, seemingly, cannot go on the stump without making mistakes and we feel very forgiving on this point and all others as long as we have a humble spirit. This was the gist of his remarks.

Before this, however, Bro[ther] Roberts stated that Apostle Lyman and Grant had waited on him and after laboring for some time with him he told them he could not change his views and could see matters no different than before. After making this statement they conversed regarding Temple work and during the conversation the point was brought out that Elder Roberts was the only male member representing either his fathers or mothers families in the Church of Jesus Christ and if he lost the Priesthood he could not do this work. Bro[ther] Roberts before they sep[a]rated asked that Apostle Lyman & Grant defer their report until they heard from him. It was after this conversation that Bro[ther] Roberts wrote the above mentioned letter saying he would do as the brethern desired. see Margin [*in margin:* "This matter of Temple work was made known when by the Spirit as also counselling with the authorities before accepting appointments &c."]

After the above talk and explanation was made, Elder B. H. Roberts made one of the humblest, and most perfect confessions I ever listened to. He was willing to do more than they asked, either write the confession and publish it, make it before the whole world if necessary, and lay everything at their feet. Bro[ther] Roberts broke down and sobbed as if his heart would break. It was a complete exemplif[i]cation of a "broken heart and contrite Spirit." It was acceptable to all, as all present said. I never saw such rejoicing, from our aged and respected president, his two coun[s]elors, the Apostles each went to Bro[ther] Roberts shook him by the hand & blessed him. Some embraced him. It was a grand display of pure brotherly love. It explained the Savior's parable of the lost sheep &c.

A hymn was sung and Pres[ident] Geo[rge] Q. Cannon offered prayer. Then Pres[ident] [Wilford] Woodruffs favorite hymn was sung page–.

What anxiety and forebodings I have had. Have witnessed a great man weighed in the balances and witnessed his confession and forgiveness. Have learned how the Holy Ghost softens the hearts of men and that the Brethern of the Authorities are just, kind, and good men and will not deal unjustly or unkindly by men, ~~which~~ Instead of Bro[ther] Roberts losing influence, he is a greater man in my estimation than ever and is a giant in strength. He has been tested and tried and I pray God the Eternal Father that he may prove true & faithful until the end and gain Eternal Life.

Oh; what an object lesson. I pray God I may be preserved. It is with fear & trembling I continue my way through life.

[March 28, 1896; Journal History]

Pres[iden]ts. [George Q.] Cannon and [Joseph F.] Smith considered an application from Brothers S. J. Johnson, B. C. Jesperson, G. A. Anderson and H. F. Fernstrom, concerning the turning over of the Scandinavian paper "Bikuben," including the whole plant, to the Deseret News Publishing Company, which Company was owing a large sum to the printers on account of wages. The brethren asked that aid be rendered by the Church to relieve the workman until the misunderstanding could be settled between them and the Company. $50 in money and $50 on the Tithing Office was advanced by Pres[iden]ts. Smith and Cannon for this purpose. ...

[March 30, 1896; Journal History; Charles W. Penrose]

Prof[essor]. W[illiam]. J. Kerr of the B[righam]. Y[oung]. College, Logan [Utah], called on the First Presidency at their Office, and occupied considerable time endeavoring to gain their approval of a bill which he had prepared providing that persons or associations having an endowment of $100,000 or more, for the establishment of a College or University, could incorporate and be authorized by the State to confer degrees on an equality with any College or University in the U.S. The bill had passed both Houses of the Legislature, but had been vetoed by the Governor. Prof[essor]. Kerr was laboring to prevail upon the Legislature to pass the Bill over the Governor's veto. He represented that the Governor had signified to him that he would take no exception to such action. The brethren to whom Legislative matters had been referred, were unanimously opposed to the Bill, but he thought that with the consent of the Presidency he might overcome all opposition. The Presidency expressed themselves to the effect that if all that Prof[essor]. Kerr had stated was correct they could not see any objection to the measure.

❖

Bro[ther] [William J.] Kerr of Logan [Utah] called on me while at breakfast in reference to A bill for the incorporation of colleges which the Governor had related and which he was working to have passed over the veto. We went to F[ranklin]. S. Richards and talked over the matter.

Subsequently I went to see the Presidency about it. James Sharp also called at the same time. We learned that the Presidency had not endorsed the bill except in a negative way conditioned on its being as represented by Bro[ther] Kerr. I went to F[ranklin]. S. Richards office in evening and met with the committee and listened to a long argument from Bro[ther] Kerr. We all agreed the bill was bad as well as unnecessary, but he informed us he would work for its passage over the veto nevertheless, and had most of the House pledged to its passage.

[March 31, 1896; Journal History; Minutes; Charles W. Penrose, Diary]

Pres[iden]ts. Geo[rge]. Q. Cannon and Jos[eph]. F. Smith went to Ogden [Utah] on business connected with the Pioneer Power Company.

Pres[iden]t. [Wilford] Woodruff appropriated $50 in favor of sister Davis of Malad [Idaho].

❖

Meeting of the Quorum of the Twelve Apostles in the Temple. Opening prayer by Bro[ther]. Lorenzo Snow.

Bro[ther]. Lorenzo Snow expressed his pleasure at being able to meet with his brethren under such favorable circumstances. Felt to say, God bless you, my brethren. Stated ... it was our duty to study carefully our natures and dispositions and learn to control ourselves that we should know each and every desire of our heart, and strive to have our desires always for the right ... We should not allow pride and a desire to please people and get their good will to be a ruling motive with us. Should be satisfied in our own spirits that what we do is right without regard to the praise or condemnation fo men ... When we talk we should not try to talk to please the people. Never mind what the people think but speak as you are inspired to so to do. The ancient prophets had to do many things which brought them into disgrace, and we may have to do the same, and our reputations in the eyes of men may be destroyed. But we have got to sacrifice ourselves if necessary for the advancement of God's kingdom. I say, brethren, God will bless you, provided you are true and faithful. Said that we should desire to live until the Lord Jesus came, and that he knew that it was possible that the brethren could so live as to preserve their bodies and renew them sufficiently to be enabled to live until the coming of our Lord and Savior Jesus Christ. Said that the brethren by care and faith were entitled to live and that there was no necessity for them to have their bodies buried in the ground. Stated that he did not know that it was his privilege, because of his advanced age, to have his life preserved until the coming of the Savior. It was the design of the Gospel to overcome death, and to enable men who are faithful to so live until they are translated ... Did not want the brethren to worry about what people may say to them, but to do what is right under all circumstances, and they will come off conquerers. Stated this is true and as sure as we live.

Franklin D. Richards felt that it was very choice that we can meet together once a quarter and exchange sentiments with each other. Testified that we were not engaged in the work of man, but that it was the work of God ... Spoke of our labors with Elder B. H. Roberts and testified that he was now more beloved by us than ever, seeing that he has humbled himself and become united with this body of men ... Felt that inasmuch that we are the special witnesses of our Savior that he would like to know more of him. Stated, I rejoice beyond all expression, to be one with you, my brethren, and expressed a desire to have the council of fifty again hold some meetings.

Brigham Young [Jr.] had felt deeply touched by what he had felt thus far in our meeting this morning. More than once he had been offended by the actions of his brethren, but when he met with them and partook of the good influence present in our meeting, every spirit of resentment or animosity disappeared ... He felt that a great many of the people were preparing themselves to meet our Lord and Savior when he shall come to reign upon the earth. He felt that a majority of the Latter-day Saints are so living today that their lives and the faithfulness of them was calculated to hasten the time of the coming of the Savior ... If we were only prepared for it and had sufficient faith,

President [Wilford] Woodruff, Pres[iden]t. Snow and Bro[ther] Richards would not need to die. While he did not know in the providences of the Lord whether these brethren's lives might be preserved, he felt to pray that they might not be called upon to taste death ...

Francis M. Lyman ... looked forward with pleasure to the quarterly meetings of the Apostles. Felt that we had a great cause to be thankful for the final results of our labors with Bro[ther]. B. H. Roberts ... Felt like he would like to be blessed of the Lord with sufficient wealth to pay his honest debts. Hoped that experience we had had with Elder Roberts would be the last we would ever have of that kind ... Did not know of anything which had given him greater joy than the saving of Elder Roberts.

❖

Met with James Sharp, F[ranklin]. S. Richards F[rancis]. M. Lyman and J[ohn]. H[enry]. Smith on [William J.] Kerr's college bill, and we agreed to work for its suppresion; the Presidency had gone to Ogden [Utah] on business. I went to the Legislature and talked to Representatives, Monson, Egan, Stevens, Murdock, Lewis and Mansfield about the bill; it went over till the afternoon I also conversed with Senators Cannon, Evans, Snow, Chambers, Warner and Candland on the bill. ... Then went to F[ranklin]. S. Richards office on legislative matters. Learned that the House had passed the colleges bill over Goveror's Veto, Monson, Lewis, Murdock and Mansfield voting for it notwithstanding what was said to them. Senator Able J Evans was present and agreed to do all in his power to stop the passage of the bill in the Senate. We advised him also to try to kill the counties bills, a needless measure. We considered several other bills.

[April 1, 1896; Journal History; Minutes; Franklin D. Richards, Diary; Brigham Young Jr., Diary; Charles W. Penrose, Diary]

The First Presidency were engaged this morning with Judge LeGrand Young, and brother R[obert]. S. Campbell, on business connected with the Pioneer Power Company. Brother Campbell was appointed to open and keep the books of the Company.

❖

Francis M. Lyman ... stated that he favored at least one of the Apostles visiting yearly every mission on the earth, which we had established. In other word he favored a trip around the world at least once a year by one of the Apostles. He felt that the Apostles should be in a position from personal knowledge through visiting our missions to be able to report their condition correctly to the Presidency of the Church. ...

Lorenzo Snow stated that he had really wondered whether the Lord was pleased with the Apostles in remaining at home so much of their time and simply visiting among the saints. Felt that this work was a good one and absolutely necessary. It had been our habit in the past for two Apostles to go together to the different Stake Conferences. There are thousands who have never heard the voice of an Apostle, and he had thought that we should make a change. He felt that we could spare some of the Apostles to go and open up missions to the different nations of the earth, and that there was no necessity for two apostles to visit the stake conferences. One of the Apostles could go and take a High Priest or some leading brother with him. Said if he were a young man he thought that he would go to presidency and offer to open up the mission to Japan. ... Now that we are a State this fact will greatly assist us in preaching the Gospel as we will have more influence abroad than we possibly could have had under a Territorial form of government. It does seem almost as if we were wasting our apostolic influence by remaining at home and simply visiting the stakes, and while it has been quite necessary in the past he did not think that it was so necessary today ... Felt that the influence of the Apostles was very great, and that we were great before we came to this earth. Felt

sure that we held high offices before we came here ... Referred to the prayer of our Lord and Savior Jesus Christ to his Father, asking the Father to glorify him with that same glory which he had before he came to this world, and felt that we should pray the same as the Savior had done ... It was his belief that President Brigham Young would be living today, if the Prophet Joseph Smith had not asked to have him come and assist him in his labors ...

Marriner Wood Merrill expressed pleasure to meet with his brethren. Had rejoiced in our meetings yesterday and today ... The time will come when this nation will ask to have the law of plural marriage established, and it will be practiced again in Israel. Plural marriage is a trial for men as well as women. Was doing all he could to be true to his family. ...

Pres[iden]t. [Lorenzo] Snow stated that he was in England with Bro[ther]. [Parley P.] Pratt when reports came from Nauvoo [Illinois] to the effect that the doctrine of plural marriage was being taught. Pres[iden]t. Snow said that the principle was just as true today as it ever was, and bore his testimony to the effect that it will again be practiced by this people.

Abraham H. Cannon expressed gratitude at listening to the testimony Pres[iden]t. Snow. He had never had a doubt since arriving at manhood, but that plural marriage was a true principle of the Gospel. Stated that he had been true to his family, and had divided his time as near as may be equally with his wives. Believed that plural marriage would yet be practiced by this Church, and acknowledged all right by this nation.

Pres[iden]t. Lorenzo Snow stated that it was his belief that the Lord would soon arrange matters that those brethren who have wives can live with them and raise families by them. Believed that the Lord would assist us in softening the hearts of officials. He said he felt to bless the brethren in keeping their covenants with families and living with them.

Francis M. Lyman testified to the truthfulness of the remarks of Bro[ther]. [Marriner Wood] Merrill regarding plural marriage. He felt that when the time came that this principle was again established among the people, he thought that men would be selected to enter into this principle, and not be allowed to do so from mere choice, as had been the case in years gone by. He felt that no man, unless he was a servant of God in very deed should be permitted to marry more than one wife. Had felt for a long time that if he could only be relieved from the bondage of debt which was resting upon him he would like to go on a mission. He did not feel, however, to wait to get out of debt, and stated to his brethren that he was on hand to go now or any time when the Presidency should wish him to do so.

❖

Several brethren spoke of importance of the 12 visiting the missions in U.S. as well as the Stakes in Zion. & the spirit came upon me that now we ought to send Elders everywhere. The call comes from Elders from every point of Compass–all wish to hear of us. Some offer to give land build a house &c. We must wake up to it. Pres[iden]t. [Lorenzo] Snow spoke beautifully to us.

❖

Bro[ther]s. [Marriner Wood] Merrill & [Abraham H.] Cannon spoke & well to[o]. It is a time of rejoicing with us God has p[o]ured out his Spirit upon the ten assembled of the Quorum. We all feel that Bro[ther] Moses [Thatcher] is not with us, but hope he will be. Some of us will visit him. Pres[iden]t. [Lorenzo] Snow did & reported him to feeble to talk other than ordinary conversation, & very short then, but Bro[ther] S[now]. thinks Moses is improving.

❖

Conversed with Pres[iden]ts G[eorge] Q Cannon and J[oseph]. F. Smith on colleges bill[;] they wished it Killed. Got Bro[ther]. [John] Nicholson to go to the Senate to converse with members against it.

[April 2, 1896; Journal History; Brigham Young Jr., Diary; Marriner Wood Merrill, Diary]

Brother J. Fewson Smith called on the First Presidency at their Office this morning in behalf of the Corralitos Company of Mexico, representing that they were anxious to know how the First Presidency would regard their building of the R[ail]. R[oad]. which brother John W. Young had started to construct. If the Church would give its support to the undertaking by encouraging people to settle in Mexico, they would undertake not only to build the road, but to construct some natural reservoirs, which would supply water to irrigate a large body of land. Brother Smith was requested to obtain from the Company their propositions in writing.

The First Presidency and Apostles met in the Temple at 11 A.M. There were present: Presidents [Wilford] Woodruff, [George Q.] Cannon, and [Joseph F.] Smith, and all the Apostles except Moses Thatcher, who was sick, and Elder Anthon H. Lund who was absent presiding over the European Mission. The Apostles, through President Lorenzo Snow, informed the First Presidency that each one of them was ready and willing to go on missions wherever it might be thought proper to send them, whether to Turkey, Russia, China, Japan, South America, or any where else. For some years past the labors of the Twelve had been chiefly among the various Stakes of Zion at home, attending to various Quarterly Conferences, etc., but they had agreed among themselves that perhaps they ought to be more in touch personally with the Foreign Missions, and that the First Council of Seventies should be used as aids to the Apostles in opening up new fields of labor abroad. President Woodruff expressed his approval of these sentiments, but postponed further immediate consideration of this matter, in view of other business to be brought before the Council.

President George Q. Cannon spoke at some length upon the functions of the Office of Trustee-in-trist for the Church, showing that after the death of Pres[iden]t. John Taylor, the Trustee-in-trust handled and was responsible for all the funds of the Church. After that event, the Presiding Bishop of the Church was entrusted with the control of the funds of the Church. This left the President of the Church in the position that if he needed any funds for Church purposes, he had to apply to the Bishop, and there was nothing in the office of Trustee-in-trust to show what was done with the Church funds except as it was reported by the Presiding Bishop. This was contrary to the custom in the Church from the beginning, and it placed the President of the Church in a fettered and limited position. He thought this was wrong, and that the matter should be set right during the life-time of President Woodruff, so that no precedent should be drawn from the present condition by the Church in future times.

Connected with this subject, President Cannon said, is the question of salaries to the officers of the Church. It had always been a pleasure to him to know and say that there was no salary attached to an office in this Church. Pres[iden]t. John Taylor, in consequence of excessive drafts upon the Church by some of the brethren, established a fixed allowance to the Apostles, which was subsequently increased, and the principle was extended to other officers in the Church. This had grown into a system by which a large amount of tithing was consumed in what appeared to be fixed salaries, attached to the several offices. This President Cannon considered improper. There were some of the brethren whose time was given to the Church who should be permitted and were entitled to receive support for themselves and families, while others were in good circumstances, and had little or no need for such assistance. He thought no more should be drawn from the Church by the brethren than was actually necessary, and that the amount should be regulated by their needs, and that should not be in the nature of a fixed salary.

President Woodruff endorsed the remarks of President Cannon, and referred to the time when the change was introduced by a number of the Apostles. He had always felt that it was wrong to transfer the powers of the Trustee-in-trust to the Bishopric, and thought it was like "putting the cart before the horse." It was time that the error was corrected. He said further that he had traveled nearly all his life and preached without money and without price; he had never drawn anything from the Church until after the death of Pres[iden]t. [Brigham] Young. Since then he had received means from the Church, and the brethren had been very kind to him, but he did not believe in the system of stated salaries, and that we ought to go back to the early order of the Church.

Pres[iden]t. Jos[eph]. F. Smith said he did not approve of the new order of things, by which the functions of the Trustee-in-trust were transferred to the Presiding Bishopric, nor of the custom of Church salaries. The Church however ought to support the families of men who devote their entire time to the ministry and need that support; any more than this cometh of evil. If he could get along without drawing a dollar from the Church he certainly would. He did not desire to see changes that would work hardships upon any of the brethren who devoted themselves to the ministry, but he was satisfied that it was wrong to fix salaries to any of the offices of the Church. He believed that the President of the Church should be at the head financially as well as spiritually, at the same time he felt it was right and proper and strictly in accordance with the order of the Priesthood that he and all of the authorities should act together by common consent in the management of Church affairs, not that any one man should act in such matters without the cooperation of the brethren. He thought the hands of the Presidency would be stronger in the management of Church funds with the assistance and cooperation of the brethren of the Twelve, or at least a majority of them (President Woodruff endorsed this opinion). President Smith said he had perfect confidence in the Trustee-in-trust, and believed he would have the support of his brethren. He considered that all should be economic and prudent, without extravagance, and so set an example for others to follow.

President Lorenzo Snow said, he had failed to find anything in the Doctrine and Covenants touching on the question of salaries. He had traveled and labored upwards of 40 years without receiving a single cent from the Church, and had supported his family without taking advantage of any individual. He did not know for some time after Pres[iden]t. Taylor had made an allowance to the Apostles, that there was a sum credited to him. Latterly it had been necessary for him to draw on that credit for the support of his family. He would prefer to be entirely independent of the Church in that respect, and felt sorry to say that he was not. He believed however, that all the brethren would see the propriety and advantage of carrying out the suggestions that salaries should not be established. As to the other question, it was the right and duty of the First Presidency to have the control of everything pertaining to the Church, whether spiritual or temporal. As to the present system, he thought the Presidency had only to express their wishes in order to have them carried out. If that was so new, and the system worked satisfactorily to them, it would give them more time to attend to spiritual affairs.

Elder F[ranklin]. D. Richards expressed himself as being in entire accord with the First Presidency on both questions. He explained the reasons which prevailed at the time when the changes in policy were made, and thought that it was only necessary for the Presidency to indicate that a return to the former practice was desirable, for he could not conceive of anything that pertained to the interest of the Church that did not come under the immediate control of the First Presidency.

Elder John Henry Smith felt that his time belonged absolutely to the Church on receiving the amount which he had been allowed to draw. He was not in a position to devote all his time and talents to the work of the ministry without some assistance for the support of his family, and he would not like to be put into a position to ask for help as if he were seeking alms. He would like such aid as he received to come to him freely, yet the very idea of the Twelve drawing salaries would have a tendency to weaken their influence, and he would welcome a motion to do away with salaries.

Elder Heber J. Grant spoke of the greater prestige acquired by the Presiding Bishopric than by the First Presidency in financial circles through the working of the present system, and although he was one of the Committee which instituted the change, he felt now, that the First Presidency should be placed in their proper position at the head of all the affairs of the Church.

The brethren of the Council then partook of the sacrament, after which, Elder Brigham Young [Jr.] expressed himself strongly in favor of the giving up of salaries, and also of those who should draw from the Church not exceeding the amount that had already been allowed. He had felt vexed at the position occupied by the President of the Church in relations to its finances, and rejoiced now that the time had come for the authority to be restored where it belongs.

Elder F[rancis]. M. Lyman said he was one of the Committee which directed the change now complained of, but had no idea when it was made that it would in any wise humiliate the Presidency. His idea then was that the Presiding Bishop, standing at the head of the lesser Priesthood, who are

essential ministers in temporal affairs, would carry out the regulations as to the gathering of the tithes, the expenditure of which would be under the direction and counsel of the First Presidency. If that idea has not been carried out, he was ready to help his brethren correct the matter thoroughly, that everything in the Church should be under the direction of the trustee-in-trust as to financial things, and the President of the Church in spiritual things. The idea of salaries to the Twelve had always been to him very disagreeable. He was perfectly willing to trust the Lord and his brethren, and would endeavor to live as moderately as possible and have his family do the same.

The Committee of which he was a member that had brought about the change, acted in good faith, and were sustained by the Council, but he was no heartily in favor of placing the matter as it ought to be.

Elder Geo[rge]. Teasdale remarked that he always understood the President of the Church was sustained as Trustee-in-trust and that as such all Church means were under his direction. He united with his brethren in the movement to place this thing where the Presidency wanted it. He wondered that the word salary had ever been used in connection with a Church Office. He had drawn as little cash as possible and when he had need to ask brother [James] Jack for $10, had felt as though he were about to have a tooth drawn. He could therefore appreciate the feelings of brother John Henry Smith on this subject. He felt it was the duty of the leading authorities to set an example of moderation and of plainness in dress and manners, and also to teach their children to work.

Elder Heber J. Grant said that at the time the Committee made their report as to the Bishop handling the funds, it was not expected that the matter would work as it had turned out. He had always felt that he was not entitled to the amount credited to him. He had kept a strict account of his affairs, and had paid his tithing from the amount allowed him and distributed the rest as donations. He was very hopeful that the Lord would open his way so that he might not have to draw anything at all from the Church, and he believed that was the feeling of all the rest of the Twelve.

Elder John W. Taylor felt that what he received he would like to get like a man and not like a beggar. He had a great ambition to pay back to the Church every cent he had received from it, but did not know whether he would be able to gratify that desire. He was ready to make the change suggested in reference to the Trustee-in-trust and the Bishopric.

Elder M[arriner]. W[ood]. Merrill said he was not a member of the Quorum when the salary question was decided upon. A check had been sent to him monthly for some time, which was afterwards stopped, and he asked no questions in either case, and was surprised to learn that there was a large credit standing to his name on the books of the Church. He was ready to vote in favor of the propositions as to salaries and as to the Trustee-in-trust.

Elder Abraham H. Cannon said he had used the amount credited to him in the payment of tithing and donations. He agreed with the brethren that the custom of fixed salaries should be done away, and also that the funds of the Church should be under the control of the Trustee-in-trust. He regarded the Bishop's Office as merely a department of the Church.

President Woodruff announced that as there was a unanimity of feeling in the Council, the brethren were no doubt ready for a motion. President Geo[rge]. Q. Cannon then offered the following:

"I move, President Woodruff and Brethren of the Council, that there be no credits hereafter placed on the books to any Church official for services rendered in the Church, and that no man in the Church holding official position shall hereafter consider himself entitled any remuneration for his services as a Church official. I mean all who act in a Church capacity, including Presidents of Stakes and others."

Seconded by Elder H[eber]. J. Grant and carried unanimously.

President Cannon also offered the following motion, which was seconded by Elder Lyman and carried unanimously:

"I move President and Brethren of the Council, that the brethren who have been heretofore in the habit of drawing funds from the Church, or to whom allowances have been made for the sustenance of their families, be entitled hereafter to draw to the same extent as before, and that in the event of their needing anything more at any time, their necessities compelling them to ask for

more,–that it be done by application to the trustee-in-trust."

Elder John Henry Smith enquired whether this action was to convey the idea that the Apostles were at liberty to go into business for themselves, and Pres[iden]t. Jos[eph]. F. Smith replied, "Unless we as a body of men act in some concerted movement, I don't consider that any member of this Council has the right to engage in occupations that will absorb his time or take away from the performance of his duties.["] ...

President [Grover] Cleveland signed the Bill for the restoration of the real estate of the Church, and all other property escheated, less the amount expended by the Receiver.

❖

Met in Temple. Pres[iden]ts [Wilford] Woodruff [George Q.] Cannon & [Joseph F.] Smith L[orenzo]. Snow, F[ranklin]. D. R[ichards]. B[righam]. Y[oung]. [Jr.] F[rancis] M L[yman]. Jno. [John] H[enry]. S[mith]. Geo[rge] T[easdale]. H[eber]. J. Grant Jno [John] W. T[aylor]. M[arriner]. W[ood]. M[errill]. A[braham]. H. C[annon]. present. Pres[iden]t Cannon presented change cash a/c [account] from B[isho]p. to Pres[iden]t. Church carried unanimously. Abrogate all salar[is]s paid to Church officials, carried unanimously. If apostles & others must be helped should be done as they need up to present limit, anything over requires special order of First Presidency. Thank God these questions are settled. Pres[iden]t. Woodruff blessed the brethren for being unanimous in righting wrong returning to proper method of managing Church business. Sacrament administered and we rejoiced before the Lord. ...

After meeting proposed to Cannon that the First Presidency & Twelve obtain a farm and operate it on the principle of United Order. My mind opens to visions of Presidents of Stakes High Councils B[isho]p. Etc. gradually–unsolicited–following our example, Coming to us for Council and thus a core of men and women who have received, through their faithfulness, all the blessings in the House of the Lord being prepared to inhabit and build up the Center stake of Zion in Jackson Co[unty], Miss[ouri].

❖

I attend Quorum Meeting at 11 AM first Presidency Meeting with us partook of Bread & wine discused the Church Sal[a]ry question and decided to Not pay Salaries to any one but the Twelve and Others could draw from the Church the amounts they had been drawing if they Choose but in No case to exceed that am[oun]t without consulting the Trustee in Trust–and all funds should be drawn from the Presidents Office and all accounts kept there.

[April 3, 1896; Charles W. Penrose, Diary]

Bro[ther]. W. P. Nebeker informed me that Mr [E. B.] Critchlow had succeeded in prevailing upon some members of the Legislature to support an anti-polygamy measure as necessary to convince the world that the Mormons were sincere and Bro[ther]. A[braham]. O. Smoot had introduced it. Referred to the Committee on the Judiciary, Critchlow Chariman. I informed Bro[ther]s J[ohn] H[enry] Smith, H[eber]. J. Grant F[ranklin]. D Richards and F[rancis]. M Lyman and they all considered it ill-advised and desired it suppressed.

[April 5, 1896; Marriner Wood Merrill, Diary]

[A]ttended a Meeting of the Twelve & First Presidency at 6.30 P.M. in the Presidents Office and discused a document defineing the position of the Church in Church & State Matter so freely discused in the late campaighn.

[April 6, 1896; Minutes and Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary, April 5, 1896; Marriner Wood Merrill, Diary; J. Golden Kimball, Diary]

The First Presidency and Apostles met, as per adjournment, at the President's Office. After some consultation, the First Presidency and those Apostles who were present, signed the document in their order. The Seven Presidents of Seventies and the Presiding Bishops were then invited in. The address was read to this united Council. It was suggested by President [Joseph F.] Smith that the brethren who had not signed the document have the privilege of talking the matter over among themselves, but the brethren designated were ready at once to subscribe to the address. After being given an opportunity to make any suggestions for the ratification of correction of the language, no change being suggested, all the brethren present signed the document in their order. A space was left for the signature of Moses Thatcher and Anthon H. Lund, also for John Smith, Patriarch.

President [Wilford] Woodruff expressed his gratification at the union manifested and said that the day had gone by for division of feeling and sentiment among the Presiding Councils of the Church.

The other brethren having withdrawn, the Presidency and Apostles consulted in reference to Elder Moses Thatcher. It was resolved that Presidents L[orenzo]. Snow and Elder B[righam]. Young [Jr.] be appointed to wait on brother Moses Thatcher, who was too sick to attend Conference, at his residence to present to him the address for his signature. Those brethren went to the residence of brother Thatcher, while the others went to the Tabernacle to attend the Conference. ...

At 1 o'clock P.M., Elders L[orenzo]. Snow and B[righam]. Young [Jr.] met the First Presidency at the President's Office and reported that after a pleasant conversation with Elder Moses Thatcher, they presented to him the address, offering to read it to him, but he preferred to read it himself. After doing so, he said there were some grave points embodied in it, and he would like time for further reflection before deciding whether he would sign it or not. They therefore left the document with him on his promise to send it to the President's Office by a safe messenger by half past one o'clock. The brethren expressed their opinion that, much to their regret, Elder Thatcher would return the document unsigned.

At 1:40 P.M., the following communication was received from brother Thatcher:

April 6, 1896.

President Lorenzo Snow and Apostle Brigham Young.
Dear Brethren:–

Having carefully read the document left with me for consideration, I herewith return it to you per promise.

There is much of its contents that I could conscientiously endorse by signing it, but there are other particulars which I cannot endorse without stultification.

If I was well I might view this most serious matter in a different light; or I might do so had I more time to consider it; but as it is, it seems that I must determine now, though I fully realize how sadly long illness has weakened me in every way. In the future the Lord may enable me to define my views and acts as running along those of honor, integrity and truth.

Now I can only humbly ask that you act according to the Holy Spirit's dictation as prompted by justice and brotherly love towards your fellow laborer in the cause of our Savior.

(Signed) Moses Thatcher.

The Presidency and Brothers Snow and Young went to the Tabernacle, and called together the Apostles to consider what should be done in reference to presenting the name of Moses Thatcher to the conference with the rest of the Twelve. It was decided not to present his name to be sustained as one of the Twelve Apostles.

At 8-30 in council with Presidency & Twelve & 7 Presidents of 70s at which we all signed the "To the Saints" and Pres[iden]t. L[orenzo]. Snow with B[righam]. Young [Jr.] were deputed to

obtain the signature of Bro[ther]. Moses Thatcher. They spent the morning in their duty with Br[other]. M[oses]. T[hatcher]. Others at meeting.

Br[other]. Thatcher declined to sign the paper & in the afternoon it was read & accepted by vote of the vast audience.

On presentation of the authorities brother Moses Thatchers name was omitted.

President [George Q.] Cannon delivered two addresses in one was very vehement in his remarks as I had never before heard him.

❖

At 10 a.m. Con[ference]. Assembled. I was there tho[ugh]' feeling poorly. Presidency & Twelve have produced a declaration of rights and wrongs excellent document which we all approved, on church discipline. This princip[le] has been in my mind for many weeks ur[g]ently so. I was spoken to privately by Pres[iden]t. [Wilford] Woodruff that he wanted me to carry it to M[oses]. Thathcer if he chooses to sign it. All seemed anxious that I should have a partner. I wanted Pres[iden]t. L[orenzo]. Snow. he was proposed & we proceed to M[oses]. T[hatcher]. he was not up and soon met us and we presented the document about 11.30 a.m. He kept it by permission until 1.30 when he sent it to the office where we were with the Presidency, without his signature. He could not coincide with the whole doctrine but hoped when he got better in health he might see it. He has had the principles of it before him for years; beside it was signed by Pres[idency]. & 12 & 7 pres of 70 & pre[siding]. B[isho]ps. I was full of sorrow so were all the Brethren.

2 p.m. Document of declaration of Church discipline was read and accepted by the conference. unanimously Authorities presented all without Moses T[hatcher's] name being mentioned.

Priesthood meeting in evening. I spoke yesterday in overflow & today in Tab[ernacle]. for a few minutes. Bro[ther] Moses is in a dangerous condition in health and spiritually poor man. God help him.

❖

I attended Meeting in the Presidents Office at 8.30 AM to fa[r]ther discuss the address to the conferen[ce] and to be Publis[h]ed to the world and sighn the same, the first Presidency and 10 Ten of the Apostles with the first seven Presidents of Seventies the Patriarch and Bishop [William B.] Preston and councillors. all sighened the address &c Conference conveened at 10 AM (Pres[iden]t [Lorenzo] Snow and Apostle B[righam] Young [Jr.] were appointed to see Apostle [Moses] Thatcher on sighing the address. they were appointed at the Morning Meeting in the President Office). ... afternoon the authorities of the Church were presented and unaniously sustained all but apostle Thatcher who on the report of Pres[iden]t Snow and B[righam] Young refused to sighn the address above refered to and His Name was Not presented to the Conference.

❖

[T]he Presidency Twelve Apostles, Council of Seventies, and Presiding Bishopric met at the Pres[ident's]. Office at 9 AM and after having a Manifesto, or declaration read, stating the duties of the leading Authorities to ask council of the Presidency before entering into any calling that would take them from their ecclesiastical labors either in Political or other callings. Also that there never has, or was not a disposition of the Church to dominate over the state. said Manifesto had been signed by ~~the~~ President [Wilford] Woodruff & Councelors Geo[rge] Q. Cannon and Jose[ph] F. Smith, also the Twelve Apostles, excepting Moses W. Thatcher, and Apostle [Anthon H.] Lund who is absent in charge of the European Mission.

[April 7, 1896; Journal History; Minutes; Franklin D. Richards, Diary; Brigham Young Jr., Diary; J. Golden Kimball, Diary; Anthony W. Ivins, Diary]

A meeting of the First Presidency, Apostles, First Council of Seventies, Presiding Bishopric, Presidents of Stakes and Counselors, High Counselors, and Bishops and Counselors, was held in the Assembly Hall at 10 A.M. After the opening exercises, President Joseph F. Smith addressed the Assembly which filled the body of the hall. He dwelt on the importance of every officer of the Church being united in spirit and in harmony with the First Presidency and the Twelve. He thought it would be much better for such officers as were unable to be in harmony to ask to be released from their official positions, than to continue in office while entertaining feelings of hostility to those whom God had placed to lead and direct the Church. He expressed regret that he could not speak with that freedom which he desired in consequence of the feeling that there were some present in whom his confidence was not very strong. He did not know but his words would be carried to the Gentiles as soon as the meeting was over. There was nothing in his heart but what might be proclaimed to the whole world, and yet it is a matter of regret that what was said in a meeting specially designed for the Priesthood alone, was liable to be carried to the enemies of Zion. Pres[iden]t. Smith cautioned the brethren against betraying any trust reposed in them. He took up the subject of the burial of our dead, and spoke against the custom which had grown up amongst us of taking our dead to the meeting houses clothed in the robes of the Priesthood, and exhibiting them to the gaze of the public. He asked would we think of dressing ourselves in our Temple clothing, and inviting people not of our faith to come and look upon us? If we would not do that while living, what propriety was there in exposing such clothing on the bodies of the dead? He announced that the First Presidency and Apostles had decided that coffins should not be opened at the meeting houses, or wherever public services were held, for the purpose of exhibiting the remains of the dead, but that friends of the deceased and others who may have a right to look upon the faces of the dead, should do so at the family residences, and thus keep as private and as sacred as possible the robes of the Holy Priesthood.

President Lorenzo Snow gave some instruction in regard to Temple work, and requested the brethren present to keep the subject of the work in behalf of the dead prominently before the Latter Day Saints.

Elder F[ranklin]. D. Richards emphasized and endorsed the remarks of Pres[iden]t. Snow, and spoke on the organization of the Genealogical Society, of which he is President, and invited the brethren to become members.

Elder Brigham Young [Jr.] spoke on the importance and benefits of Church schools, and also on the importance of securing the natural reservoir sites, and all sources of water supply in the interests of the people throughout the State.

President Geo[rge]. Q. Cannon alluded to the matter of exposing to the public, proceedings and remarks in meetings of this kind. While there was nothing in such meetings that any one need to be ashamed of, they were convened in order that the leading brethren might be talked to on things pertaining to their positions and calling, which might not be applicable to the people generally. Men who would make public what was said in these meetings were not the kind in whom the Lord could repose confidence. President Cannon took up the subject of securing natural facilities and resources of our country, quoting the language of Pres[iden]t. [Brigham] Young, who used to ask the Lord to make our feet fast in these mountains; he said this could be done by our occupation of the land, and securing the water supplies. There was danger, he said, of losing our footing in these valleys through strangers coming here and laying claim to those facilities. He gave some counsel on the subject of recommendations for second annointings. Worthy old people should be selected as a rule, and Bishops should select faithful persons and confer with their Stake Presidents before recommending them for that blessing. He also advised that as far as possible each Stake of Zion should sustain its own poor.

President Cannon explained the subject of Church salaries. He said the resolutions adopted by the First Presidency and Apostles, showed the wrong of establishing a system by which fixed

salaries would become attached to Church offices, and this would be a departure from the order of heaven and the rule that had been in the Church from the beginning. He said that men who labored in the ministry and who needed help should receive necessary assistance, but not in the shape of a salary. The resolutions referred to were read again, and unanimously adopted by the meeting.

The declaration of address of the authorities of the Church was considered, and it was resolved, that it should be read in the various Stakes and Wards of the Church, as the local authorities might arrange.

The First Presidency met at 1:30 P.M. in the President's Office, with Elders F[ranklin]. D. Richards, B[righam]. Young, F[rancis]. M. Lyman, H[eber]. J. Grant, Geo[rge]. Teasdale and A[nthony]. W. Ivins. Brother Ivins read a communication to the Presidency on Mexican affairs, including a report of his investigations into the difficulties existing in Oaxaca through the purchase of lands there by "Parson" Williams and others, and their failure to make payments. The report showed that $17,500 had been paid on the land purchase, and there remained unpaid the same amount; that $15,000 more would be required to secure the Government stamp necessary to realize the transfer of the property. The sum of $20,000 in silver, or about half that amount in American gold, would be necessary to complete the purchase and settle the difficulty. It was decided to make this payment. Brother Ivins showed that in order to secure certain lands with their water rights on the Casas Grande, about $25,000 Mexican silver, or half that amount in American gold, would be required, and the purchase would give our people the control of the water situation and deliver them from the tender mercies of the Mexicans. Brother Ivins thought that he could induce some of his friends with himself, to help make this purchase, as it would be a good investment.

President Cannon moved that the effort be made by brother Ivins to raise such a fund, and that the Church become interested in it to the extent of one half the amount. Such interest to be represented through the Mexican Colonization Company, under the supervision of brother Ivins. The motion was seconded by Elder H[eber]. J. Grant, and carried.

Elder A[nthony.] W. Ivins, as President of the Mexican Mission, was authorized by President Wilford Woodruff to seal for time and eternity, in single marriage, persons unable to go to the Temple, when occasion required. This in view of the great distance in Mexico of places where Saints resided to any of the Temples.

❖

Assembly Hall 10 a.m. April 7-[18]96 Priesthood Meeting of First Presidency, 12 Apostles, 7 Pres[iden]ts of 70, Pres[iden]ts. of Stakes, Bishops, Patriarch
Sung Come Come Ye Saints No Toil
Prayer by C[hristian]. D. Fjelsted
Sung God moves in a mysterious way

Pres[iden]t J[oseph]. F. Smith—past experience shows that wheat & tares grow together Utmost importance of seeing eye to eye in good fellowship in all the Doc[trinces]. & Dis[cussions?]. of the Church in all the land. If we cannot we should ask to be excused. [I] am not asking resignations but there are some among us this a.m. before whom I deem it improper to speak my whole mind I should see it published all abroad.

We should have no interest paramount to the establishment of Zion & should be as interested every one of you as the Presidency Apostles or any one in the Church. Read the Gems of the Prophet Joseph [Smith] in Compendium. Make them the rule of your conduct and the guide to your salvation.

There are limits beyond which we cannot go & I think there are brethren who ought to come forward and give account of their Stewardship. Considered the improprieties of our habits at funerals in exposing the corpses and their clothing which in lift they would not think of doing, but in death are exposed to scoffers & all lookers on. He reprobated the superstitious ideas of kissing & putting their hands on the corpse &c. & exhorted us to put away these and all other superstitious notions.

Pres[iden]t. L[orenzo]. Snow–Spoke of the importance of the people coming to labor in the Temple & beneficial effects thereof to them their neighbors here as well as to those for whom the

work is performed.

F[ranklin]. D. Richards–Spoke of importance of brethren visiting the [illegible] & contribute by donations to acquire the Records that are being published that their benefits may reach the poor who cannot go ahead to get the necessary information.

Brigham Young [Jr.]–Spoke of the secret quick feeling of opposition to the church. urged the brethren to secure many good sites for Reservoirs under the provisions of the new Law.

Pres[iden]t. G[eorge]. Q. Cannon–Spoke of the gross impropriety of men of this Council going out and relating what is heard here. &c., &c.

Said how important it was that brethren should secure the water for our settlements & stirred up the people about it. also about correcting peoples views as to employment and such connected therewith. referred to the fate of all public benefactors—a thankless labor—also, to the Pres[iden]ts. of Stakes to look after those worthy of their 2nd ordinances. also as to the support of the poor—Fast offerings & other efforts to supply necessities for the numerous poor in some wards. Calls immeasurable & innumerable are made for everything—can't build a house without knowing first what the church will do towards it. Read a quotation from Doc[trine]. & Cov[enants]. Sec[tion]. 70—Receive help for their spiritual labor same as if for temporal service. He elaborated largely the evils of present methods and stated the action of the Presidency & Apostles in abolishing these methods and applied the same to Pres[iden]ts Stakes & Bishops all in authority.

Recommended that the Article called "New Manifesto" be read in all stakes and wards.

Read the motion that was adopted by Presidency & Apostles—Pres[iden]t Ed[ward]. Partridge seconded by Pres[iden]t Collins, Stakes of Maricopa [Arizona] Stake & was voted unanimous.

❖

Next in Council at 1-30 with the Presidency F[rancis]. M. L[yman], B[righam] Y[oung] [Jr.], H[eber] J G[rant], Geo[rge]. T[easdale], & Anthony W. Ivins on Mexican affairs–It was decided to appropriate money for the purchase of lands in big field & between D[u]blan to loan some amount to help relieve settlers of Oaxaca from losing their homes, & maintaining honorable relations with Military Commanders in a direction leading to the Yaickas & Mayah Indians; and also to authorise Bro[ther]. [Anthony W.] Ivins to perform sealing ceremonies for those who are at so great distance from a Temple.

❖

Priesthood meeting. All salaries of Church officials was discontinued. This was done with full understanding with the leading authorities of the church.

❖

At 10 A.M. attended a special Priesthood meeting in the Assembly Hall. Some very plain talk was indulged in regarding the unfaithfulness of some of the brethren in blabbing every thing on the streets.

A resolution was also passed and voted unanimously upon that there be no more Church officials, that shall be salaried men. From now on, if they needed assistance it should be by appropriation on asking. Every effort to be used to support themselves.

❖

I attended Priesthood meeting after which I met with the Presidency, and Apostles [Franklin D.] Richards, [Francis M.] Lyman, [Brigham] Young [Jr.] and [Heber J.] Grant for consideration of Mexican matters. A written report with which I had prepared, in which the general condition and

needs of the mission, as well as the circumstances connected with the Oaxaca land purchase, was read.

Pres[ident]. [George Q.] Cannon asked how much money was needed to secure the Casas. Church furnish one half of that amount, and ask the brethren to raise the balance. Carried unanimously.

The matter of the Oaxaca land was next taken up. It was decided that the balance due on the land be paid, and on motion of Apostle Lyman it was decided that the Church furnish sufficient funds to pay the balance due on the land, as well as for stamps for the deed. I was instructed to make the best adjustment possible of the business paying a part down and the balance in deferred payments.

[April 8, 1896; Journal History]

A party of prominent R[ail]. R[oad]. Officials passing through the City, called on Presidents [Wilford] Woodruff and [Joseph F.] Smith at their office today. Among them were, Cornelius Vanderbilt, Chauncy M. Depew, E. Dickinson. President Geo[rge]. Q. Cannon was invited by them to accompany them to Omaha [Nebraska], on business, in their private car. He started with them Eastward today.

The sum of $600 was appropriated by the Presidency for repairs on the St. George Temple, and $47 for R[ail]. R[oad]. charges to Milford [Utah].

Brother F. A. Mitchell, Secretary of the Josepa [Utah] Colony Board, represented to the Presidency that the Board had been promised the use of the Tithing of the hands in the Colony for the purpose of erecting a meeting house. The amount of tithing received from 1889 to 1895, inclusive, was $3085.91. An order was issued last January for $2029.06 on this account. The sum of $1056.85 was appropriated to make up the balance.

President Smith said he thought this amount was all that would be necessary for the erection of a meeting house, and that therefore the tithing hereafter should come in the regular way.

Elder Franklin D. Richards called on Presidents Woodruff and Smith, and presented to the President the key of the Nauvoo [Illinois] Temple. He had received it from sister Elizabeth E. Rice of Hooper [Utah], widow of Leonard G. Rice of Farmington [Utah]. She explained how the key came into her possession. The Committee left in charge of the Nauvoo temple, after the expulsion of the Saints, consisted of Almon Babbitt, brothers [Joseph L.] Heyw[oo]d, and [John S.] Fullmer. When the Temple was destroyed, the key was in the possession of brother Babbitt. Martha Babbitt, a cousin of A[lmon]. W. Babbitt and a sister of sister Rice, was living in the Babbitt family, and thus obtained the key. She came to Utah and lived in Farmington, but on going East on account of her health, she left some things in charge of her sister. Martha died at Kanesville [Iowa]. The key thus came into the possession of sister Rice, who had been solicited many times to sell the key, but she would not part with it even to her children, feeling that she would rather it should go to the President of the Church. President Woodruff was very pleased to receive it, and as sister Rice was in poor circumstances, he made her a present of $10.

Bishop James E. Peterson of Circleville [Utah] called on the Presidency, and made a request for an appropriation to aid in building a commodius meeting house at that place. The tithing on hand there, amounting to about $490, was thus appropriated.

The sum of $1350 was appropriated in favor of Oakley Ward to help in building a new meeting house, with permission to President Haight to use some labor tithing for the same purpose.

[April 9, 1896; Journal History]

At the meeting of the First Presidency and Apostles in the Temple, President Lorenzo Snow reported that Elder John V. McMaster of Brigham City [Utah], now on a mission in England, was

needed at home to take charge of the Carpenter work on the Brigham City Tabernacle, now being rebuilt. It was decided to release brother McMaster to return home for this work. ...

The First Presidency met with the Directors of the Pioneer Electric Power Company in this City, in reference to the terrible explosion at the Company's works in Ogden [Utah], and it was found on investigation that no responsibility rested upon the Company, as the whole work had been let to contractors.

[April 10, 1896; Journal History]

Presidents [Wilford] Woodruff and [Joseph F.] Smith were at the President's Office, and appropriated the sum of $800 in favor of the Malad [Idaho/Utah] Stake, this being the balance of the sum of $2,000 promised to President [Oliver C.] Hoskins to clear off a debt contracted for the Stake Academy, etc.

[April 13, 1896; Journal History; Brigham Young Jr., Diary; Charles W. Penrose, Diary]

A reporter of the Salt Lake Tribune (Mr. Cain) called on the First Presidency at their office, to interview them in relation to the [E. B.] Critchlow letter which appeared in that paper on Sunday. Subsequently Richard W. Young, manager of the Herald, also interviewed the Presidency on the subject, which had created a great stir among the Non-Mormon people. President [George Q.] Cannon and [Joseph F.] Smith denied the appointments of a committee for any such purpose as that set forth in the Critchlow letter. They stated however, that when the Legislature opened some members had called upon them, asking their opinion in regard to measures introduced or to be introduced in the Legislature. They had declined giving any advice, for two reasons, (1) that they had not time to examine into the merits of such matters, and (second) that they did not wish to be placed in the attitude of interfering with the Legislature. They had mentioned the names of F[ranklin]. S. Richards, James Sharp, and other ex-members of the Legislature as men of experience and understanding in Legislative affairs) as men who would be likely to give them the advice which they desired. Presidents Cannon and Smith said they had not sought to control or influence legislation in such manner as that which had been charged. ...

A communication appeared in the Salt Lake Tribune of this morning from E. B. Critchlow, who was a member of the first State Legislature, and is the law partner of J[oseph]. L. Rawlins, asserting that a "Junta" or Committee of five persons, had been appointed by the Church during the late Legislature to control legislative action, to pass upon all proposed legislation, to approve or veto pending measures, not upon considerations affecting the State, but affecting the persons under whose direction they were acting, which he denounced as a "monstrocity, as wicked as it is presumptous."

It was subsequently stated that the names of this "Junta" were F[ranklin]. S. Richards, C[harles]. W. Penrose, James Sharp, W[illiam]. W. Riter, W[illiam]. H. King, and J[oseph]. M. Tanner, making six in all. Reporters of the Herald thereupon hunted up those gentlemen and interviewed them on the subject. C[harles]. W. Penrose was found at the Third Ward meeting house where a Ward Conference was being held, at which the address of the First Presidency, Apostles, etc. was read and explained and adopted by unanimous vote. After the meeting, the Herald reporter asked brother Penrose questions in relation to the Committee, and was told that no such "Junta" for the purposes alleged had been appointed to his knowledge; that he had met however with F[ranklin]. S. Richards and other gentlemen to consider some of the bills that had been introduced in the Legislature, and they had given their opinion to some members of the Legislature who had asked for it. In some instances that opinion had been shared by the Legislature, in many others, not. There had not been any attempt to control legislature, not had the Church appointed any body for that purpose. The other brethren named were sought out at their homes, and each of them gave the same account substantially as that of brother Penrose.

❖

There is considerable excitement over action on Moses Thatchers case. People think he has been reghned up now is his sickness, when the fact is he has been rebellious since the death of Pres[iden]t. Jno. [John] Taylor. He has continued to seek to thwart his brethren of the Presidency and Twelve since, he became enraged about "Bullion Beck" business. His spite against Geo[rge]. Q. Cannon–and unjustly too far as I know–has soured his mind. Pres[iden]t. [Wilford] Woodruff says he has sought to rule over his brethren. other apostles say Moses has sought to exercise unrightious dominion over his brethren. How we have wept and prayed over this man. He has caused more tears to flow from my eyes than all my other griefs private & public since the death of Pres[ident]. Jno. [John] Taylor. I pray for Moses, for the Lord to soften his heart. Some say he has bad advisers. He is weak now in mind & body but his rebellion began when he was in health.

❖

The Herald contained an extended report of my remarks of Sunday evening also my denial of [E. B.] Critchlow's statements and interviews with F[ranklin]. S. Richards, James Sharp, W[illiam]. W. Riter, W[illiam]. H. King and J[oseph]. M. Tanner on the same matter. I talked with the presidency on the subject. Considerable excitement over the Critchlow letter. The Presidency interviewed by Herald and Tribune reporters.

[April 14, 1896; Journal History]

The morning papers contain sensational articles and interviews in regard to the charges made by E. B. Critchlow, as evidence of the existence of the supposed "Junta." Particulars were given of a meeting held in the office of F[ranklin]. S. Richards, at which were present F[ranklin]. S. Richards, C[harles]. W. Penrose, James Sharp, W[illiam]. W. Riter, W[illiam]. H. King and J[oseph]. M. Tanner, when Prof[essor]. W[illiam]. J. Kerr consulted those brethren in relation to a bill which he had prepared providing that any person or association having property to the value of $100,000 as an endowment, could organize and incorporate as a College or University, with power to grant degrees on a par with any of the Colleges or Universities in the United States. The bill had been introduced by E. B. Critchlow, had passed both Houses of the Legislature, but had been vetoed by the Governor. Prof[essor]. Kerr was working diligently to have the Bill passed over the Governor's veto. His purpose in meeting with the brethren named was to convince them that the measure was a good one, and gain their influence in favor of its final passage.

A garbled and exaggerated account of this meeting was given in the Critchlow letter, and this was distorted and harped upon by the morning papers to give color to the stories about "Church control of legislation."

The facts that the Bill had been prepared by Prof[essor]. Kerr, and that he did meet with the brethren above named, and after two hours efforts had failed to convince them that the bill was a good one, and that finally the Senate refused to pass the Bill over the Governor's veto, although the House had passed it, was regarded as evidence that Brother Kerr had given to Mr. Critchlow particulars of the meeting. Prof[essor]. Kerr this morning waited on the First Presidency, and endeavored to explain his connection with the matter. He stated that he had not spoken to Mr. Critchlow in reference to it, until that gentleman had told him particulars of the meeting, and asked him if such a meeting had been held.

The facts relating to this bill, in addition to those already given, are, that Prof[essor]. Kerr, after the bill had been vetoed, waited on the First Presidency with a view of obtaining their influence in the passage of the bill over the Governor's veto. After hearing his arguments in support of the measure, the Presidency simply said if what he had stated was correct they saw no objection to the bill. Thereupon Brother Kerr interviewed a number of members of the Legislature, and as they stated,

conveyed to them the impression that the First Presidency desired the passage of the measure. Some of them asked Brother Kerr whether he had spoken to Brothers Richards, Penrose, Sharp and others, in regard to it, which led Brother Kerr to interview Brothers Penrose and Richards, who declined to give any definite opinion until they had consulted with the other brethren named. Prof[essor]. Kerr met with those six brethren in the evening, and after a patient and kind discussion of the matter, the brethren were unanimous in their opinion that the measure would be inimical to all the educational institutions in the State, which were not possessed of $100,000 worth of property. It would prevent their incorporation under the laws of the State. Brother Kerr was told that everything he desired to accomplish by his bill, could be obtained under the present general incorporation law, except special power from the State to confer degrees, and as Brother Kerr had contended that every College organization held inherent powers to grant such degrees, there was no necessity for obtaining the special powers from the State, which he desired for the B[righam]. Y[oung]. College of Logan [Utah], of which he was principal. Brother Kerr endeavored to impress the brethren present with the idea that the First Presidency were in favor of the measure, and was cautioned by Brother Sharp not to attempt to use that kind of influence with anybody else, and particularly members of the Legislature. That Brother Kerr gave information concerning that meeting, if not to Mr. Critchlow, to some one who repeated it to that person, was evident to all the brethren who composed the meeting after the publication of these things in the newspapers.

The matter created considerable stir and a great effort on the part of ex-Liberals to make it appear that the Church was endeavoring to control the State, and interfere with Legislative affairs. The effort however, soon faded away.

An opening in the East wall of the Tabernacle and Temple grounds having been made to admit visitors, arrangements were made by the First Presidency with Bishop W[illiam]. B. Preston to keep the gate open till dusk to accommodate the public. Also to take down the large U.S. flag which had been spread on the ceiling of the Tabernacle ever since the Inauguration ceremonies of the State, Jan[uary]. 6th.

[April 15, 1896; J. Golden Kimball, Diary]

At about 2 P.M. visited Apostle Moses Thatcher at his beautiful residence. Was received kindly and found Bro[ther] Thatcher able to be down stairs, but he looked very miserable. He talked to me as to how he felt bodily & also his suffering. Yet he believed he would get better. Also he made mention of his labors in the ministry, his caring for the widow & fatherless and abused wives &c. Also his not wanting, or having ambition to be an Apostle, or caring for position or political honors, neither had he ambition for riches.

He then spoke of the Manifesto issued on the 6th of April 1896, and his being given so short a time to consider the matter and his suspension. He thanked God that all fear of man and what they could do was taken from him for which he was grateful. That he was just as composed and slept as well or better after this event transpired as he had at any other time since his illness, or words to that effect. He then argued on the impropriety of seeking council from men of a different political faith, that it could not be done and receive justice. That men had blanketed their con[s]cience when they signed said document, and thereby took advantage of him. That men were afraid. Spoke of his fearlessness, and that what he said in the beginning of political matters he had not changed his views, but was true to his convictions, promises, and agreements. That I knew and every other man that would be honest with themselves that Church influence had been used. In his accusation, saying I had changed &c. and he was being handled for not signing said instrument, I replied by saying, "That your not signing [the] document was not the only cause, for I had heard that you were not in harmony with the Twelve on other matters and they had labored with you.["] Saying this may have been unwise, at any rate–he claimed it aroused him, and he fairly salted me down, regarding the great declarations I had made politically and all of us Kimballs had been most ardent in the beginning and were the first to change.

I tried my best to defend myself and keep cool and respect one of the Apostles who was sick, suffering, and dangerously ill. I did keep cool, as Mrs Thatcher admitted, yet was made to feel most plainly how Mrs Thatcher & her daughter Mrs. Langton felt. I heard, Mrs Thatcher say why dont he go and yet Bro[ther] Thatcher kept talking and holding my hand. I left hastifly, and they did not ask me to return, which of course I never will unless urgently invited. I feel to make excuses for Bro[ther] Thatcher, and he charitable yet if he is right, and the Presidency Twelve, Council of Seventy, Presiding Bishopric, and the people in general conference assembled are wrong, it would be stranger than fiction. Is he the only man of integrity and honesty in the Church? Have we all placed ~~his~~ a blanket around our conscience and through hear of man, crawled at their feet like a lot of serfs and proscribed to a document that bears evidence of falsehood? God forbid. All the severe things said against me, applies just the same to all who signed said paper & voted for it. "Then if a man finds fault with others, saying the Church is wrong and while he himself is righteous, then know assuredly, that that man is on the high road to apostacy." I came home and prayed for Bro[ther] Thatcher, for I love him notwithstanding he humiliated me before his wife, daughter and sister Preston, his sister. I never felt worse in my life. My spirit was grieved, and yet I suffered in my feelings for fear I had done Bro[ther] Thatcher injury, bodily, by allowing myself to talk with him. Hardly knew how to leave after he opened up on me with his gattling gun. For a man as sick as he is, he can cut as deep & deeper than any man I ever had attack me. If he had the Spirit of God and was reproving me under Its influence I know not what the influence of the spirit is and in conclusion refer you to The Doctrine and Covenants Section 121, verses 34 to 35 the words of prophecy often used & referred to by, Bro[ther] Moses Thatcher.

I believe and have so felt that Bro[ther] Thatcher will get better that God will soften his heart, that he will have a broken heart and contrite spirit and will yet fall into line, proscribe to the doctrine ennunciated in the "Manifesto" of the 6th of April 1896 and do much good. Trust the above written words will come to pass and be fulfilled is the humble desire of J G[olden] K[imball].

I felt so badly, I talked with Brother [Christian D.] Fjeldsted about what Bro[ther] Moses said and enjoined him to say nothing about it.

[April 16, 1896; Journal History; Charles W. Penrose, Diary]

The First Presidency at their office made the following appropriations: $18 in favor of Rexburg [Idaho] meeting house, in labor tithing; $50 in labor and lumber to Franklin meeting house; $113 in labor tithing in favor of the Uintah [Utah] Stake Academy.

The First Presidency and Apostles met at the Temple at 11 A.M. There were present, Presidents [Wilford] Woodruff, [George Q.] Cannon, and [Joseph F.] Smith, and of the Twelve, President L[orenzo]. Snow, and Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, H[eber]. J. Grant, J[ohn]. W. Taylor, and A[braham]. H. Cannon. President Geo[rge]. Q. Cannon informed the Council that he had been invited to attend a National Arbitration Conference, to be held in Washington D.C. April 22. The object of the Conference is to endeavor to bring about an International Court of Arbitration, to prevent war. Presidents Woodruff and Smith had favored his attending the Conference.

A telegram was read from Henry S. Tanner President of the California Mission, stating that he had secured the Metropolitan Temple in San Francisco for religious services on Sunday, April 20, and asking for a speaker for the occasion. Elder Heber J. Grant informed the Council that he was expecting to go to San Francisco on business, and it being understood that the Tabernacle Choir would attend the services in San Francisco on Sunday, thus attracting many people, it was decided that Elder Grant instead of going to Provo for the Utah Stake Conference, should conduct the services in San Francisco.

The brethren of the Council then met at the Office of the First Presidency, to receive Judge Elmer B. Adams, who was accompanied by Mr. Theodore F. Meyer and John C. Allen, all of St. Louis [Missouri], and conversed with them on Utah affairs.

After their departure, the Council took into consideration a proposition from the Cannon-Grant company to the Church. Elder Heber J. Grant explained the organization of that Company, and the necessity that existed for it at the time of its inception. Also the effect produced upon it by the financial depression which had affected the whole country. People holding the Company's notes were demanding more collaterals as security, and these the Company was unable to furnish. It had been determined to sell the Company's securities at present market prices, and the following proposition was made to the Trustee-in-trust of the Church:

"Our firm is owing the Church $60,000; we propose to cancel this $60,000 by selling to the Trustee-in-trust $235,000 of sundry stocks, and the Trustee assuming $175,000 of the obligations of our firm. The stocks to be turned over to the Trustee-in-trust to be valued as follows: Z.C.M.I $100 a share; Zion's Savings Bank and Trust Company $140; State Bank of Utah $70; Salt Lake Theatre Company $80; Home Fire Insurance Company of Utah, $80."

It was further explained that the Company was in a critical condition owing to the financial circumstances of some of its members, and, for the safety of the rest of its members, it was desirable that its business be wound up, which could not be done until its debts were paid.

All of the brethren present spoke on the subject, and it was finally resolved unanimously, for the interest of the Church as well as to aid the Company, that the proposition be accepted.

A communication from Clark Carr of Albuquerque [New Mexico] inviting colonization along the line of the Atchison, Topeka and Sante Fe R[ail]. R[oad]. Was read and referred to brothers B[righam]. Young, F[rancis]. M. Lyman and J[ohn]. H[enry]. Smith.

❖

Was waited on by Scott Anderson who was referred to me by Pres[iden]t [George Q.] Cannon as to occupying the Tabernacle on the following Sunday with others on Temperance. I told him if the Presidency thought it wise to give them the services they must not preach prohibition by law. He did not like that but finally agreed not to introduce that question though he remarked he would have to do most of the speaking himself so as to Keep within the line. I called on the Presidency and laid the matter before them Pres[ident]. [Wilford] Woodruff did not think it a good thing to turn our Tabernacle services over to such a purpose and it was finally agreed that if the Temperance people wanted the Assembly Hall or Tabernacle for their purpose they would have it but not on Sunday at regular meeting time. I so informed Scott Anderson. I had a long conversation with one of his sons in reference to the Holy Ghost on which there had been some dispute in Sunday Schools.

[April 17, 1896; Journal History]

The Board of Trustees of the Young University having been disorganized by the resignation of the Trustees, with the exception of three of the number, and arrangements having been made for the L.D.S. College of the Salt Lake Stake of Zion to occupy the ground designated for a College on the 18th Ward Square, it was decided that the Boards of the two institutions should be consolidated, and the following names for the new Board were presented to the First Presidency and approved, namely, Willard Young (Chairman), LeGrand Young, Spencer Clawson (these three of the Young University Board), John Nicholson, William A. Rossiter, William B. Dougall, and Geo[rge]. H. Taylor (of the L.D.S. College Board).

A meeting of the Literary and Scientific Association Board was held today, President Geo[rge]. Q. Cannon, F[ranklin]. S. Richards, James Jack and John Q. Cannon present. The subject of selling the old Council House corner to the Pacific Improvement Company to erect thereupon a four or five story building, with a lease of the upper story for ninety-nine years to the association, was favorably considered.

[April 21, 1896; Journal History]

Presidents [Wilford] Woodruff and Joseph F. Smith appropriated $175 to Elder Ezra F. Richards, called to preside over the Australian Mission, in order to obtain an outfit and reach his field of labor. An appropriation was also made to pay the interest on a debt of $1250.00, which he is owing at 10%. As his family would be in need of assistance during his absence, from the Bishop of the Farmington [Utah] Ward where they reside.

[April 22, 1896; Journal History; Franklin D. Richards, Diary]

Presidents [Wilford] Woodruff and [Joseph F.] Smith were at their office today, but Pres[iden]t. Woodruff went to Bountiful [Utah] ...

Elders J. G[olden]. Kimball and Edward Stevenson of the First Council of Seventies had an interview with President Joseph F. Smith in relation to missionary work in Oregon and Montana. This matter had been discussed by Presidents Woodruff and Smith and Elder F[ranklin]. D. Richards. There were a number of young people of Mormon parentage in the neighborhood of Baker City, Oregon, and also in Butte and Anaconda, Montana, and it was deemed advisable to send some Elders there to labor with the view of establishing branches of the Church. Elders Kimball and Stevenson expressed their willingness to attend to this; it was arranged that they should start as soon as the weather became propitious.

❖

Spent an hour with Apostle M[oses]. Thatcher at his new residence just having Bath I waited He diagnosed his Case to me physically & mentally–Had got so low about 2 weeks desired only to die–Pres[iden]t. L[orenzo]. Snow impressed him with a desire to live & he believes that he will live & get well. He related his complicated condition of Stomach & Bowels–very wonderful.

Is not excited nor worried about the status of his case as to fellowship or standing–expressed some concern for many who do not understand fully how things really are–I said I hoped he would yet see his way clear to continue hand & heart with us–he replied when he got stronger he might if we could have a little patience with him till then.

[April 23, 1896; Journal History; Marriner Wood Merrill, Diary]

The First Presidency and Apostles met at the Temple at 11 A.M.; present: Presidents [Wilford] Woodruff and [Joseph F.] Smith; Elders L[orenzo]. Snow, F[ranklin]. D. Richards, B[righam]. Young [Jr.], J[ohn]. H[enry]. Smith, H[eber]. J. Grant, J[ohn]. W. Taylor, F[rancis]. M. Lyman, M[arriner]. W[ood]. Merrill, and A[braham]. H. Cannon.

Elder Merrill informed the Council that the Y[oung]. M[en's]. M[utual]. I[mprovement]. A[ssociation]. in Cache Valley [Utah], had collected about $300 cash for a monument to the memory of Elder John Henry Gibbs, who with Elder William S. Berry, was shot and killed at the house of Sister Condie at Cane Creek, Tennessee, while about to hold religious services. A desire had been expressed to have the monument placed on the Temple ground. This a majority of the Council deemed unadvisable.

A discourse delivered by President Joseph F. Smith at Provo [Utah] the previous Sunday, in which he made reference to the Address of the Presidency and Apostles, promulgated at the late General Conference, having been commented upon unfavorably in the morning papers, President Smith explained the matter to the Council, and denied that he had made the rule, established in that Address, binding upon all Church members as erroneously reported. The subject of the Address was discussed at length by the Council, and a general understanding of its applications was arrived at.

The subject of a successor to Apostle A[nthon]. H. Lund as President of the European Mission was considered, and Brother Merrill having been suggested to take that position, he was asked by President Woodruff to state to the Council as to his physical condition. He explained that owing to an accident which occurred many years ago, when riding to Franklin from Richmond, to assist in suppressing Indian hostilities, his horse stumbled and threw him, when he sustained serious injuries. In consequence of this, he had been unequal to arduous travel, but he did not want his physical condition to stand in the way of any appointment which his brethren felt to make, and he was willing to go any where.

President Woodruff said as far as he was concerned he could not, under the circumstances, ask Brother Merrill to go on a Mission to Europe.

❖

I called on Pres[iden]t [Lorenzo] Snow at the Temple as p[e]r request by Telegram at 10.a.m and learned from Him that My Name had been s[ugg]ested to go to England and Preside ove[r] the European Mission. I antisipated this Hence was not surprised. Met at Our room with Pres[iden]t [Wilford] Woodruff & Pres[iden]t Jos[eph] F Smith With Lorenzo Snow F[ranklin]. D. Richards B[righam] Young [Jr.] F[rancis] M Lyman Jo[h]n H[enry] Smith H[eber] J Grant, J[ohn]. W. Taylor A[braham] H Cannon. Some Matters were discused about putting the J[ohn] H[enry] Gibbs' Monument on the Logan Temple Block, which was intimated better not be done, also about the Meaning of the Present Public address &c. My Name was also discused about the said Mission expressed Myself as willing entirely to go and do the best I could, if the Brethern thought My physical condition was such that I could go. Pres[iden]t Woodruff Pres[iden]t. Jos[eph] F Smith also Lorenzo Snow thought a more Healthy Man should be selected and the Meeting adj[ourned] without an expression of the Brethern been taken. I called at the Temple dineing room took Lunch, then went to the Pres[iden]t Office discussed farther with Pres[iden]t. Woodruff & Smith (Pres[iden]t [George Q.] Cannon being in N[ew]. Y[ork].) about My going to England. they both thought that I should not go as before expressed.

[April 24, 1896; Journal History; Charles W. Penrose, Diary]

Mr. Henry French and daughter, of San Jose, Cal[ifornia]., called on President [Wilford] Woodruff at his office, having a letter of introduction from Gov[ernor]. Budd. Mr. French was on his way to Pittsburg [Pennsylvania] to attend a Convention in the interest of prohibition. He very kindly placed at the service of Pres[iden]t. Woodruff his cottage at Pacific Grove, Monterey, expressing the belief that a visit to the Coast would be very beneficial to the President's health.

Pres[iden]t. Jos[eph]. F. Smith went today with a party of gentlemen to inspect the works of the Big Cottonwood Power Company in Big Cottonwood Canyon [Salt Lake Valley].

❖

This morning was requested to accompany a large party of gentlemen to the site of the Cottonwood Electric Power dam. Rode in a carriage fifteen miles with Elders John H[enry] Smith, Heber J. Grant R[ichard]. W. Young J[oseph] W Summerhays, Abraham H Cannon, R. C. Lund Judge Colborn F. Auerbach and Mr Allen. Viewed the wonderful work done to supply Salt Lake City with light and power.

[April 27, 1896; Journal History]

Presidents [Wilford] Woodruff and [Joseph F.] Smith at their office today made an

appropriation of $25, merchandise, in favor of the Bedford Ward Meeting House.

[April 28, 1896; Journal History]

Brother Geo[rge]. Romney, who is a member of the [Salt Lake] City Council, had an interview with Presidents [Wilford] Woodruff and [Joseph F.] Smith at their office today in reference to the action of the City Council in declining to pay the price demanded by the Salt Lake and Ogden Electric and Gas Company, for lighting the streets of the City, and thus leaving the whole city in darkness at night. The reasons for this were satisfactorily explained.

[April 29, 1896; Journal History]

A meeting of the Literary and Scientific Association met at the office of the First Presidency today, Presidents [Wilford] Woodruff and [Joseph F.] Smith being also present. The action of the Directors of the Association in the negotiating with the Pacific Improvement Company for the sale of the Council House Corner, was carefully considered. After considerable discussion it was decided that instead of selling the property for $30,000, with the use of the upper story of the building to be erected thereon, for Museum and Association purposes, that the property be sold outright at the present market price. This was fixed at $60,000, and brother Abraham H. Cannon tendered an offer that amount on behalf of the Pacific Improvement Company, which was thereupon accepted. The Council House Corner has much historic interest, being the spot on which the building stood wherein some of the most important councils in early times in this city were held, and where the leaders of the Church imparted much valuable counsel to the Priesthood. The building had long been destroyed by fire, and the ground had been occupied by Elias Morris as a place of exhibition for monumental work in Utah marble and granite.

The First Legislature of the Provisional State of Deseret, and also the first Legislature of the Territory of Utah, assembled in the Council House. The first issue of the Deseret News was published in that building in 1850. The University of Deseret was also first located there, and it was for years the largest building and the chief seat of learning in Utah. It was destroyed by fire the result of an explosion in an adjacent building, June 21, 1883. The historic spot will next be adorned by a spacious edifice for business purposes, with all the latest improvements.

President Geo[rge]. Q. Cannon was today elected a Director of the Union Pacific R[ail]. R[oad]. Company at Boston, Mass[achusetts]., where the annual meeting of stockholders was held. He succeeds James Sharp as representative of Utah interests on the Board. ...

Letters having been received by the Presidency in reference to some persons who had suicided during temporary insanity, and were not members of the Church, their descendants desiring to know if Temple work might be performed in their behalf, President Woodruff expressed his mind to the effect that no restrictions should be placed on the friends of those unfortunate people, and that if he erred at all, he would rather it should be on the side of mercy. When reminded that such restrictions had been imposed in the past, President Woodruff said he was aware of this, but did not feel that the liberty of the friends of the deceased should be curtailed. Pres[iden]t. Joseph F. Smith concurred in this decision, and the Presidents of the Temples were authorized and requested to permit work to be done in behalf of the class of people here referred to.

Brother Richard W. Young today resigned his position as manager of the Salt Lake Herald, which he had occupied for two years. A change was also effected in the organization of the Herald Company. Heber J. Grant and his associates, representing the Mormon stockholders in the Company, withdrew, turning all their right title, and interest in the paper to R. C. Chambers, who had assumed various obligations and advanced sums of money, aggregating $97,981.16. This with further obligations due by the Company would make a total of $135,052.20. Heber J. Grant and Co[mpany]. lose about $49,000 by their connection with the Salt Lake Herald. The new Company was organized

with R. C. Chambers as President, A[lfred]. W. McCune Vice-President, and E. A. McDaniels Manager.

Seventy five prominent hotel keepers from Eastern Cities on their way back from a trip to the Pacific Coast, came to S[alt]. L[ake]. City today, and by courtesy of the First Presidency enjoyed an organ recital by Brother J[oseph]. J. Daynes in the Tabernacle, which they greatly appreciated. In the afternoon they were treated with a trip to Saltair, where they were astonished and pleased at the Mammoth pavillion, and returning departed for the East, carrying excellent impressions concerning Utah.

[April 30, 1896; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

The regular meeting of the Presidency and Apostles was held at the Temple this morning. None of the First Presidency were present. President [Wilford] Woodruff was at home unwell, President [Joseph F.] Smith was at Franklin [Idaho]. President Lorenzo Snow and Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, H[eber]. J. Grant, J[ohn]. W. Taylor and A[braham]. H. Cannon were in attendance. ... Elder Lyman reported his action at the Tooele [Utah] Stake Conference on Monday April 27. He stated that after the address of the Presiding authorities of the Church was presented to the Conference, opportunity was given for remarks, when Brother J[ohn]. C. De La Mare expressed his inability to endorse it, as there were statements in it which he believed were untrue. He therefore voted against it. Being so pronounced in his opposition, and thus failing to sustain the General Authorities of the Church who signed the Address, Brother Lyman thought that he could not sustain Brother De La Mare as an Alternate High Councilor, and he therefore withheld his name when the Authorities of the Church were presented. As there had been a great deal of newspaper discussion over this affair, Brother Lyman submitted what he had done for the consideration of his Brethren of the Twelve.

After the matter had been discussed, it was agreed that hereafter the Authorities of the stake should be consulted in reference to similar occurrences, and that it would be better to have them together, so that a proper understanding of the meaning and scope of the Address should be understood, before presenting it publicly in a Stake Conference.

❖

Pres[iden]t W[ilford] W[oodruff] unable to attend Geo[rge] Q. Cannon away in the East and J[oseph] F Smith did not appear. (8 ap[o]stles) Deliberations turned on presentation of Declarations to the people & the mode of dealing with such as do not most readily accept it. It should first be presented to the presiding authorities of a stake or ward & then accepted by them then presented it to their people. See that it is fairly presented and without too much explanation so as to avoid entanglement & without extreme action & words these who are slow to accept it.

❖

Met at Temple. None of Presidency present. Several brethren talked on interpreting the "Declaration of Church Discipline" read at and approved by the General Conference. Bro[ther] John [W.] Taylor made remarks which called me to my feet. he resented my reproof but afterwards felt milder. I said that document was issued in self defense not as an aggressive message. we were attack[ed] first, & were obliged to defend ourselves.

[May 1, 1896; Journal History]

Presidents [Wilford] Woodruff and [Joseph F.] Smith were at their Office, and on the

representation of Pres[iden]t. W[illiam]. W. Cluff that the people at Rock Springs in the Summit [Utah] Stake, needed a more com[m]odious meeting house and desired either to build a new house or enlarge the old one, appropriated the sum of $200 to aid them in the work.

An appropriation of $500 was made to assist the Eagle Rock Ward, on application of Bishop James Thomas, who was delegated by the building committee of that Ward to ask this aid from the Presidency, towards building their large meeting house which is to cost $4,500.

An appropriation of $750 was made last year, most of which had been used in putting in the foundation. With this additional aid the Committee felt that they could go ahead and make contracts to finish the building.

Bishop W[illiam]. B. Preston explained to the Presidency that a number of horses belonging to the Church were in charge of Pres[iden]t. William Budge of the Bear Lake [Idaho/Utah] Stake, but in consequence of the falling off in value of such stock, they were figuratively eating their heads off in herd bills. The request was made that they be turned over to assist in the erection of a Church School bulding in Paris [Idaho], Bear Lake County. The request was granted with the understanding that Brother Budge dispose of the horses to the best advantage possible, then report to the Presiding Bishop, when an order would be issued to cover the amount.

[May 4, 1896; Brigham Young Jr., Diary]

[In Fairview, New Mexico:] Had a long talk with Bro[ther] Willis on the true meaning of the Manifesto prohibiting plural marriages especially in relation to men living with their old wives. No plural marriages are solemnized but men are loath to give up or rather forsake their wives. I can take no oath that looks toward annulling the covenants I have made with my wives.

[May 6, 1896; Journal History]

President Geo[rge]. Q. Cannon arrived this afternoon from his visit to Washington, D.C. to attend the Arbitration Conference. He was well received by the prominent gentlemen who were present as delegates, and none were more cordial than Ex-Senator Geo[rge]. F. Edmunds and Ex-Representative Randolph J. Tucker. Those men were in Congress when Delegate Geo[rge]. Q. Cannon was rejected by that body, and his reception at the Conference was in marked contrast to his former treatment. They were exceedingly polite and cordial to Brother Cannon. He thought good would grow out of the endeavor to establish an International Court of Arbitration, and gave the matter his earnest support.

Dr. J[ohn]. R. Park and Miss Maud M. Babcock called on President [Wilford] Woodruff in behalf of the State Teachers Association, and asked for the use of the Assembly Hall for a Convention of that body on the 18th, 19th and 20th of June next, agreeing to pay for whatever expenses might accrue for lighting the building. Permission was granted by President Woodruff.

Mrs. Augusta Grant, accompanied by her husband Elder Heber J. Grant, also called on the President requesting the use of the Tabernacle for a lecture by Miss Anna Shaw, on behalf of the two Kindergarten Societies in Salt Lake City, representing Mormons and Non-Mormons engaged in that work. President Woodruff granted this request, with permission to charge an admission fee, the societies to pay necessary expenses of the house.

[May 7, 1896; Journal History; Charles W. Penrose, Diary]

The meeting of the First Presidency and Apostles was held at the Temple at 11 A.M. There were present Presidents [Wilford] Woodruff, [George Q.] Cannon and [Joseph F.] Smith; and of the Twelve, Pres[iden]t. L[orenzo]. Snow, and Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman,

J[ohn]. H[enry]. Smith, H[eber]. J. Grant, J[ohn]. W. Taylor and A[braham]. H. Cannon. ...

Pres[iden]t. Lorenzo Snow called attention to the form of baptism used in the Temples on behalf of the dead, in which the words "for the remission of your sins" were interpolated, being different from the form of baptism for the living.

President Joseph F. Smith said he had noticed in baptizing a person for health the words were used "for the renewal of your covenants, the remission of your sins and the restoration of your health." It was the unanimous sense of the Council that these forms should be corrected by letter of instructions to the Temple Presidents.

The question of a successor to Elder Anthon H. Lund as President of the European Mission was considered, and on motion of Pres[iden]t. Geo[rge]. Q. Cannon, Elder Rulon S. Wells of the First Council of Seventies, was selected and Appointed to succeed Elder Lund in that position.

President Cannon thought that the Twelve who were able to travel could be sent from time to time to visit the various missions, instead of being tied down to preside over either of such missions.

President Cannon reported that the work in the Tonga Islands was of a most arduous character with very unsatisfactory results. It appeared that converts in that mission had not numbered one to each missionary. He thought that in consequence of the indifference of the people there to the Gospel, the missionaries should be withdrawn. This was fully endorsed by the brethren of the Council.

President Cannon further suggested that one of the Apostles should visit the Southern States mission, the Northern and Eastern States Mission, and perhaps the same Apostle might visit the European Mission. This would be in accordance with the decision that the Apostles should be brought into closer touch with the various missions.

❖

At Presidents office morning Pres[ident] Geo[rge] Q Cannon who returned from Washignton [D.C.] on Wednesday related his experience at the Arbitration meeting where he was cordially received by Ex. Senator Geo[rge] F. Edmunds and ex-Congressman Randolph J Tucker and others, a singular meeting. Bro[ther] Cannon was to have addressed the conference but a dispute as to the scope of the proposed court of international arbitration presented.

[May 8, 1896; Journal History]

President Joseph F. Smith went to Centerville [Utah] ...

The following letter prepared by President Geo[rge]. Q. Cannon to carry into effect the action of the Council of the First Presidency and Apostles, on May 7, was addressed today to the Presidents of the Temples:

"In baptizing for the dead in the Temples we understand that the form of words used is as follows:

Having been commissioned of Jesus Christ, I baptize _____, for and in behalf of _____ for the remission of your sins, in the name of the Father, and of the Son, and of the Holy Ghost, amen."

We might go into explanation as to the reasons which have caused this form of baptism to be adopted; but it is not necessary, further than to say that baptisms for health and baptisms for the renewal of covenants, etc., have led doubtless to the adoption of this form of ceremony to distinguish it from others.

We have had this matter under consideration from time to time, and supposed that our views had been made known to the Presidents of the Temples; but we understand that they have not been informed upon this point, and that the form above given is still the one used in administering baptisms for the dead.

The form that we think proper, and that we desire to have used hereafter in administering the ordinance of baptism for the dead, is as follows:

"Having been commissioned of Jesus Christ, I baptize you _____ for and in behalf of _____, in the name of the Father, and of the Son, and of the Holy Ghost, Amen."

We understand that in some instances baptisms have been administered in the Temples with something like the following ceremony:

"Having been commissioned of Jesus Christ, I baptize you for the remission of sins, for the renewal of your covenant, and for the restoration of your health, in the name of the Father, and of the Son, and of the Holy Ghost, Amen."

We do not know upon what authority this form of administering baptism has been adopted but we think it improper. There have been times in the Church when the First Presidency have felt it necessary to call upon all the members of the Church to renew their covenants, and at such times it was suggested that the words "for the renewal of your covenant" be used in the ceremony; but it does not follow that at other times, and in individual cases, that form should be used.

We think it improper, speaking generally, for the words "for the remission of sins" or "for the renewal of your covenant," to be used in administering the ordinance of baptism.

Where it may be necessary to baptize a person who is already a member of the Church, the form of ceremony which the Lord revealed to the Nephites, and which has also been revealed to us in our day, is sufficient. It is sufficient for a sinner who joins the Church, for through that ordinance and the words of the ceremony which the Lord has given, his sins are remitted, and it certainly is for a man who is already a member of the Church, if it should be deemed necessary to administer the ordinance of baptism to him. The practice which has prevailed in some instances where members of the Church are baptized of using the words "re-baptism" and "re-confirmation" we think unnecessary. When we strictly follow the form the Lord has given us we are sure to be right.

In cases where people are baptized for their health, we see no impropriety in using the words "for the restoration of your health" in the ceremony. There is a difference between baptism for such a purpose and baptism for admission into the Church. One is an ordinance of salvation—the door provided by the Lord through which his children must enter into his Church, and become entitled to the blessings of the new and everlasting covenant; the other, while it may be termed in some respects an ordinance, is not imperative upon the members of the Church. If they have faith and believe, when they have some ailment, that the administration of baptism in that form will be beneficial to them, the privilege is granted to them. But there is a clear distinction between that form of baptism and the form of baptism which the Lord requires His children to obey to become members of His Church." Signed by the First Presidency.

[May 12, 1896; Journal History]

Presidents Geo[rge]. Q. Cannon and J[oseph]. F. Smith were at the President's Office today; President [Wilford] Woodruff absent, not being well. The sum of $750 was appropriated to the B[righam]. Y[oung]. Academy, towards defraying the expenses of conducting the Sunday School Normal Class for the School year. The total amount required being $1,000, the Sunday School Unoion is to pay the balance of $350 in cash.

[May 13, 1896; Journal History]

At a meeting of the Directors of the Salt Lake and Pacific R[ail]. R[oad]. Company today, President Geo[rge]. Q. Cannon made a formal report of his business visit to the East, and his negotiation with prominent railway officials, some of whom after inspecting the Oregon Short Line will meet with the Directors of the Salt Lake and Pacific Company for an important Conference.

[May 14, 1896; Journal History; Franklin D. Richards, Diary]

The Presidency and Twelve met at the Temple at 11 A.M. Present: Presidents [Wilford] Woodruff, [George Q.] Cannon and [Joseph F.] Smith; Pres[iden]t. L[orenzo]. Snow, and Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith and A[braham]. H. Cannon of the Twelve. ...

The question of a proper place for the erection of the monument to Elder John H. Gibbs, killed at Kane Creek, Tennessee, was discussed, and it was decided that it should be placed at the grave, where lie the remains of Elder Gibbs, at Paradise, Cache County [Utah].

❖

Pres[iden]t W[ilford]. Woodruff requested the brethren to stop enforcing the Declaration among the people[;] Let the vote to adopt the same be taken in all the Wards & let the people vote or not as they feel inclined.

[May 15, 1896; Journal History; J. Golden Kimball, Diary]

The First Presidency, who were all at the Office, were waited upon by Prof[essor]. B[enjamin]. Cluff, Jr., in reference to the employment of a Teacher in the B[righam]. Y[oung]. Academy, to take the place of brother Richard Lyman, now engaged by the State University.

It was decided that the Mutual Improvement Normal Course should be made in future one of the regular courses, instead of being a special course as heretofore. An appropriation was made of $750 in produce towards the expense of carrying on this special course, the M[utual]. I[mprovement]. Association to pay $250 in cash to make up the sum of $1000.

❖

The condition of some of our people regarding the last address, and the action taken by Apostle [Francis M.] Lyman in Tooele [Utah], and the course taken by Pres[ident] Jos[eph]. F. Smith, John Henry [Smith], and Heber J. Grant in Logan City [Utah] has simply shaken some of the people out of their boots. In the eyes of the people, at least many of them, it is making a martyr of Moses Thatcher.— My idea is that Apostle Thatcher, while suspended by his Quorum is still an apostle, and is not guilty of anything before the Latter-day Saints, until the time comes that he has an impartial trial, for a man cannot be guilty until it is so proven, by two or more witnesses.

To say anything against Moses is to do him an injustice. All who have indulged in Politics, have got in trouble of some kind. Men seem not to be guided by the Holy Spirit when indulging in political matters as when preaching the Gospel.

[May 16, 1896; J. Golden Kimball, Diary]

[W]ent to General Office of the 1st Council of Seventy and there met Elder B. H. Roberts. We conversed until 8 P.M. all about his past experience, poltiical matters and late events. Roberts manifested a good spirit and fully sustained the Brethren of the Authorities. He taught me many good lessons, and his influence is good. He also told me that Pres[ident]. Wilford Woodruff and Geo[rge]. Q. Cannon said that it was an injustice to Apostle Moses Thatcher to convey the idea that he was suspended because he was not in harmony with the Presidency and Twelve Apostles at any time previous to the 66th Annual conference, or because of former troubles that may have existed.

The cause of suspension was because he refused to sign the address, presented before the conference on the 6th of April. Although Apostle [Lorenzo] Snow, Brigham Young [Jr.], and John

Henry Smith had told me differently.

[May 18, 1896; Journal History]

The First Presidency were all at their office, and at 11 A.M. attended an important Railway meeting in the Hooper-Eldridge Building. ...

[May 19, 1896; Journal History]

The First Presidency were at their office this morning. Pres[iden]t. Geo[rge]. Q. Cannon went to Ogden [Utah] at noon on business connected with the Power Dam Company.

Brother A[nthony]. W. Ivins, President of the Mexican Mission, called on the Presidency. He reported a satisfactory settlement of the Land matter at Oaxaca. "Parson" Williams originally purchased the land from Mr. Kosterlitzky for $35,000 Mexican silver. Of this amount $17,000 was paid, leaving due $17,933, which not being paid on time forfeited the land to the former owner. Brother Ivins had succeeded in buying the land for the $17,933 deeded direct to the Mexican Colonization Company, thus saving about $1,000, which would have been the cost of the Government stamp in making the transfer. He paid $10,000 down, and gave non-interest bearing notes for the balance, as follows: $2,000 payable in one year; $2,000 in two years; and $3,933 in three years. The people of Old Mexico understand that as soon as it can be fully ascertained what the land had cost the Company with interest thereon at 10% per annum, their individual properties will be deeded to them.

Brother Ivins made an application also for $5,000 American money with which to purchase a tract of land at Casas Grande, containing about 400 acres, negotiations for which had been entered into as directed by the First Presidency on April 7th.

[May 21, 1896; Journal History]

At the meeting in the Temple at 11 A.M. there were present Presidents Geo[rge]. Q. Cannon, Joseph F. Smith and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, H[eber]. J. Grant and A[braham]. H. Cannon of the Twelve. ...

[May 22, 1896; Journal History; Charles W. Penrose, Diary]

Bishop James L. Wrathall and Elder William Spry of Grantsville [Utah] called on Presidents G[eorge]. Q. Cannon and J[oseph]. F. Smith today, and represented the health of the wife of Elder Joshua R. Clark, President of the Northern States Mission, as very precarious, and that his personal affairs also needed his immediate attention. The Presidency decided to release Elder Clark to return home, and a letter to that effect was sent to him.

The sum of $200 was appropriated by the Presidency in favor of the Stirling Ward in Cache [Utah] Stake, in tithing, to aid in the erection of a new meeting house.

President Orson Smith made a request for a similar appropriation for two years more, making $600 in all, but the Presidency did not comply with the request, leaving further appropriations, if necessary, to be made at a future time.

❖

Had conversation with Presidents Geo[rge] Q Cannon and J[oseph]. F. Smith about the

propriety of taking part in the coming Democratic convention. They both thought prominent men should take an active part in politics for the purpose of putting good men in office and preserving the state from evil. They said it would [be] wrong for able men of the Church to leave control in the hands of men who were hostile and conspiring for their own ends.

[May 25, 1896; Journal History; Charles W. Penrose, Diary]

Presidents [Wilford] Woodruff and [George Q.] Cannon were at their office, President [Joseph F.] Smith attending the Y[oung]. M[en's]. [Mutal] I[mprovement]. A[ssociation]. at Logan [Utah].

Brother Franklin S. Richards represented that the presence of Elder E. L. Terry of Fairview [Utah], a missionary in the Southern States, was absolutely necessary here, to prevent his prosecution for cutting timber on Government lands. The brethren directed that a letter should be written to President Elias S. Kimball for brother Terry's release.

❖

At Presidents office in the morning. Bro[ther] S. R. Thurman consulted me on politics and a personal matter. I advised him to have a talk with Pres[ident] G[eorge]. Q. Cannon which he did.

[May 27, 1896; Journal History]

Mr. Crosby S. Noyes, editor and part proprietor of the Washington Star, called on the First Presidency today. He was an old friend of President George Q. Cannon, and is on a visit to the city with part of his family for a few days. ...

[May 28, 1896; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

The First Presidency at their office this morning conversed on the subject of the terrible disaster with awful destruction of life and property in the City of St. Louis [Missouri] on Wednesday. President [Wilford] Woodruff remarked that the Lord in the early days of the Church required his servants to make a record of their persecutions and the mobbings they endured from their enemies. The Lord also told them that angels were waiting to go forth and reap down the earth, but were told to keep back for a season. President Woodruff said that at the time of the dedication of the Salt Lake Temple, the spirit manifested to him that the Lord was about to send special messengers to the earth for special purposes, and he firmly believed as much as he believed anything that some of those messengers had already commenced their work, and that the numerous and great disaster of recent date were the evidences of their presence.

The Presidency appropriated $100 in favor of the Bikuben, to enable the workmen to carry on the paper until the return of Elder Anthon H. Lund, when it was hoped it would be put on a paying basis.

The Presidency and Apostles met at the temple at 11 A.M. There were present: Presidents Woodruff, [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, H[eber]. J. Grant, and A[braham]. H. Cannon. President Joseph F. Smith by request, reported some proceedings at the Stake Conference of the M[utual]. I[mprovement]. A[ssociation]. at Logan [Utah] on Saturday and Sunday, May 23, and 24th. He said the question arose in regard to presenting the name of brother Moses Thatcher as one of the General Superintendency of the Y[oung]. M[en's]. [Mutal] I[mprovement]. A[ssociation]. Elder Orson Smith had decided that if none of the First Presidency

or Apostles were present, he would take the responsibility of withholding Brother Thatcher's name in presenting the authorities to the Conference, and avoid unpleasantness by withholding the names of all the General Superintendency on that occasion. A meeting was called of the M[utual]. I[mprovement]. A[ssociation]. Officers of the Stake, at which the question was fully discussed. Some of the brethren felt they had not the right to omit brother Thatcher's name, but finally the brethren became united in the propriety of withholding the name.

President Woodruff endorsed that view of the case, and said it was his duty to urge the Twelve to take up brother Moses Thatcher's case, as soon as the state of his health permitted.

President Lorenzo Snow informed President Woodruff that he and his brethren of the Twelve would meet and take such a course as the spirit of the Lord would suggest and circumstances rendered possible. ...

❖

After mature deliberation it was decided that the council of Twelve take up a labor with Apostle Moses Thatcher and learn if he is with us or against us.

❖

Meeting in Temple 11 a.m. Concluded for the Twelve to take Moses Thatcher Case. quite a feeling that he is using every effort to win over all his friends to his side, he is in better health but not so well spiritually.

[May 29, 1896; Journal History]

The First Presidency considered today a suggestion from President George Q. Cannon that two counselors be appointed to assist Elder Rulon S. Wells, and that the three form the Presidency of the European Mission. It was favorably received, and Elder Joseph W. McMurrin was selected as first counselor and Elder Edwin F. Parry, who is already at the Liverpool [England] Office on a mission, as second counselor to President Rulon S. Wells. Elder McMurrin appeared at the office by request, and signified his entire willingness to perform the mission, but he had a wife and six children depending upon him for support, and he was in debt for his home. It was decided that the Church should take care of Elder McMurrin's family during his absence.

[June 1, 1896; Journal History]

The First Presidency were at their office, and received a visit from Elder Lewis W. Shurtliff of Weber [Utah] Stake. He represented that a new Ward would soon be organized of settlers on land brought under cultivation by a canal made by the Pioneer Power Company, and he recommended William L. Stewart of Plain City as a suitable man for Bishop of the Ward. It was decided to call brother Stewart to this position. On his recommendation also, the Presidency resolved that William S. Lewis of Ogden [Utah], and Peter Later, who had been cut off the Church, should be permitted to be baptized.

$200 was appropriated towards building a new meeting house for the St. John's Ward, Malad [Idaho/Utah] Stake, the amount of tithing there for the present year.

The use of the Tabernacle was granted for the evening of July 2, to give a concert under the control of the Presiding Bishopric, for the benefit of the Mid-summer carnival, the Tabernacle Choir, under brother Evan Stephens, to receive one fourth of the proceeds in payment for their services.

[June 4, 1896; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary; Marriner Wood Merrill, Diary]

The First Presidency and Apostles met at 11 A.M. in the Temple. Present: Presidents [Wilford] Woodruff, [Geoerge Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, H[eber]. J. Grant, M[arriner]. W[ood]. Merrill, J[ohn]. W. Taylor and A[braham]. H. Cannon.

Elder Moses Thatcher was expected to attend the meeting of the Apostles in the Annex at 3 P.M., but word was brought that his health had again become so impaired that he would be unable to attend.

The financial condition of Elder B. H. Roberts was considered, and also the propriety of his taking a mission to preach the Gospel. It was decided that the First Presidency should interview Brother Roberts with a view to his taking a mission to the Eastern States, accompanied by some male members of the Tabernacle Choir as singers. On motion of President Snow it was agreed that Elder Roberts should be permitted to draw in equitable tithes for the support of his family, not to exceed $2,000.

The subject of the improvement of the "Deseret News" was presented, and the necessity of the Church circulating the printed word, also the necessity of a strong Church paper as a guide to the small country papers which were numerous and needed a criterion.

Attention was directed to an advertisement in "Bikuben" for the sale of Temple clothing, and President Snow was requested to see that the matter was investigated, and that the sale of female Temple clothing should be in the hands of the Relief Societies. ...

❖

Apostle M[oses]. Thatcher had expressed his intention to meet with the 12 today but J[ohn] H[enry] Smith stated he had met with a very terrible relapse yesterday and is confined to his bed today—that his Dr. Meacham says he has no hope of his recovery unless he will go to the Hospital for treatment. Voted that $2,000 a year be allowed Pres[iden]t B H Roberts for his family that he may go on a mission to the Eastern States, possibly the sweet singer Easton will go with him.

❖

Pres[idency]. & 12 met in Temple. Word was bro[ugh]t that Bro[ther] M[oses]. Thatcher had suffered a relaps[e] worse than ever before. He was to meet us at 3 p.m. in the annex when we would have had a plain invitation to his rebellion against the church.

❖

I went to President Office at 9 A.M done some Business, to B[isho]p Office and to Temple at 10.40 AM. Met in Our room Presidency & 10 of the apostles were present. Some Matters of Church Business were discussed and a vote taken for Elder B. H. Roberts to report to the Presidents Office to see if He was Willing to take a Mission to the Eastern States &c., at 3 P.M was the Hour set to Meet Apostle Moses Thatcher by His Quorum at the Temple Annex to inquire into His feelings about Church disciplin &c but He was unable to attend and the Meeting adj[ourned] sine die.

[June 8, 1896; Journal History]

The First Presidency were all at their office this morning, and met with a committee consisting of Elders John T. Caine, Henry P. Richards, and Joseph H. Dean, in reference to the

account of the Josepa Colony [Utah].

The sum of $869.08 was appropriated in full payment of the claims of Brother F. A. Mitchell as Secretary of the Colony. He was released from that position, and accepted the sum named. Brother Joseph H. Dean was appointed to succeed him as Secretary.

Bishop John R. Winder, U.S. Receiver, of Mormon Church property, surrendered today the property in his possession, belonging to the Church, and received the following receipt therefor:

IN THE SUPREME COURT OF THE STATE OF UTAH,

O	United States of America, Plaintiff,	O
O	vs.	O
O	The Late Corporation of the Church of Jesus Christ of	O
O	Latter Day Saints, et al, Defendants.	O

We have this day received from John R. Winder, Receiver of the late Corporation of the Church of Jesus Christ of Latter Day Saints, the sum of $13,404.30 in money, and the following described real estate belonging to the Church of Jesus Christ of Latter Day Saints, viz: The Gardo House and grounds; the Historian's Office and grounds; the Tithing Office and grounds, and the Church Farm, all situated in Salt Lake City, Utah; also the coal lands situated in Summit County, Utah.

All of said property having been delivered to us by the said John R. Winder, as such Receiver, pursuant to the orders and decrees of the Supreme Court of the State of Utah, made and entered on the 4th day of June, 1896, the same being all of the property in the hands of said Receiver belonging to the said Church.

Dated June 5, 1896

Signed Wilford Woodruff,
Geo[rge]. Q. Cannon
Joseph F. Smith

The First Presidency of the Church of Jesus Christ of Latter Day Saints.

Mr. Michel Revon from Paris [France] called on the Presidency, on his way home from Japan. He is interested in International Arbitration, and part proprietor of a paper devoted to the subject. He was furnished with a letter to Senator F[rank]. J. Cannon at Washington D.C.

President Geo[rge]. Q. Cannon called on Justice [Stephen] Field of the U.S. Supreme Court, who was in the City, at his private car in U[nion]. P[acific]. Depot.

[June 11, 1896; Journal History]

The meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Presidents [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow, and Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, Geo[rge]. Teasdale, H[eber]. J. Grant and A[braham]. H. Cannon.

After the opening exercises, Elder Richards was excused, having to go to Ogden [Utah].

Elder John Henry Smith, expecting to leave on Friday for Colorado, asked advice concerning the Mexican Colonization Company, of which he was President. It was agreed that Brother John Henry Smith remain as President of the Company, and that Brother Teasdale withdraw, so that Brother A[nthony]. W. Ivins might succeed him as director. Inasmuch as the Church had subscribed liberally for the purchase of property by the Company, it was suggested that a report of its financial standing should be made to the Trustee-in-trust.

The subject of the exercise of the powers of the Trustee-in-trust by the President of the Church was further considered, and it was decided that all that was necessary that the President might resume his rights in that respect, would be to invite the Presiding Bishop to conform to the change, and there would be no difficulty in the way.

President Geo[rge]. Q. Cannon suggested that a Board of Auditors, appointed to examine the books and funds of the Church was both proper and desirable, both as a defense to the Trustee-in-trust, and an assurance of correct management of Church funds to the people. ...

[June 12, 1896; Journal History]

Elder Brigham H. Roberts called on the Presidency at their office today, and reported that he had seen Elder George D. Pyper in reference to accompanying him on a mission to the Eastern States, who had signified his willingness to go, and his belief that he could so arrange his affairs that he could respond to a call. A letter of appointment was therefore made out calling Elder Pyper to this mission. ...

[June 13, 1896; Charles W. Penrose, Diary]

Pres[ident] G[eorge]. Q. C[annon] instructed James Jack to advance me $200 scrip to be returned by me as convenient. Pres[ident]. G[eorge]. Q. Cannon asked me to write for him, to be used in Juvenile Instructor, answers to letters of inquiry on three questions: One from O J. Spencer of Randolph on the time when children become accountable for sin, etc. Another from Ralph E. Thornton an Adventist asking why the Saints observe Sunday instead of Saturday. A third from H. H. Hale of Iona requesting explanation to harmonize Matthew 24 c[hapter] 14 v[erse] and Collossians c[hapter] 1 v[erse] 23. I agreed to write the answers.

[June 15, 1896; Journal History]

The First Presidency mailed today the release of Elder Anthon H. Lund from the Presidency of the European Mission, to take effect on the arrival of Elder Rulon S. Wells, who had been appointed his successor; Elder Lund to return.

[June 16, 1896; Charles W. Penrose, Diary]

Read to [Salt Lake Stake] High Council Bro[ther] F[rancis]. M Lyman's remarks at first meeting of Stake Conference June 6th. Council adopted a resolution which I wrote dissenting from the doctrine advanced by Bro[ther] Lyman that an Apostle had the right to change a regulation established in a regularly organized Stake of Zion, of his own volition, without instructions from the First Presidency. The Presidency of the Stake were requested to write the views of the Council and present them with the Resolution and the report of the remarks of Bro[ther] Lyman to the First Presidency.

[June 17, 1896; Journal History; Charles W. Penrose, Diary]

The First Presidency at their office today, considered a communication from Elder Orson Smith, President of Cache [Utah] Stake, which stated that at the late Sunday School Conference of the Stake, two members of the Stake Board of Sunday Schools were suspended from their official positions, because they would not support the Declaration of Principles by the First Presidency and General Conference. He also stated that at the coming Primary Conference, a similar course might be necessary in regard to some of the officers of that organization. The First Presidency gave this action their endorsement.

The Presidency also considered a resolution of the High Council of Salt Lake Stake of Zion in reference to the action of Apostle F[rancis]. M. Lyman at the first meeting of the Stake Conference, June 7th, which was the Priesthood meeting of the Stake. He criticized the reading of minutes of the last month's Priesthood meeting, and also the practice of passing upon members of the Lesser Priesthood who came there recommended by their respective Bishops to be ordained Elders. He directed that this should not be done at the Stake Priesthood meetings, but in the Wards where they reside. The High Council resolved that it did not recognize the right of an Apostle, of his own volition, to come into an organized Stake of Zion and abrogate a rule established by the President of the Church and endorsed by the High Council. They did recognize the right of the First Presidency, either in person or by sending a representative, to change and set aside any rule or regulation that may have been established. The First Presidency referred the communication to President Lorenzo Snow, to be acted upon by the Quorum of the Twelve.

❖

Met with Pres[ident] Angus M Cannon and Joseph E. Taylor and presented letter which I had prepared which they signed when copied, expressing the views of the High Council; also went over type written copy of Bro[ther]. [Francis M.] Lyman's remarks and made the documents ready for presentation by Bro[ther]. A[ngus] M Cannon to First Presidency.

[June 22, 1896; Journal History]

Elder B. H. Roberts was today given a letter of appointment to labor as a missionary in the States lying East of Utah, extending to the Coast. Elder Geo[rge]. D. Pyper and Melvin J. Ballard were appointed to accompany and assist Elder Roberts.

President Lorenzo Snow called on the First Presidency and reported that he and a number of the Twelve had conversed with Elder F[rancis]. M. Lyman in relation to the communication from the High Council of the Salt Lake Stake of Zion, and showed him that it was not the province of an Apostle to set aside usages established in an organized Stake, which was under the direction of the Stake Presidency. Elder Snow stated further that the matter would be considered at the next quarterly meeting of the Apostles. Elder Lyman, he said, expressed his perfect willingness to do anything in the matter that might be required of him.

[June 24, 1896; Journal History]

Senator Frank J. Cannon called on Presidents [Wilford] Woodruff and [George Q.] Cannon at their office today, and explained to them his reasons for withdrawing from the late Republican Convention at St. Louis [Missouri]. President Woodruff expressed the belief that there would be a change in the governmental affairs of the nation, and that the Silver movement would prove the commencement of it. The words of the Prophet Joseph [Smith] would be fulfilled and the part which the Latter Day Saints would take in national matters would become more and more apparent, as national difficulties would increase. He believed that the course taken by Senator Cannon would be overruled for good.

Attorney John M. Cannon called on the Presidency in behalf of the Hedrickites of Independence, Missouri, in relation to assistance rendered that body in defending their title to the Temple lot at that place. Part payment of the amount was made and it was understood that the balance, about $1,000 would still be held against them as a debt of honor, as the Church rendered assistance without desire to engage in or be responsible for the law suit of the Hedrickites against the Josephites, and with no intention on the part of the Church to claim or gain possession of the Temple lot.

Elder Rulon S. Wells, of the First Council of Seventies, was set apart under the hands of Presidents Woodruff and Cannon, President G[eorge]. Q. Cannon being mouth, Elders L[orenzo]. Snow and F[ranklin]. D. Richards assisting, to preside over the European Mission. Elder Joseph W. McMurrin was also set apart to be the first counselor to Elder Wells.

[June 25, 1896; Journal History; Franklin D. Richards, Diary]

The First Presidency and Twelve met at the Temple at 11 A.M. There were present: Presidents W[ilford]. Woodruff and G[eorge]. Q. Cannon and Elders F[ranklin]. D. Richards, Brigham Young [Jr.], J[ohn]. H[enry]. Smith and John W. Taylor. Elder Brigham Young related the substance of a conversation he had on his way home from San Juan County [Utah] with Navajo Indian agent David Day. Mr. Day expressed the wish that our people would rent and work the lands in that County which had been deeded by the government in severalty to the Indians. His reason for this was that the Mormons were the only people who in their dealings with the Indians had taught them morality, and had not seduced the women, nor taught the natives to drink and gamble.

A proposition from the publishers of the National Cyclopedia of American Biography to publish in that work brief biographical sketches of Joseph Smith, Brigham Young, John Taylor and Wilford Woodruff, with their vignettes and cuts of the Kirtland [Ohio], Nauvoo [Illinois] and Salt Lake Temples, was considered. It was decided to accept the proposition, and pay the sum of $500, the reading matter to be prepared at the Historian's Office by Brother [Charles W.] Penrose.

❖

Council at 11. a.m. Present W[ilford]. W[oodruff]. Geo[rge]. Q. C[annon]. F[ranklin] D R[ichards], B[righam]. Y[oung]. [Jr.], J[ohn]. H[enry]. Smith, & J[ohn]. W. T[aylor]. (G[eorge]. F. Gibbs.

Parables in the "Logan [Utah] Journal" about a King & his Prime Minister. also another Parable or innuendo since in same Journal. Chat bro[ugh]t. out certain trials or tests to which Pres[iden]ts. B[righam]. Young & Jno. [John] Taylor were put by Pres[iden]t. Joseph [Smith] the Prophet in Nauvoo [Illinois], as the plurality & Eternity of the M[arriage]. Covenant was being revealed. also what Emma [Smith] was commanded to abstain from, and O[rson]. Hyde's trial also.

[June 29, 1896; Marriner Wood Merrill, Diary]

I Met Pres[iden]t [Wilford] Woodruff & [George Q.] Cannon also J[ohn] H[enry] Smith and Sen[a]tor Frank Cannon at the Pres[iden]t Office. talke[d] on the political situation at some length and agreed to adopt silver into Republican doctrine and stand on a silver plank instead of entirely standing on a gold plank.

[July 2, 1896; Journal History]

Isaac Smith, Counselor in the Presidency of the Cache [Utah] Stake, had an interview with the First Presidency in reference to the case of Elder George W. Thatcher, a member of the High Council of that Stake, who had not voted for the Declaration of Principles promulgated at the April Conference. He desired not to be pressed on that question, as he had promised his brother Moses Thatcher to stand by him in his controversy on this matter. President George Q. Cannon advised that all possible leniency should be shown to Brother Geo[rge]. W. Thatcher, as he had been visited by Elder Brigham Young [Jr.], who found Brother Thatcher and his wife disposed to listen to reason, and it was hoped that Brother Thatcher would yet come to see what is right in the matter. Brother

Isaac Smith stated that when the vote was taken to release Elders Aaron Farr and Seth Langton from the High Council, because of their voting against the Declaration, two others of that Council had voted against their release. He wished to know whether they should be released also. Presidents Cannon and [Joseph F.] Smith and Elder F[rancis]. M. Lyman who was present, concurred in the advice that they should not be dealt with in that manner, in view of the feelings entertained by many people in the Cache Valley Stake.

[July 6, 1896; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

The First Presidency were all at their office today, and a meeting was held by them with the Literary and Scientific Association, at which the action of the previous meeting was ratified in disposing of the real estate of the L.D.S. College to the State University for $60,000 in full settlement of the agreement with the Church, in which the Church is guaranteed the perpetual right of nominating a Professor, who shall fill the chair of geology in that Institution.

Elders Brigham H. Roberts, Geo[rge]. D. Pyper and Melvin J. Ballard had an interview with the First Presidency. They were instructed to visit as missionaries the principal cities in the Eastern States. The Presidents of the Missions in which they may labor to cooperate with them in obtaining places in which to preach. As far as possible, they were to travel without purse or scrip, but $100 was appropriated to Brother Roberts to meet necessary expenses. In the afternoon these brethren were set apart for their missions under the hands of Elders Lorenzo Snow, Brigham Young [Jr.], and John Henry Smith.

The sum of $240 was appropriated in dried beef on hand in the Richfield [Utah] tithing office, to be expended by Elder Theodore Brandley in aid of the building of the Sevier [Utah] Stake Tabernacle.

The wife of James W. Eardley called on the Presidency stating that she had received a letter from her husband, who had absconded from Salt Lake City, and had defaulted in various amounts which he owed, and had also forged paper to a considerable extent. The career of J[ames]. W. Eardley was most remarkable. While actively engaged in the Mutual Improvement Association as Counselor to the Stake President of the M.I.A., he had been making various dishonest arrangements which were very complicated, and had evidently gone away to escape the consequences of his fraudulent transactions. His departure was a great surprise to everybody who was acquainted with him.

Elder Abraham Cannon is very ill with gathering in his head and on outside a polysus behind 1 ear. An operation removed the polypus and it hoped he may recover soon though the discharge continues from the ear.

Visited Bro[ther]. A[braham]. H. Cannon who is very sick administered tho[ugh]' he is very low he does strike me as in danger of passing away. Called on him again in evening, he has undergone operation polypus taken out of his ear, he is low but doing well I believe.

[July 7, 1896; Journal History; Minutes]

The First Presidency at their office today considered a communication presented by Elder Brigham Young [Jr.] from Brother Kumen Jones of Bluff City [Utah], in relation to the condition of the people of San Juan County. In consequence of drought they were much impoverished, and the

Navajo Indians were suffering from the same calamity. This caused them to make demands for food upon the settlers which were impossible to satisfy, and fear was entertained of the probable consequences. On the suggestion of Elder Young, Brother Kumen Jones was authorized to apply to Major Williams the Indian Agent, with a request that he should attend to their needs.

Elder Thomas Allen and S. T. Thompson of the Park City [Utah] Branch of the Church submitted to the First Presidency plans for a meeting house, to be built in that city. $500 had been appropriated towards the purchase of the land. Brother Allen had in hand the sum of $400, and an appropriation was made to be raised in tithing from the people of the Branch, which, including that already appropriated and on hand, would make the sum of $2,000. ...

Elder Abraham H. Cannon, who had been suffering from severe pains in the ear and head, was today relieved of a polypus which had formed in the inner ear. The operation was successfully performed, and he experienced some relief therefrom, though still far from being well.

❖

[John W. Taylor speaking:] There is a report of Brother Abraham H. Cannon having taken another wife, which none of us believe.

[July 8, 1896; Journal History; Marriner Wood Merrill, Diary]

The First Presidency, at their office today, considered the application of President Jesse N. Smith of Snowflake [Arizona] Stake, who had been nominated for the Arizona Legislature. He stated that in case of his election, his counselors could attend temporarily to the duties of the Stake Presidency. It was decided that there would be no objection to his candidacy.

Elder Brigham Young [Jr.] of the Twelve had an interview with the First Presidency in reference to the case of Brother Geo[rge]. W. Thatcher, one of the High Council of the Cache [Utah] Stake.

He stated that Brother George W. had explained that he had given a promise to stand by his brother Moses [Thatcher] in his political course, but that he had expressed to Moses his opinion that he was taking the wrong course, whereupon Moses had called him a coward, and gave him such a tongue-lashing as he had never experienced before. He desired to have time as to the disposition of his, George W's case. This was assented to by the First Presidency.

Elders Heber J. Grant and F[ranklin]. S. Richards explained to the First Presidency the condition of the Parson's Ranch business. $20,000 in notes had been endorsed by the Trustee in Trust, with capital stock in the Company as security. Payment of his was doubtful, and the security was rendered less valuable because of the power of the Company to contract indebtedness. The Brethren advised the Presidency that with $35,000 further a clear title could be obtained to the property. Brothers Grant and Richards were instructed to see Brother Francis Armstrong and get him to organize a syndicate to secure the property, which with $5,000 of personal property would be very cheap at $50,000.

Brother Evan Stephens, leader of the Tabernacle Choir, called upon the First Presidency, in reference to taking a chorus of 150 voices to the Denver [Colorado] Eisteddfod. The Denver people promised $1,000 towards expenses. Brother Stephens was instructed to see the railroad people in regard to rates, and no objection was offered by the Presidency.

The Presidency of the Salt Lake Stake of Zion met with the First Presidency, by request, to take into consideration the celebration of the anniversary of the arrival of the Pioneers into Utah. A committee of 13 was decided upon with Heber J. Grant as chairman, to arrange for a program, with the understanding that all the Pioneers who were living should be invited to attend and expenses paid at Saltair on the 24th. ...

❖

I again attended Quorum Meeting at 10 am and at Recess at Noon went in Company with John W Taylor to see Bro[ther] Abraham Cannon at His Home. found Him very Ill indeed, He could not speak above a low whisper and very weak. He has three Beautiful Homes close together all well furnished.

[July 9, 1896; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary; Marriner Wood Merrill, Diary]

The First Presidency at their office today on request of President O[liver]. C. Hoskins of Malad [Idaho/Utah] Stake, and Bishop Thorne of Rockland Ward, appropriated all of the year's tithing of that Ward, less the expense of handling, to aid in the expense of erecting a meeting house there, costing about $2,500, with a seating capacity of 400 persons.

Brother James H. Moyle, accompanied by Bishop H[iram]. B. Clawson of the 12th Ward, Salt Lake City, waited on the First Presidency in regard to the meaning of the Declaration of Principles enunciated by the Church at the April Conference. There was a diversity of opinion in regard to its application. Brother Moyle said he thought he understood it, but some Elders seemed to take the ground that it applied to every person in the Church. President [Wilford] Woodruff explained that it applied to every man who held a presiding position in the Church, but was not intended to apply to lay members. President [Joseph F.] Smith explained further that the reason for its promulgation was the position taken by some leading officials that they had the right to act politically without consultation with their brethren and the Presiding Authorities. Brother Moyle said he felt perfectly satisfied with the explanation, and that he considered it a high privilege to be able to obtain the counsel of the servants of the Lord in matters of importance of every kind.

President F[rancis]. A. Hammond of the San Juan [Utah/Colorado] Stake, had an interview with the First Presidency in reference to his position. It had been proposed to release him from presiding over the San Juan Stake, but the people almost unanimously voted for his retention. The reasons advanced for his release were advancing age and ill health, but he believed that his occasional use of liquor and tabacco were the real or stronger reasons for releasing him. He had therefore sought the Lord in earnest prayer, and had been able to put aside those habits entirely, and for a long time past had not used tabacco nor tasted strong drink of any kind, and believed that he never would again. His habits in these respects had been very much exaggerated, and his health also. He was now entirely recovered, felt well and vigorous, and the Presidency being satisfied with his statement, continued him in his office, with their blessing and approval. President Hammond stated that the statistical records of the San Juan Stake were in a deplorable condition, and it was impossible to tell who were really members of the Church in that region. He asked permission for a rebaptism of all the members, that a full record might be obtained; his request was granted.

The following letter was addressed to Elder Abram Hatch, President of the Wasatch [Utah] Stake, which explains itself:

"You ask the question, Are members of the A.O.U.W. [i.e.,The Ancient Order of United Workmen], who are members of the Church of Jesus Christ of Latter Day Saints entitled to recommends to the Temple for marriages and Temple work"?

["]In reply, we would say that we are not in favor of our Brethren joining organizations of any kind outside of our Church. But we are more especially impressed with the wrongfulness of their joining organiations which interfere with the rights of their fellow citizens in regard to labor. To illustrate: We think it is wrong, contrary to our religion, and contrary to good citizenship, for men to combine together in any organization to prevent their fellowmen from working because they do not join them or work for such an amount as they think workmen ought to have. This, we think, states our position clearly in regard to those organizations. But this A.O.U.W., as we understand, is not in the strictest sense an organization of that kind. Still we think it would be better for our brethren not to join it. It would not do, however, to refuse a young man who wanted to be married in the Temple a recommend because of his being a member of that organization. We do not wish to

drive out people away from the Church and from its ordinances. At the same time we would not like this to be a precedent and for others to say, `Well, the Church has no objection to our belonging to the A.O.U.W., because So and So has received a recommend and he is a member of that Order.' From this we think you will understand our position. If a man desires a recommend, and this is the only objection, we think you should grant it to him, at the same time giving him these views." (Signed by Presidents Woodruff, Cannon and Smith).

❖

At 11 am, in council of 9 of 12 till noon when Presidency came in & we 12 took the Sacrament of the Lords Supper— The Presidency were greatly pleased that 11 of the Twelve were so thoroughly united and advised that the Council deal with brother M[oses]. Thatcher for his fellowship & not delay longer.

After their departure of the 3—the Council appointed F[ranklin]. D. R[ichards]. & B[righam]. Y[oung]. [Jr.] to call on Br[other]. M[oses]. Thatcher & ascertain if he has decided whether to accept the address of the 3-12 & 7 or not. & adjourned till 7. p.m.

At 7 F[ranklin] D R[ichards], & B[righam] Y[oung] [Jr.], reported they could get no answer either yes or no. and Council deliberated how best to do & resolved to call him to meet Tuesday the 29th [sic] inst.

❖

Met talked matters of personal experience. Presidency joined us at 1 p.m. Had sacrament. Bread & wine. It was suggested that something be done in Moses Thatcher Case. Left it with the Twelve. Bro[ther]. F[ranklin]. D. Richards & I were sent to see him. found Bro[ther]. M[oses]. just starting for to bathe in Salt Lake. He talked with us 20 m[inutes]. felt no change in his feeling about "Declaration of Church discipline" presented to & accepted by the Ap[ri]l. Con[ference]. Could not violate his conscience. I said "why, we have beleived in those principles all our lives." He said "There are things in that document I never did beleive in." He said when I get strong in body & mind will defend my possition before the quorum, & think I can successfully do so from the Doc[trine] & Cov[enants]. Met with Twelve at 7 p.m. Reported on motion of F[rancis]. M. Lyman Bro[ther] Thatcher was to appear before the Qourum in two weeks to answer to the charge of apostasy. I resisted somewhat, and asked forgiveness of my brethren for my hard heartedness for I believed that on the testimony of Bro[ther]. R[ichards]. & I Bro[ther] M[oses]. T[hatcher]. ought to be dropped from his apostleship. Bro[ther] F[rancis] M L[yman]. motion prevailed and I succumbed, but still my spirit was to drop M[oses] from our quorum.

❖

After adjournment of Quarterly Meeting of Twelve Apostles,—at the suggestion of Pres[iden]t [Lorenzo] Snow we remained a few Minutes and appointed a Committee of F[ranklin] D Richards and B[righam] Young [Jr.] to visit Moses Thatcher and we then adj[ourned] to 7. P.M. Met at 7 PM and deliberated some time, and decided to adj[ourn] to Wed[nesday] July 22nd at 10 am in the Annex of the Temple and a Charged was prefered against Apostle Thatcher for apost[a]cy and he was required to Meet His Quorum on this C[h]arge on the above date.

[July 10, 1896; Journal History; Brigham Young Jr., Diary]

President [Wilford] Woodruff met with the committee appointed to prepare a program for the celebration of Pioneer's Day, and approved of their labors. Presidents [George Q.] Cannon and [Joseph F.] Smith were in Ogden [Utah] on business connected with the Electric Power Company.

They returned in the afternoon.

Elder Abraham H. Cannon's health was reported today to be improving, giving hopes of his recovery.

❖

President [Wilford] Woodruff told me I had hurt his feelings in some remarks I had made but when I explained that I was not the one only present when a newspaper article was refer[r]ed to as publishing about his Correcting [?] women in an early day. I was perfectly innocent and he felt all right about the matter.

[July 15, 1896; Journal History; Brigham Young Jr., Diary]

Word was received by the First Presidency today that Elder Abraham H. Cannon was in a dangerous condition. A consultation of physicians was held, and it was decided that an operation should be performed. A perforation was made through the skull at the back of the ear, from which a polypus had been taken some time previously, but little pus, however, was extracted, although it was hoped the operation would afford him much relief.

Bishop William Price of Goshen [Utah], who had resigned his Bishopric, informed the Presidency by letter that he had acted on the advice of the Counselors to the President of the Utah Stake, but had since felt much grieved at his position. The First Presidency sympathized with Brother Price, and appreciated his long services in the Church. They let the matter in the hands of Elder Brigham Young [Jr.] to act upon with the Stake Presidency at the Quarterly Conference of Utah Stake.

The First Presidency also referred to Elder Brigham Young the application of S. S. James of Provo, who had been cut off, but restored by baptism, and who desired to receive his former Priesthood. Elder Young to confer with the Presidency and High Council of Utah Stake.

❖

Met with special circle in Temple to pray for Bro[ther] A[braham]. H. C[annon] who lies at point of death. Visited and administered to him. Four doctors made a cut or bored into his head behind the ear which gave Bro[ther] A[braham]. H. C[annon]. rel[ie]f[;] seemed to be pressure on the brain. certainly there is drainage enough now. his ear aperture was too much inflamed to carry away the puss etc. Bro[ther] C[annon]. lies insensible and he looks more like a dead man than a live one, but each time I have prayed to the Lord the Lord's spirit has rel[ie]ved my feelings of all anxiety.

[July 17, 1896; Journal History]

The First Presidency at their office today conferred with Elder H[eber]. J. Grant and Attorney F[ranklin]. S. Richards, in reference to the Parson's ranch [Nevada] business. Arrangements were made to settle a debt of $5000 due from Mr. Parsons to J. E. Dooly, banker, to be deducted from the purchase price of the ranch when final settlement shall be made. Brother Grant was authorized to send Brother Malin Weiler to receive the property on the ranch, and one or two reliable persons to remain on the ranch until a permanent policy for its conduct shall be decided upon.

[July 18, 1896; Journal History]

President Wilford Woodruff came to his office at 1 P.M., and stated that he had just come from the bedside of Brother Abraham H. Cannon, where Presidents [George Q.] Cannon and [Joseph F.] Smith had been in attendance since early morn. An unfavorable change had occurred during the night, and he was in a state of unconsciousness. Physicians had given him up to die.

[July 19, 1896; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

Elder Abraham Hoagland Cannon died this morning at 5:15, surrounded by his family. The sad intelligence was received with universal regret. All classes of the community entertained the highest regard for the deceased Apostle, and condoled sincerely with his bereaved father, and family. The loss sustained by his departure from this life is very great, not only as one of the General Authorities of the Church was he valued, but his connection as a leader in some of the most important and gigantic enterprises in the State render his sudden departure a great financial calamity. His sterling integrity, his unfaltering vigor, his indomitable perseverance, and his devotion to every cause with which he was identified, gained for him the confidence as well as esteem of all his associates and of the public generally. He was beloved by his family with that intensity of feeling which only prevails where respect blends perfectly with affection. All Israel mourns for him while realizing that the cause of redemption will gain great strength beyond the veil, where the spirit of Abraham Hoagland Cannon will find an ample field for the exercise of those powers which were so nobly exhibited while in mortal life.

❖

Met Pr[e]s[iden]ts W[ilford] W[oodruff], G[eorge] Q C[annon], J[oseph] F S[mith], L[orenzo]. Snow & spoke together about when & where of Bro[ther] A[braham] H C[anno's] Funeral[;] also about not having notified Bro[ther] M[oses]. Thatcher to appear on charge of Apostacy—all was approved by all.

❖

Word was bro[ugh]t last evening that Bro[ther] A[braham]. H. C[annon]. is sinking[;] none but Pres[iden]ts Geo[rge]. Q. C[annon]. & Jos[eph] F. S[mith]. seem to have any hope left. Rec[eive]'d telegram at 9.30 a.m. that Bro[ther]. Abraham died at 5.15 this morning.

[July 20, 1896; Journal History]

The First Presidency were all at their office this morning, President George Q. Cannon exhibiting remarkable fortitude considering his recent sad bereavement. President Lorenzo Snow conferred with them in reference to the funeral of the deceased Apostle. It was decided that the funeral should be held in the Tabernacle on Sunday, July 26, at 2 P.M. The deceased having expressed a wish that his remains should be kept a week before interment. The ceremonies to be conducted by the Quorum of the Twelve. A committee of the Apostles was appointed to attend to all the details. ...

The subject of Moses Thatcher's case was considered, and in view of the request of some of his family that further time be granted, his case was postponed without date.

[July 21, 1896; Journal History]

Elder John W. Taylor of the Apostles, consulted with Presidents Wilford Woodruff and Joseph F. Smith at their office today, in reference to his going to London [England] on personal business. In view of the condition of his affairs, it was deemed advisable that he should be permitted to go.

Elder Seymour B. Young of the First Council of Seventies, reported to the Presidency that Elder Hyrum Drake, on a mission in Vermont, was in very delicate health, and had been confined to his bed for some time. He thought Brother Drake should be released at once to return home. Arrangements were made accordingly, transportation secured, and a telegram sent so that Brother Drake might return in company with Elder Baker, who had been released to return home.

[July 22, 1896; Journal History; Marriner Wood Merrill, Diary]

Presidents George Q. Cannon and Joseph F. Smith (President [Wilford Woodruff] being at home unwell) had an interview with Elder Marriner W[ood]. Merrill, President of the Logan Temple. Some complaint had been made in regard to the salaries of some of the Temple hands, who had been paid only half their salary during the two months vacation. It was shown that the hands did not work at all on Saturdays, but they were provided with dinner at the Temple, and that the work on Mondays was very light. Taking all things into consideration, the salaries were ample for services rendered. President Cannon said that if the brethren employed in the Recorder's office could obtain more remunerative labor they should be at liberty to make the change, and he believed that lady scribes could be obtained at an much less salary than that now paid. The conclusion was that the brethren had no good grounds of complaint.

❖

[T]he Quorum of Apostles Held No Meeting in Apostle Thatcher Case to day Oweing to the Death of A[braham]. H Cannon who will be burried next Sunday July 26th.

[July 23, 1896; Journal History; Brigham Young Jr., Diary]

The First Presidency at their office this morning, received a call from Mr. Shenstone of Sutton, Sussex, Eng[land]., and two ladies, a gentleman of promise. The party is making a tour of the world.

At 11 o'clock the First Presidency and Apostles met at the Temple; Present, Presidents [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow; Elders Brigham Young [Jr.], Francis M. Lyman, John Henry Smith, Geo[rge]. Teasdale, Heber J. Grant, Marriner W[ood]. Merrill, and John W. Taylor. ...

❖

Presidency & Twelve met in Temple. I was opposed to writing to brethren of southern stake to support Mr. M. A. Smith for Congress. True, he has been our friend, but I said a few written lines from our leaders to political aspirants set the political parties on fire. Took Pres[iden]t. [George Q.] C[annon]. home, very interesting conversation on the road. ... Our visit was pleasant I said to him, "I cannot fellowship Moses Thatcher he lives in open defiance of the revelation of God His vicejeunt on the earth. He should not retain his position as an apostle but be drop[p]ed from that quorum & then tried for his standing in the church unless he repents" Bro[ther]. M[oses]. T[hatcher]. stoutly maintains his position and y[ie]lds nothing, but announces his determination to show by the

Doc[trine]. & Cov[enants]. that he is right and the church wrong, which they must be if M[oses] is right.

[July 27, 1896; Journal History]

A report was brought to the First Presidency by Elder John Henry Smith, today, that the friends of Moses Thatcher were alarmed at his condition. He attended the funeral services over Elder Abraham H. Cannon on Sunday, but had afterwards acted in a manner which led his family to determine that some special treatment ought to be had in his case. They had met for consultation on this matter, having endeavored to keep him from the use of morphine, and this had greatly agitated him. They contemplated having him removed to some hospital for treatment.

[July 28, 1896; Journal History]

Bishop William B. Preston called upon President [Wilford] Woodruff this morning, and being interrogated as to the health of Moses Thatcher, he stated that Brother Thatcher had determined after going to Logan [Utah] to straighten some business affairs, to go somewhere for treatment, where he could be quiet and away from his friends, so as to obtain rest and retirement.

[July 29, 1896; Journal History]

The First Presidency today appropriated $300 for the Northern States Mission; $200 of which is to be expended in printing the Voice of Warning in cloth binding, 1600 copies, the stereo plates to be the property of the mission, and orders thereafter to be filled at five cents a copy, the balance of the appropriation,—$100 to be used by Elder Spencer for expenses in visiting the various Conferences.

[July 30, 1896; Journal History; Brigham Young Jr., Diary]

Two ladies called on the First Presidency bearing a letter of introduction from Col[onel] John P. Irish of San Francisco [California]. Their home was in the East, and they were desirous of investigation Mormon affairs. The Presidency placed them in charge of Elder Charles W. Penrose and Sister Emily S. Richards, who showed them places of interest in the city, Saltair, etc., and explained to them the principles of the Church and its history.

The First Presidency and Apostles met at the Temple, at 11 A.M. There were present, Pres[iden]ts. [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow; Elders Brigham Young [Jr.], Francis M. Lyman, John Henry Smith, Geo[rge]. Teasdale, Heber J. Grant and John W. Taylor. The complaint of Mrs. Everard of London, England, was considered. She had lent John W. Young money, and at the solicitation of Brother Alonzo E. Hyde, who was in London on business, had further advanced Brother Young $00 [sic] pounds. She could not obtain payment of these obligations, and considered she had been deceived by Brother Hyde, as well as Brother Young. The Council decided that the Church could not become responsible for acts of this kind by its members; but the Presidency agreed to write to the President of the European Mission in regard to the matter.

Brother Alonzo E. Hyde being in London for the purpose of disposing of about 600,000 acres of land in Canada, contiguous to the settlement of the Saints, Elder John W. Taylor, who was about to start to London, being interested personally in this venture, he was called upon to explain the nature of the scheme. Elder Taylor made a long explanation of his financial affairs, and stated that

what he was doing to extricate himself from financial difficulties was by an understanding he had with his quorum. It was the sense of the Council that Elder Taylor, before entering into such a gigantic scheme, should have consulted the First Presidency, and that hereafter it should be understood by members of the Quorum of the Twelve that they cannot enter into business engagements which would take them away from the performance of their duties as Apostles, without first consulting and obtaining the permission of that quorum or of the First Presidency.

At 3 P.M., Brother Benjamin Cluff, Jr., principal of the B[righam]. Y[oung]. Academy, and Elder Brigham Young, President of the Academy, met with the First Presidency on business relating to the institution. Elders Heber J. Grant, John W. Taylor and Charles W. Penrose were invited to join in the meeting. The subject of employing a young man named Stanley in the Academy, who was not a member of the Church, was considered. Elder Young offered some objections to this, but it being shown that no member of the Church could be had who was qualified to teach in the department for which Mr. Stanley was desired, namely Physics and Chemistry, and he being strongly endorsed by Elder Francis M. Lyman and his son Richard R. Lyman, as a man of good character, President Woodruff thought there would be no great risk in employing Mr. Stanley for one year, and a decision was reached to that effect. Brother Cluff suggested that some person who could be regarded as an authority on doctrinal questions should be appointed who could be consulted from time to time in regard to Theological questions, and give occasional lectures and help to shape studies in that department. After some discussion as to the advisability of appointing one of the Twelve to that position, the Presidency named Elder Charles W. Penrose for the position, which was satisfactory to Brother Cluff, and it was decided that Brother Penrose should occupy the chair as Prof[essor]. of Theology in the B[righam]. Y[oung]. Academy. The Presidency also consented to the continuance of theological lectures by Elders George Reynolds and David McKenzie.

[M]et in Council in T[emple]. Question sprung by Pres[iden]t. [Wilford] Woodruff about Alonzo Hyde & John W. Young obtaining more money from Mrs Everend under false pretenses as her letter states. I felt that all men who go out from Zion do do business on their own account it must be understood, hereafter, that the church is not, nor the authorities are backing them. Pres[iden]t [George Q.] Cannon said Apostles have no right to enter into speculation to make money especially off the saints nor anywhere, but use their talent as directed for the good of Zion, not for personal agrandisement. Bro[ther] [Anthon H.] Lund arrives Sat[urday] wait until we have his statement in case of Hyde & Young. Etc. ...

Met Bro[ther]. B[enjamin]. Cluff Jr., discussed employing gentile proffesor in B[righam]. Y[oung]. A[cademy]. Provo [Utah]. I opposed it; Presidency voted unanimously to employ him as Geology & civ[il] Eng[ineering]. were two most important studies, and we have no Latter day saint who can fill the position. I quoted from Deed of trust all beneficiaries of this reading must be children of L[atter]. D[ay]. S[aints]. and shall we employe gentiles to teach them. No matter. Bro[ther]. Jos[eph]. F. [Smith] said in consequence of Pres[iden]t. W[oodruff's]. Remarks I move that we employ this man, I did not vote. Bro[ther]. Jos[eph]. Moved to make the vote unanimous. I said I refrain from voting in principle, nothing against the man. Agreed with Bro[ther]. Cluff Jr. in his other recommendation and he went away satisfied. It is the first time I have failed to go with my leaders, I went my way sorrowfully. There is a growing disposition with the teachers to introduce into our "Brigham Young Academy" the spirit of the world, the refined touches and whisperings of the "Holy Spirit" are becoming less frequent and in my spirit I fear we are drifting further from God in that institution.

[August 1, 1896; Journal History; Brigham Young Jr., Diary]

A letter was received by the First Presidency today from Elder B. H. Roberts, in which he

stated that Brother Henry Ballard, who accompanying him as a musician, was not able to play accompaniments to singing, and that one who was competent for this work would be of great assistance. He suggested the name of some person whom he thought suitable, among others that of Edward T. Midgley, son of Elder Johsua Midgley of Salt Lake City. The young man sent for, and it was found that he was both able and willing to respond to the call of the Presidency, but he desired to consult with his father on the subject. He went at once to do this, and shortly returned with his father, who while wondering how he could spare his son from his business, expressed his willingness to do so, as well as his appreciation of his son's worthiness. He promised his son should be ready in a few days. It was arranged that the young man should join Elders Roberts and Pyper at St. Louis [Missouri]. Edward Midgley held the office of Teacher in the Aaronic Priesthood, and was ordained on this occasion to the office of Seventy, under the hands of Presidents Geo[rge]. Q. Cannon and Jos[eph]. F. Smith and Elder Joshua Midgley, President Cannon being mouth, and was also set apart for this mission, President Smith being mouth.

❖

Presidency re[s]cinded their decision on employing a gentile teacher in B[righam]. Y[oung]. A[cademy]. and telegraphed Bro[ther] [Benjamin] Cluff Provo [Utah]. The first Bro[ther] [George Q.] Cannon said to me was he felt that when the president of B[righam]. Y[oung]. A[cademy]. and Susie Y[oung]. G[ates]. one of the directors opposing Gentile teachers he did not feel to force them onto the academy. Bro[ther]. Jos[eph]. F. [Smith]said "I made the [motion] in consequence of Pres[iden]t W[ilford Woodruff]'s remark but I felt just as Bro[ther] Brigham [Young Jr.] did. Pres[iden]t. W[oodruff]. made the remark that, he had expressed himself favorably because of Bro[ther]. Cannon remark that, these two branches of learning were among the most important in the acad[e]my but he felt just as Bro[ther] Young did all the time the subject was under consideration. I said, I feel like I ought to have y[ie]lded when Bro[ther]. Jos[eph]. F. motioned to make it unanimous, and let the responsibility rest where it ought to.

[August 3, 1896; Journal History]

Brother L[ycurgus]. A[rnold]. Wilson called on the First Presidency at their office today with a manuscript he had written on the life of Elder David W. Patton. President [Wilford] Woodruff expressed his approval and referred it to Elders F[ranklin]. D. Richards and C[harles]. W. Penrose for critical examination. It was subsequently read, and with a few corrections, approved and permission given for its publication in the Juvenile Instructor.

[August 4, 1896; Journal History]

Elder Eugene Cannon, son of Elder Angus M. Cannon, called on the First Presidency at their office this morning, and gave an interesting account of his mission to Tahiti and the Society Islands.

[August 5, 1896; Journal History]

Cha[rle]s. Dudley Warner, editor of the Hartford Courant for many years, a writer for Harper's Magazine, a well known literary genetleman, called on the First Presidency at their office today. He was referred to Elder C[harles]. W. Penrose for information on Mormonism and Utah affairs, who escorted him to Saltair and spent most of the day in his company. He asked many questions, and was very agreeably surprised at the doctrines of the Church and the history of the people.

[August 6, 1896; Journal History]

Elders Scholes and Harmon with their families, recently returned from the Sandwich Islands, called on the First Presidency at their office today, bearing a letter from President S[amuel]. E. Woolley, explaining the need of a system of flowing wells on the Sugar plantation, running the water into a reservoir and pumping it on to higher levels for irrigation purposes. The Presidency decided that Brother Woolley should go to the expense of this improvement, providing it could be done without running into debt.

The First Presidency and Apostles met at the Temple at 11 A.M. Present: Presidents [Wilford] Woodruff, [George Q.] Cannon and [Joseph F.] Smith, Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, H[eber]. J. Grant and J[ohn]. W. Taylor.

A letter was read from the Presidency of St. Johns Stake, Arizona, asking for an appropriation of $5,000 to assist the people of St. Johns in the construction of a reservoir and canal for the purpose of watering about ten or twelve thousand acres of good bench land adjacent to the city. The communication said,

"Our people purchased possessory rights here in St. Johns in 1879-80 from Gentiles and Mexicans. Since that time a great many brethren have been called on missions here; a vast amount of labor has been expended and much means has been used from the Church and individuals in the effort to establish thrifty colony of our people, and for a time it seemed that we would be successful, but for many years our numbers have been growing less and less, until we have only about half the population we had two years ago. One field after another has been abandoned or thrown up, and the present outlook is without a change comes, that a great deal more of our land will have to be given up on account of the mineral that is rising in the land, and that is fed by the mineral water that is put upon it, making the outlook for the farmers so gloomy that the most of the farmers are discouraged. We have had but about three good years of fruit since leaving here although having good orchards, the brethren have taken a great interest in planting trees. The present prospects are, without some relief comes, a number of families will leave this fall, and the indications are that the prosperity of the town will be most seriously crippled and possibly the town abandoned. And further, it is our opinion and the feelings of all the thoughtful men of our people, that it will most seriously interfere with the prosperity of the Saints in this Stake of Zion. Our reasons for thinking that it will seriously affect the Stake, are that since this County was divided we are almost under the control of the Mexican element, who are now in the majority in our County, and if more of the brethren leave, we will be entirely at the mercy of that element, who are so easily controled by unprincipled leaders, and our people don't feel like they could endure a repetition of what they have passed through here. This is the County seat and the home of many of our most worthy citizens, and men who have struggled to maintain our rights against the oppression of those who treated us so rashly in the past.

It was the unanimous feeling of the brethren that we apply to you in their behalf for help in that we have the benefit of your faith and prayers, and that of the brethren that the elements may be tempered that the late and early frosts may be stayed, and that the destructive winds in the springs of the year may be abated, that we may be able to live in the country with some degree of comfort and satisfaction."

Action on the petition for $5,000 was postponed until it could be ascertained how much tithing was on hand at St. Johns.

In the afternoon Brothers Heber J. Grant and Francis Armstrong called on the First Presidency, and arranged to start tonight for the Parson Ranch [Nevada], to receive from Mr. Parson $10,000 worth of personal property. Two men had been engaged by Bishop [Robert T.] Burton, and were then on their way to the Ranch to take charge of the property when turned over.

[August 10, 1896; Journal History]

Elder James H. Anderson reported to the First Presidency at their office, that his brother Joseph, laboring as a missionary in Rhode Island, was very sick; a telegram was therefore sent to Elder S[amuel]. W. Richards, "Release Joseph Anderson, and some one to accompany him who has been longest in the missionary field."

Elder Anthon H. Lund, just returned from presiding over the European Mission called on the Presidency. He was in good health, and reported the mission as being very satisfactory. ...

The ladies who were traveling in the company of the Fire Chiefs called on the First Presidency, and expressed great pleasure at attending the services in the Tabernacle on Sunday. Presidents [Wilford] Woodruff and [George Q.] Cannon attended the reception given to the Fire Chiefs at the Knutsford Hotel this evening.

[August 13, 1896; Journal History]

Presidents Wilford Woodruff and George Q. Cannon were at their office this morning (as was President J[oseph]. F. Smith) preparing to pay a visit to California. Presidents Woodruff and Cannon left on the 7 P.M. U[nion]. P[acific]. train, President Smith being left in charge.

[August 17, 1896; Journal History]

President Joseph F. Smith in charge of the President's Office, appropriated $300 in favor of Elder C[hristian]. D. Fjelsted, according to his request received from Chicago [Illinois], also $175 in favor of Elder B. H. Roberts, to pay expenses incurred in St. Louis [Missouri].

[August 18, 1896; Journal History]

President Joseph F. Smith, at the office, gave a letter of introduction to Hon[orable]. Francis G. Newlands to present to our people in South Eastern Nevada, as he was on his way there, and they are among his constituents.

[August 19, 1896; Journal History]

Brothers Heber J. Grant and Francis Armstrong called on President Joseph F. Smith at the President's Office today, having just returned from the Parson's Ranch property in Nevada. They reported that Parsons was financially unable to turn over the property according to agreements, in consequence of debts to his hired men, who threatened legal proceedings against him. President Smith called a meeting of the Presiding Bishopric to consider what should be done in relation to the matter.

[August 20, 1896; Journal History]

A meeting was held at the President's Office at 10 A.M., President Joseph F. Smith, Elders H[eber]. J. Grant and Francis Armstrong, Bishops W[illiam]. B. Preston, R[obert]. T. Burton, J[ohn]. R. Winder, and Attorney F[ranklin]. S. Richards, being present. The subject of the Parsons Ranch [Nevada] property was considered, and an adjournment taken till 2 o'clock, when Elders J[ohn]. H[enry]. Smith and Geo[rge]. Teasdale were also present. A written report was presented by Brothers

Armstrong and Grant, which detailed the difficulties in regard to the property, and the assets belonging to the ranches. The stock supplies, chickens and chattels were valued at $17,100. This Mr. Parsons offered to turn over for the $10,000 drew by him on payment to him of $3,000. Brothers Armstrong and Grant recommended that in view of all the circumstances, and the litigation which might ensue unless such a settlement were made, that the Presidency close with this proposition. The report and the recommendation were adopted by the meeting, and Brothers Armstrong and Grant were authorized to return to the Ranch to act accordingly and receive the property.

[August 26, 1896; Journal History]

A Ward Conference was held at Sugar House [Salt Lake City] this evening at which the Forest Dale Ward was organized out of a portion of the Sugar House Ward. President Angus M. Cannon and Counselor Joseph E. Taylor and C[harles]. W. Penrose officiated. Some opposition was manifested by a few of the members present, through a misunderstanding on their part in reference to the alleged non-residence of Bishop [Appollo G.] Driggs in the Sugar House Ward, after the Ward should be divided. Elder Daniel S. Harrington became so excited that President Cannon had to require him to take his seat, and the constable named Harris, who was present, walked to the stand and commanded the peace. The Declaration of Principles was read and explained by Brother Penrose, and was sustained with one dissentient vote. James J. Jenson was selected and sustained as Bishop of Forest Dale Ward, with Royal B. Young and James Hendry as his counselors. This left Bishop Apollos S. Driggs with but one counselor. Frank V. Taylor was made first counselor and M. M. Atwood second counselor. These were sustained by unanimous vote, with this exception, four hands were raised against Bishop Driggs by persons who considered he was not a resident of the ward. It was explained that this would form no valid objection and the meeting closed with general good feeling.

[August 31, 1896; Journal History]

A telegram was received by President [Joseph F.] Smith from Elder W. E. Newman at St. Johns, Kansas, asking that transportation be furnished for Elder James E. Sorenson, of Fountain Green [Utah], that he might return home immediately as he was very sick. Transportation was arranged accordingly, and a telegram was sent to Bishop Christensen of Fountain Green, requesting him to inform Brother Sorenson's family.

[September 6, 1896; Franklin D. Richards, Diary]

A.M. Apostle H[eber]. J. Grant & President Jos[ep]h. F. Smith & J[ohn]. H[enry]. Smith occupied the time interestingly & powerfully Bro[ther]. Joseph said that Moses Thatcher case would be dealt with at Gen[era]l Conference in October if it was not settled before by himself.

[September 9, 1896; Journal History]

Presidents Wilford Woodruff and George Q. Cannon arrived at home on the 7:15 P.M. U[nion]. P[acific]. train from the Pacific coast, to which they went August 13th, having enjoyed a very pleasant trip, during which President Woodruff was able to sleep soundly and feel quite vigorous.

While on the coast of Southern California, the brethren with several friends, went eight miles out to sea, where in about two hours, they caught nearly six hundred pounds of fish, yellow tail,

spanish mackeral, barracuda, and other kinds. President Woodruff landed a yellow tail weighing about 25 pounds. He returned in good health and spirits.

[September 10, 1896; Journal History]

Presidents [Wilford] Woodruff, [George Q.] Cannon and [Joseph F.] Smith were at their office this morning and met with the Apostles in the Temple at 11 A.M. There were also present, Elders F[ranklin]. D. Richards, J[ohn]. H[enry]. Smith, Geo[rge]. Teasdale, H[eber]. J. Grant and A[nthon]. H. Lund of the Apostles. President Cannon related some of the experiences of the brethren on their visit to California. He feared that the Elders were wasting valuable time in their efforts to reclaim members of the Church who had separated from the body of the Church, and had lost the spirit of the Gospel. While at Los Angeles he called upon the late Gov[ernor]. Murray, by his request. He found him in a very poor state of health. He was very friendly and desired to show courtesies to the brethren. Jesse Grant, a son of the late President U[lysses]. S. Grant, made a call on President Cannon, while in that city. ...

Elder John Henry Smith suggested that the results of the labors of the missionaries now in the field should be known that it might be considered whether the results justified the expenditure of so much money and labor during the present time of stringency. President Cannon suggested that in the absence of President Lorenzo Snow, Elder F[ranklin]. D. Richards confer with the rest of the Apostles with a view of ascertaining what Brother Smith had suggested.

[September 11, 1896; Journal History]

The First Presidency were all at their office today, and were much perplexed on monetary affairs, creditors of the Church pressing for payment and means not being at hand to pay those obligations.

[September 14, 1896; Journal History]

Request was made of the First Presidency from Sister Sophia Hyde, one of the widows of the late Orson Hyde, for assistance to the amount of $8 per month on the Tithing Office, at Provo [Utah]. The request was granted. ...

[September 15, 1896; Journal History]

Brother Abraham Fernandez, a member of the Honolulu Branch of the Church, an Hawaiian, called on the First Presidency at their office this morning, bearing a recommend from Elder Samuel E. Woolley, President of the Sandwich Islands Mission, as worthy to receive his endowments. Brother Fernandez was on a visit to his fellow countrymen at Josepa [Utah]. President [Wilford] Woodruff signed the recommend, that he might receive the blessings of the House of the Lord.

[September 17, 1896; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary; Marriner Wood Merrill, Diary]

The First Presidency and Apostles met at the Temple at 11 A.M. Present: Presidents W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith,

G[eorge]. Teasdale, H[eber]. J. Grant, M[arriner]. W[ood]. Merrill, John W. Taylor and A[nthon]. H. Lund. President Woodruff spoke to the Council in relation to Brother Moses Thatcher. He said that in view of the fact that Brother Thatcher's health had greatly improved, and the October Conference was near at hand, he considered it was the duty of the Council to take some action in reference to his case. President Snow thought that Brother Thatcher ought to be invited to appear before his brethren, that his fellowship as an Apostle might be determined upon. Brother John Henry Smith explained that Brother Thatcher had himself placed under treatment for the morphine habit, and had consented to restraint which virtually made him a prisoner until the time of the contract for treatment had expired. When his health was fully restored, Brother Smith thought he should be then required to appear before his quorum. Elder Brigham Young stated that when he and Brother F[ranklin]. D. Richards last met Brother Thatcher, he stated that when his health permitted he would appear before his brethren and sustain his position from the Doctrine and Covenants. President Woodruff thought that another General Conference should not be allowed to pass without some action on Brother Thatcher's case, and the people be made acquainted with it. President Joseph F. Smith, Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman and A[nthon]. H. Lund each expressed themselves on the subject to the effect that it would be necessary for Brother Thatcher, not only to acknowledge the right of this Council to issue the Declaration of Principles, but also to place himself in harmony with his brethren, as he had been out of harmony with the Presiding authorities for years. It was resolved that Elders Brigham Young, F[rancis]. M. Lyman and John Henry Smith, be appointed to wait upon Brother Moses Thatcher and convey to him the mind of the Council on this matter. It was also decided that President Orson Smith of Cache [Utah] Stake be informed that it was the mind of the Council that if Brother Geo[rge]. W. Thatcher could not place himself in harmony with the Presiding authorities, he ought to resign his position as a member of the General Church Board of education and other official positions in the Church; also that Brother Brigham Young communicate this to Brother Geo[rge]. W. Thatcher.

❖

At 11 a.m. The 3 presidency and 10 of the Apostles all living (except M[oses]. Thatcher) considered Bro[ther]. Thatcher's position and B[righam] Y[oung] [Jr.], F[rancis] M L[yman] & J[ohn] H[enry] S[mith] were appointed to visit Br[other] M[oses] T[hatcher] & convey instruction of council to him.

Gov[ernor]. Heber M. Wells & Senator F[rank] J Cannon came in when politics of the state was considered—After mature deliberation in which the Governor & senator participated as well as each of the Presidency and several of the Apostles. It was decided not to take public part in either of the party's politics as for silver or for the Gold men's party notions.

❖

It was imperative that I be home to this council meeting in the Temple. Met at 11 a.m. Pres[iden]ts felt well. Had a long & interesting talk on the situation. Committee of B[righam]. Y[oung]. [Jr.] F[rancis]. M. L[yman]. & J[oh]n. H[enry]. S[mith] were appointed to wait up Moses Thatcher with ultimatum of the Council. Our Quorum can stand his conduct no longer; he has health to go anywhere he likes and maintains his opposition to the church wherever he goes but never attempts to meet with his quorum or even enquired if they want him. Poor Moses I fear he has passed beyond the influence of his leaders.

❖

I left Logan [Utah] on Freight Train at 8 PM in answer to a Telegram from Pres[iden]t Geo[rge] Q Cannon to be in Salt lake to day to attend an important Meeting ... arrived in Salt Lake at 9 AM attended Meeting at the Temple where Moses Thatchers case was again discussed and a

Committee of Three Viz John H[enry] Smith B[righam] Young [Jr.] and F[rancis]. M. Lyman to make a final visit to Him and take the ultimatum of His Quorum and the Presidency to Him, after which Sen[a]tor F[rank] J Cannon and Gov[ernor] Heber M Wells was called in and Political [politics] was discused at length the silver sentiment Prevailed.

[September 18, 1896; Journal History]

Dr. James E. Talmage waited on the First Presidency today, and spoke of the series of theological lectures which he had delivered some time ago in the Assembly Hall, and stated that they were discontinued for fear that his position as President of the State University might be considered by non-mormons incompatible with active duties as an Elder in the Church. Many persons had recently expressed a desire that he should reopen his theological class, and he was perfectly willing to do so irrespective of what might be said on the subject by outside parties. The matter was discussed, and the subject postponed for the present until Conference with the Stake Presidency could be had. Pres[iden]t. Geo[rge]. Q. Cannon expressed the fear that advantage might be taken of Brother Talmage's position if he recommended this work, and efforts would be made looking at his removal from the University. The matter was laid over for the present.

[September 21, 1896; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

Brother's Moses Thatcher, Jun[ior]., and Preston Thatcher, sons of Elder Moses Thatcher, called on the First Presidency; Elders F[ranklin]. D. Richards, and B[righam]. Young [Jr.], also Bishop [William B.] Preston, and afterwards President L[orenzo]. Snow being present. The young brethren said they spoke in behalf of their father, who was now under medical treatment, and any undue excitement such as would be occasioned by taking up his case, would have a very injurious effect on him. The brethren decided to leave Brother Thatcher's case for the present in status quo.

❖

Early at Pres[iden]t's office found W[ilford] W[oodruff] & G[eorge] Q C[annon]. Soon Pres[iden]t L[ewis] W Shurtliff, B[isho]p W[illiam] B Preston & B[righam] Young [Jr.] arrived. W[ilford] W[oodruff] disapproved of what Jos[ep]h F. Smith said about D H Perry in Quarterly Con[ference]. at Ogden [Utah] some time ago ...

B[isho]p. W[illiam]. B. Preston called with M[oses]. Thatcher Jr. & informed us that Apostle M. Thatcher has now spent 27 out of 60 days in treatment by an expert in the Keely cure necessary to overcome the Morphine habit & asked that brother M[oses]. T[hatcher]. may be permitted to continue undisturbed in his treatment until the 60 days expire; which was most cordially granted. Pres[iden]t. L[orenzo] Snow, concurred.

❖

In an interview with Presidency was told to go to Bro[ther]s. _____ Farmington & say that they had nothing against Bro[ther] Cha[rle]s Stayner and did they object if deemed suitable to fill political office.

[September 23, 1896; Journal History]

Presidents [Wilford] Woodruff and [George Q.] Cannon were at their office today, but left early to visit Elder Samuel Bateman, who with two daughters, was lying very sick of typhoid fever

at his home in West Jordan [Utah].

[September 24, 1896; Journal History; Brigham Young Jr., Diary]

The meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Presidents W[ilford]. Woodruff, G[eorge]. Q. Cannon and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale and J. W. Taylor. The case of a member of the Church who had killed a man, had suffered the penalty of imprisonment for the crime, and who now desired readmission to the Church by baptism, was presented by Elder F[rancis]. M. Lyman. His son had spoken impudently to a man, who slapped him in return. A quarrel ensued between the two men, resulting in a struggle, when a pistol which the father had on his person, exploded accidentally, doing no damage. But in the struggle the father of the boy killed his antagonist by shooting him more than once. President Woodruff thought it too serious a thing to allow a man to be restored to the fellowship of the Saints who had been guilty of such a crime, and the subject was left without any formal action upon it. President Cannon expressed his opinion that under the circumstances narrated, the first thing the criminal ought to do was to seek out the family of the man he had killed, and do all that he possibly could for that family. Failing to do that he thought the repentance of the murderer would avail him little. This view was endorsed by the Council.

Correspondence read from Elders Elias S. Kimball, President of the Southern States mission, in which he reports the mission in a more prosperous condition than at any time in the past since he had been appointed to preside over it. The Elders were traveling absolutely without purse or scrip, and were meeting with phenom[e]nal success in preaching the Gospel and holding meetings, baptizing, and organizing branches and Sunday Schools. ... Among this correspondence were copies of communications from the Elders who had succeeded in holding forty two meetings and fifty meetings a week, giving their experience, how they had traveled without purse or scrip, how they had fasted and prayed that the way might be opened up before them; how they had been kindly treated by prominent people and eaten and lodged at leading hotels, and had their washing and shoe mending done for them without charge, and it one instance money given to them besides. These brethren mentioned in their communications that they had been incited to the performance of this extraordinary work by the preaching of Bro[ther]. Kimball to them in Conference assembled, where he had called upon them to break a record or break their backs; to throw their pick high and climb to get it, etc. It was the general expression of the members of the Council that Brother Kimball was working up a zeal in his Elders which it was feared was not tempered with good judgement, and while the extraordinary labors of the Elders were admired, a fear was entertained as to the consequences.

Pres[iden]t. G[eorge]. Q. Cannon stated that the question had been asked him whether in blessing children a distinction should be made between those born in the covenant and those not born in the covenant. He answered no. He learned that the answer had created some feeling, as it had been the custom in the ward where the questioner lived, to pronounce the blessing of Abraham, Isaac and Jacob on children born in the covenant, but not on the others. President Cannon asked the brethren of the Council whether they had heard of this distinction. The answer was no.

Elder J[ohn]. W. Taylor inquired why the Church did not acknowledge or recognize what is called the new translation of the Bible by the Prophet Joseph Smith, as printed and sold by the Josephites. It was explained to him that the book he spoke of was not correct; that the Josephites had changed the wording and meaning of certain parts relating to plural marriage, thereby making it appear that the principle was condemned. It was further explained that the Church was in possession of a corrected copy of the new translation by Joseph Smith, which had come into possession of the Church through the late J[ohn]. M. Bernhisel, and that comparison had been made with it and the Josephite edition, by a committee appointed for the purpose, one of them being Elder F[ranklin]. D. Richards.

❖

Moses [Thatcher] is not in a condition to handle—undergoing treatment for morphine.

[September 29, 1896; Journal History; Minutes]

Presidents [Wilford] Woodruff and [George Q.] Cannon were at their office this morning; the Grass Creek Coal Company was organizing with Geo[rge]. Q. Cannon as President and Director, Joseph F. Smith Vice-President and Director, Arthur Winter Sec[retary]. and Treas[urer]., Wilford Woodruf, W[illiam]. W. Cluff, James Jack and Nephi W. Clayton Directors.

President Angus M. Cannon of the Salt Lake Stake informed the First Presidency that he had been requested by leaders of the Republican Party to accept a nomination for the Legislature; but he did not wish to do so on account of his church position. President Woodruff expressed his opinion that if all except the First Presidency, the Apostles, and the First Quorum of Seventies were left free to participate in politics and accept public office, it would have the effect of placing better men in public positions. This was endorsed by President Cannon. Brother Angus M. Cannon said he was willing to run for the office, if counseled to do so, but the Presidency declined to advise him, but left him free to do so, with the understanding that he would not go on the stump in his own Stake.

A letter was read from Bishop Heber Bennion of Taylorsville [Utah], who had been nominated by the Democratic Party for the Legislature. He expressed freely his views, which were similar to those expressed by President Woodruff. They were endorsed by the brethren, and it was understood that he was free to accept the nomination and participate in political affairs.

❖

President [Lorenzo] Snow said that whatever this Council unitedly agreed upon he would do, if it was to ask the Presidency. He thinks we are nearer to our going to Jackson county [Missouri] than we are apt to believe. He thinks it is not advisable to ask the Presidency for information or call them to account. Said he believed the privilege of the Twelve—when a Presidency was to be selected—had the right and power to select a First Presidency either in or outside of the Council of the Twelve.

[September 30, 1896; Marriner Wood Merrill, Diary]

I had an Hour interview with the first Presidency on the subject of Temple affairs and Edlefsen complaint to them about Me in Placeing Him to recording and also His complaint about Me embezeling the Temple funds some years ago which did not come to My ears until recently which I wanted investigated. they turned the Matter Over to the Twelve to have the whole Matter investigated &c.

[October 1, 1896; Journal History; Brigham Young Jr., Diary]

Meeting of the Presidency and Apostles at the Temple at 11 A.M. Present: Presidents W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith, and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, H[eber]. J. Grant, J[ohn]. W. Taylor, M[arriner]. W[ood]. Merrill and A[nthon]. H. Lund. Elder F[ranklin]. D. Richards, by request of President Snow, reported that the Apostles had been considering the labors of the missionaries, about 1200 Elders being in the field. They were expected to purchase out of their own funds tracts for distribution among the people. It was the

opinion of the Apostles that the Church should supply printed matter for distribution.

Elder A[nthon]. H. Lund said the custom among the missionaries in Europe was for them to buy their own tracts; this being quite a hardship, he had told those who were not financially able to buy them, that they might use church funds for the purpose. As a rule, however, they did not avail themselves of the privilege. There were about 600,000 tracts distributed in England every year alone.

In Norway and Sweden the Elders sold their tracts; in Denmark they were prohibited from doing this without a bookseller's license; therefore they had to give them away. In Germany the Elders were forbidden by law to give tracts, and therefore they sought conversations with the people. Brother Lund thought the Church should provide suitable tracts for distribution by the missionaries. Concerning the Elders laboring without purse or scrip, he said it was practicable in some places but not in others. In the British mission the Elders had to sustain themselves, and it was a common thing for them to help the people, instead of receiving sustenance from them. In this respect times had changed very much. Some experienced Elders who had performed previous missions to Scandinavia without purse or scrip, and endeavored to do so on their new missions, had found it impossible to accomplish it. In Denmark the law forbids the citizens to lodge strangers without a license. In Holland and Belgium the Elders got along fairly well with but little expenditures of means. In Germany in places where there were but few Elders they could get along without purse or scrip, but as a general thing it was found they could not do so. Of course they might if their faith was strong enough, but to accomplish it they would no doubt suffer a great deal. Some of the Elders in Europe who had means had been in the habit of leaving a shilling under the plate after eating a meal in the houses of poor Saints. The result was that those Elders who could afford to do this were welcomed, while others not able to do so, were not as welcome. Brother Lund therefore had counseled the brethren to cease this practice.

President Geo[rge]. Q. Cannon expressed his pleasure that the Apostles were considering the subject of missionary work. He regretted that there was not sufficient care taken to provide labor and shelter for the Saints who were brought here from abroad. The cost of sending out 1200 missionaries was very great, and he feared that in consequence of neglect and lack of employment, many of the people brought here by their labors became disaffected and some apostatized. He felt that this ought to be corrected; an organization ought to be effected to look after the welfare of the emigrants. This was one thing that should occupy the time and attention of the Presiding Bishopric.

President Woodruff expressed his feeling in regards to the burden of indebtedness which he was carrying as Trustee-in-trust for the Church, and which had borne very heavily upon him of late.

President Cannon referring to the financial condition of the Church, remarked that if the "dedicated stock" of the Bullion-Beck Company had been held according to agreement, the Church would have been in a financial position it never occupied before. Three-fifths of the Bullion-Beck stock was in his hands at the death of President [John] Taylor as a result of a solemn covenant entered into between President Taylor, John Beck and himself, to hold it for sacred purposes, and if this had been kept, the Church today would have been financially strong, and able to do anything it wanted to do. President Cannon went on to explain that when he was in the penitentiary, he was informed by Brother F[ranklin]. S. Richards that it was the intention to sue him if he did not surrender the "dedicated stock." He replied that they might sue, and thereby let the Church and the world know who the covenant breakers were. He perceived however, that it was a matter he could not allow to go into court, and he told Brother Moses Thatcher that his self respect would not permit him to hold this stock after what had occurred. President Cannon said that if Brothers Moses Thatcher and John W. Taylor had united with him in preserving intact that solemn covenant which had been entered into, the Church would be in possession of ample means. But in consequence of their receiving back that dedicated stock, John Beck on his return from Germany, demanded his stock also, which President Cannon returned, the amount being $50,000.

Elder John W. Taylor stated that so far as he was concerned he had never authorized Brother F[ranklin]. S. Richards to say anything to President Cannon in regard to a suit at law, nor did he know anything about "dedicated stock." It had always been represented as pooled stock. He and his brother Geo[rge]. J. Taylor had handled the stock for his father's family, and it would not have been

sold by him to John Beck, if the Taylor family had been accorded representation on the Board of Directors. Up to the time of the sale to John Beck, the stock had always been represented to him as pooled stock, and he had never heard there was such a thing as revelation in regard to it.

President Cannon said Brother John W. Taylor must have known of the document signed by his father. It was not a revelation. President Taylor felt deeply impressed to enter into an agreement to buy the property of John Beck, if he would dedicate three-fifths of it to the Lord. This was done, and three-fifths of the stock was placed in President Taylor's hands and was held by him until his death. When Brother John Beck came home and demanded his stock, President Cannon reminded him of the covenant which he had been entered into. His reply was that President Taylor's family and Brother Moses Thatcher had got theirs and he wanted his, and Brother Cannon surrendered the Taylor's family, Thatcher's and Beck's stock, and had kept a strict account with his own.

Elder John W. Taylor said a document was shown to him signed by his father in June, a month before his father's death, and at the time his father was not in a condition to do business.

President Geo[rge]. Q. Cannon said though President Taylor was failing then he did not look upon him as incapable of doing business, and if Moses Thatcher and John W. Taylor had not broken up the dedicated stock, and had been disposed to carry out President Taylor's wishes in regard to it, the stock would now have been in possession of the Church. He had spoken with great freedom to Brother John W. Taylor, because he was the son of the dearest friend he ever had. Brother Cannon did not believe that Brother John W. Taylor had intentionally done wrong, he believed that he had been misguided, and that if he could have discerned the influences that were operating at the time he would have acted differently in regard to this matter. If he had hurt Brother Taylor's feelings he would willingly ask his forgiveness.

Brother John W. Taylor said it would be a humiliation for himself to have to Brother Cannon ask his pardon, but he nevertheless felt to ask President Cannon's pardon, and said further Brother Thatcher had informed him that the stock was "pooled stock," but that after President Taylor's death it was called dedicated stock. Brother Taylor said his brother George at one time came to him with a letter from Brother Thatcher, the tenor of which went to show Moses Thatcher in the light of a hero fighting for the interest of the Taylor family, and he John W. was asked to attest the truth of it by appending his signature. This he refused to do, remarking at the time, that Moses Thatcher had never done anything in the matter excepting in his own interest. He told his brother George to tell Moses what he had said, and he never heard any more of the document.

President Cannon and Brother Taylor were both pleased that they had arrived at a mutual understanding on this matter, and united with the very best of feelings.

During the consideration of this matter, President Woodruff stated that Brother Moses Thatcher came to him while Pres[iden]t. G[eorge]. Q. Cannon was in prison, and told him that he was going to sue President Cannon because he held stock and means which belonged to him. President Woodruff said he told Bro[ther]. Thatcher if he did this it would be the worst move he had ever made.

Articles of incorporation of the Grass Creek Coal Co[mpany]. were filed today with the County Clerk, with a capital stock of $200,000; Geo[rge]. Q. Cannon President and Director, Jos[eph]. F. Smith Vice-President and Director, Arthur Winter Sec[retary]. and Treas[urer]., Wilford Woodruff, W[illiam]. W. Cluff, James Jack, Nephi Clayton and Frank J. Cannon, Directors. The capital stock fully paid, up at par, is held as follows:

Wilford Woodruff,	510	shares	$51,000
Geo[rge]. Q. Cannon,	510	"	51,000
Jos[eph]. F. Smith,	510	"	51,000
Ja[me]s. Jack, Trustee	410	"	41,000
Arthur Winter,	10	"	1,000
John M. Cannon,	10	"	1,000
W[illiam]. W. Cluff,	10	"	1,000
James Jack,	10	"	1,000
N[ephi]. W. Clayton,	10	"	1,000

F[rank]. J. Cannon, 10 " 1,000.

❖

Met fasting had sacrament at 3 p.m. The time was occupied by discussing the financial affairs of the Church. Pres[iden]t [George Q.] Cannon said the C[hurch]. was solvent. I am sure he is mistaken in this or else most of the 12 are. However there were explanations made which threw much light upon money matters of which the 12 have been wo[e]fully ignorant.

[October 2, 1896; Journal History]

Elder F[ranklin]. S. Richards called on the First Presidency at their office this morning, and after transacting some business, President Geo[rge]. Q. Cannon asked him if he remembered calling on him in the Penitentiary on business connected with the Bullion-Beck-Company, and telling him that if the "dedicated stock" belonging to the [John] Taylor heirs, was not surrendered to them, suit would be entered for its recovery. Brother Franklin S. Richards remembered it, and said it was perfectly true. Elder Brigham Young [Jr.], who was present this morning, asked Brother Richards if he conveyed that message by authority. The answer was in the affirmative.

[October 5, 1896; Brigham Young Jr., Diary; Marriner Wood Merrill, Diary; J. Golden Kimball, Diary]

Meeting at 10 a.m. Bro[thers] [Lorenzo] Snow Franklin [D. Richards] and I occupied the time. 2 p.m. Pres[iden]t [Wilford] Woodruff made a statement in relation to Bro[ther] Moses Thatcher that he had been inharmonious with the Presidency & the 12 since the death of Pres[ident] [John] Taylor to which Pres[iden]t L[orenzo]. Snow bore a strong testimony. I followed in same strain & told what I knew, so did others of the brethren. Some were omitted but all were agreed.

❖

I attended Meeting at 10 AM Apostles F[ranklin] D Richards B[righam] Young [Jr.] & F[rancis]. M. Lyman were the speakers. had a Meeting of the Twelve and first Presidency at the Presidents Office betwe[e]n Meetings where it was deceded to Explain Moses Thatchers Case to the Conference at 2 P.M. after the Opening Exercises Pres[iden]t. [Wilford] Woodruff spoke on the Matter of Moses Thatcher case also Pres[iden]t. Lorenzo Snow B[righam] Young John H[enry] Smith H[eber] J Grant Geo[rge] Teasdale & Pres[iden]t Jos[eph] F. Smith all sustaining Pres[iden]t Woodruff & Snow and Censureing Moses Thatcher.

❖

Pres[ident] [Wilford] Woodruff then spoke "As President of this Church it becomes my duty to speak of a man who has held a high position among the Authorities.["] Stated that Moses Thatcher had not been in accord with this quorum since the death of Pres[ident] John Taylor. Had not acted with his quorum and had missed meetings when he was perfectly able to attend. ["]Brother Thatcher has not been with us in his testmiony and the doctrines he preached." &c.

Apostles [Lorenzo] Snow, John Henry Smith, Brigham Young [Jr.], Heber Grant, Geroge Teasdale, and Pres[ident] Jos[eph]. F. Smith corroborated all that had been said, and made further statements regarding Bro[ther] Thatcher not being united with his quorum.

It was sensational, and the people sat like statues, yet to all outward appearance the people sustained the Authorities in their position. The Brethren were disposed to give more time until Moses

recovered his health; or at least got better. It was a great object lesson for me, and one I hope I will never forget. I offered the benediction.

[October 7, 1896; Journal History; J. Golden Kimball, Diary]

Elder George Woodward, who had advanced to the Church $400, October 11, 1895, at 10% interest for one year, today consecrated that sum, by endorsing the note and turning it over to the trustee-in-trust.

[In priesthood meeting:] Pres[ident]. [Wilford] Woodruff spoke of the financial condition of the Church, and tried to explain the causes of the trouble. I say tried, because many of their speculations were not explained. Asked all those that had money to spare to loan it to the Trustee in Trust to assist the Church. Pres[ident] Jos[eph]. F. Smith explained if men would rebel they could go their way and he would goes his. If his children manifested this spirit and did not repent, they became to him as heathens.

[October 8, 1896; Journal History]

President C[harles]. O. Card of Cardston, Canada, called on the First Presidency at their office this morning, and informed them of the intended organization of a new ward in his stake, to be called Leavitt Ward. ... The Presidency approved of sending missionaries to labor in western Canada, especially in Manitoba.

At 11 A.M. the First Presidency and Apostles met in the Temple. Present: Presidents [Wilford] Woodruff, [George Q.] Cannon and [Joseph F.] Smith; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, H[eber]. J. Grant and A[nthon]. H. Lund. President L[orenzo]. Snow was busily engaged in endowment work. ...

Elder F[ranklin]. D. Richards having learned that people in Denver [Colorado] who had entertained members of our Tabernacle choir while there, had a desire to hear our Elders preach, and he suggested that some one be appointed to labor there. On motion of President Jos[eph]. F. Smith, Elder John W. Taylor of the Apostles was appointed to that field, to receive as many aids as he might need. ...

[October 9, 1896; Journal History]

Elder William Gardner, late President of the Australasian Mission, called on the First Presidency this morning, and gave an account of his mission. He suggested the advisability of dividing that mission, on account of its vast extent and the great expense of traveling, and also the benefits that would arise from a Presidency over the Maori Saints exclusively.

Elder H[arvey]. H. Cluff, manager of the Josepa Colony [Utah], presented the statement showing that $200 in merchandise and $425 in cash were needed for the Colony. The money could not be obtained, but credit for merchandise to the amount of $22 was arranged for at Z.C.M.I., with the hope that the trustee-in-trust would soon be able to supply the cash demand also.

President W[ilford]. Woodruff met with President J[oseph]. F. Smith and Elders John Henry Smith, H[eber]. J. Grant and J. Golden Kimball on Mutual Improvement business. It was decided that Elders Heber J. Grant and B. H. Roberts be appointed active assistants to the General Superintendency, and also to call upon Brother Richard W. Young and Horace G. Whitney to act as

aids to the General Superintendency.

[October 14, 1896; Journal History]

Dr. J[ames]. E. Talmage waited upon the First Presidency at their office today, and stated that Brother Franklin W. Young had informed him of the discovery of another celenite deposit about 15 miles northwest of Cainesville [Utah]. The Presidency decided that Brother Talmage ascertain by personal investigation the facts in the case, the expenses to be borne by the Church, Tithing office pay to be used for it as far as possible.

The widow of Elder W. E. Cragun, who recently returned home sick from his mission in Northwest States, from which he subsequently died, called on the Presidency, who refunded to her the amount expended in bringing her home, which she had borrowed for the purpose. She presented to the Church the bust of an Indian cast in silver, which she obtained from her husband, with the following statement over his signature:

> "This silver bust was found by Mr. Stroud last October (1895) on one of the highest hills on his place, Anna, Union County, Ill[inois]., about three feet deep under ground. He was offered $35 for it. There has been a marble image found there since and sent to Washington [D.C.]. He received a large price for it. (Signed) W. E. Cragun.["]

The bust is a remarkable work of art, and evidence of a cultured civilization existing on this continent in past times. Brother Talmage was instructed to place it under test for its genuineness and to put it in the Deseret Museum.

[October 15, 1896; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

The First Presidency at their office this morning were informed that Brother Moses Thatcher intended to present himself at the Temple this morning for the purpose of attending the meeting of the First Presidency and Apostles there. It was decided that it would not be proper to permit Brother Thatcher to attend meetings of that kind until he had been restored to the fellowship of his quorum. The doorkeeper at the temple was therefore instructed not to admit Brother Thatcher if he should come to the Temple for that purpose. The doorkeeper was instructed to inform Brother Thatcher of this decision privately if he should come in the company of other brethren. This instruction was carried out. When Brother Thatcher presented himself for admission, Brother W. Salmon, the doorkeeper, in reply to Brother Thatcher's question, informed him that this was by authority of the First Presidency. Brother Salmon reported that Brother Thatcher was very agitated, claimed that it was all through prejudice and was indignant that he should be refused admittance after the liberal contributions he had made towards the erection of the building.

The First Presidency and Twelve held their regular meeting, present: Presidents [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, G[eorge]. Teasdale and H[eber]. J. Grant. The subject of Brother Thatcher's appearing at the Temple was discussed, and the opinion was expressed by several of the brethren that Brother Thatcher failed to sense the position he was in; that the action of the First Presidency and Apostles in withholding Brother Thatcher's name from presentation at the General Conference, suspended him from his office, and that he should be given to understand this fact. President Woodruff said he did not wish to prophesy evil, but he feared the worst with Brother Moses Thatcher, and that it would take a mighty change for him to be in harmony with his brethren. The First Presidency had received a letter from President Orson Smith, informing them that Brother Thatcher had been speaking in public in the Cache [Utah] Stake. President Woodruff expressed himself in favor of publishing in the Deseret News something that would inform not only Brother Thatcher, but Bishops and others that Brother Thatcher was not in a position justifying his acting in the authority of the Priesthood. It was decided unanimously that the First

Presidency publish such a general notice, and the following was formulated and voted upon, and published in the Deseret News of this evening:

To the officers and members of the Church of Jesus Christ of Latter-day Saints:

It having been reported to us that Brother Moses Thatcher had upon three different occasions recently addressed congregations of the Saints at Logan [Utah], Cache Valley, this therefore is to notify you that by action of the Council of First Presidency and Apostles of the Church of Jesus Christ of Latter-day Saints, the name of Moses Thatcher was not presented at the General Conferences of April and October 1896 to be sustained in his office as an Apostle; and that this action of the authorities suspended him from exercising any of the functions of the Priesthood, that is, from preaching the Gospel or administering in any of the ordinances thereof, until he, by making satisfactory amends to his fellow servants, should be restored to their fellowship and that of the Church.

Wilford Woodruff,
George Q. Cannon,
Joseph F. Smith,
First Presidency.

The subject of proper male attire in Temple ordinances was considered, and it was decided that the Presidents of Temples should be instructed in regard to this subject.

❖

Called at Office of Presidency. found so many there on Politics & Railroads that I left & went to Temple where I held sweet converse with Pres[iden]t. L[orenzo]. Snow, & soon we went up to Apostles room.

Soon Br[other]. [Heber J] Grant entered saying that Brother Moses Thatcher had called at the door & was refused admittance to the Temple.

After waiting more than an hour, the Presidency arrived. 3 & Six of the Apostles L[orenzo] S[now]. F[ranklin] D R[ichards], B[righam] Y[oung] [Jr.], F[rancis] M L[yman], G[eorge]. T[easdale]., H[eber] J G[rant], —[George F.] Gibbs cl[er]k.

A Resolution or Notice to the Church was adopted as appears in the "News".

The Presidency to issue instruction to Temples about better protection of the person during reception of ordinances. Important for our folks to learn the Australian ballot—thr[ou]gh[ou]t Stake Presidency &c. Some think [William] McKinley will be elected and wish to have G[eorge]. Q. C[annon]. put forward for senator.

❖

Met in Temple. Bro[ther] M[oses] Thatcher came, presidency had sent to door keeper Bro[ther]. Salmon not admit him hence he was bar[re]d out. He said to S[almon]. after all the thousands I have paid in erect[ing] this building can't enter, and several other things. Met at eleven Presidency more than an hour late. Then a document was formulated for news stating that M[oses]. Thatcher was suspended & to not exercise any functions of the priesthood. It was unanimously decided for Pres[iden]t [George Q.] Cannon to go to the senate U.S. if everything worked right. Called at Bro[ther]. Jno. [John] M. Cannon Forest farm, not a home. The feeling in relation to Bro[ther]. Moses transgression is unanimous with pres[idency]. & 12. How could he be admitted to Temple and to other things in church when they do not fellowship him and rightly too.

[October 16, 1896; Journal History]

The First Presidency at their office today, found it necessary to consider some matters relating to the approaching State Election, and gave it as their opinion and desire that it would be wise for

candidates for election to the Legislature to refrain from pledging themselves to the support of any particular candidate for election to the Senate of the United States. The members of the Legislature, in their view, ought to assemble unpledged to any Senatorial aspirant.

[October 19, 1896; Journal History]

A letter was received by the First Presidency today from Elder H[enry]. S. Tanner, inclosing a communication to him from Mr. C. B. Richards of San Diego [California], offering a piece of land in that city upon which to build a meeting house, and also inviting Brother Tanner to visit him, with the view of devising a plan to establish a Mormon colony on some land belonging to Mr. Richards in Central America. Word was sent to Brother Tanner to investigate the matter further, and report.
...

The business at the office was attended to by Pres[iden]t. [George Q.] Cannon, President [Wilford] Woodruff being in Ogden [Utah] attending the Weber [Utah] Stake Conference; President J[oseph]. F. Smith going there at noon.

[October 20, 1896; Journal History; Franklin D. Richards, Diary]

Bishop Orrin P. Miller of Riverton Ward, Salt Lake Stake, called on the First Presidency and tendered the Trustee in Trust the use of securities he held, and also his home on which to raise money if needed by the Presidency, who thanked Brother Miller, and made a note of his offer. Bishop W[illiam]. B. Preston and Brother Arthur Budge called on the Presidency in regard to the Parson's Ranch [Nevada] property, which Brother Budge had been sent to manage. They made some suggestions about placing a few families there and stocking it so as to make the ranch profitable. The matter was left with Bishop Preston to act as he thought best.

❖

Col[onel]. [Isaac] Trumbo was closeted with Presidency much of the day.

[October 21, 1896; Journal History]

Presidents George Q. Cannon and Joseph F. Smith went to Ogden [Utah] today, with other prominent citizens, including members of the S[alt]. L[ake]. City Council, as the guests of the Ogden City Council and the Commissioners of Weber County. The meeting and entertainment having for its object the promotion of harmony and unity between the two sections of the community. President [Wilford] Woodruff was invited to attend but excused himself, with thanks.

The party visited the Pioneer Electric Company's works in Ogden Canyon, and were surprised and delighted at the magnitude of the work performed and the machinery in place, as it is one of the greatest power plants in the United States. An immense dam in process of construction was inspected; it was about five miles from the mouth of the canyon, and when completed will be 400 feet long and 60 feet, and will make an artificial lake about 13 miles in circumference. The pipe line to convey the water from the dam to the power house is composed of 27,000 feet of wooden pipe and 4,000 feet of steel pipe; 2,000,000 feet of Oregon pine absolutely clear of knots, and 1,250 tons of steel bands are required in the piping. The bands being placed three inches apart. The inside diameter of the wooden piping is 6 feet, 2 inches. The company scrambled up about 200 feet of a very steep mountain side to look at a tunnel 600 feet long, cut through the solid rock. A tramway on the mountain side, at an angle of about 45 degrees, was used on the return trip down the mountain. The last load of passengers, consisting of nine gentlemen and one lady, met with a mishap of a

startling character. The party consisted of Col[onel]. N[ephi]. W. Clayton, Adj[unc]t. Gen[eral]. John Q. Cannon, W. M. Hanson, Deputy clerk of Weber County, Geo[rge]. M. Hanson city editor of Ogden Standard, Miss Edith Ashmore city editor of Ogden Press, I. N. Welsh of the Utahnian, T. E. Browning and Geo[rge]. W. Jones, of the Ogden City Council, and Clem Schramm an Ogden druggist. When the car was in full speed, a brake beam of iron broke, and the car shot forward with the speed of lightning. Just before it reached the trestle work which crosses the Ogden River, the end of the wire rope caught on the rocks in the river bed and in the brush, and checked the speed, or all on board would have been dashed into the river, and probably killed. Mr. Schramm was thrown through the trestle to the river bed about 18 feet down. Mr. Jones was also thrown from the car, but caught on the trestle. John Q. Cannon sustained a sprain in the back. The others were not injured. Dr. Dalby, the Salt Lake City physician, attended to the injured. Mr. Schramm was conveyed to his home very badly bruised; Mr. Jones was lamed, but not seriously injured. The party dined at the company's eating house in the canyon, when addresses were delivered by Hon[orable]. P. L. Williams, Councilman Romney, Hon[orable]. Geo[rge]. Q. Cannon, Mayor H. H. Spencer, Councilman William O'Meara, Judge John W. Judd, Judge Tho[ma]s. D. Dee, Chief Engineer C. K. Bannister, Senator William Allison, Hon[orable]. Jos[eph]. F. Smith, E. A. McDaniel, Miss Edith Ashmore, Selectman A. S. Geddes, Selectman Wilson, J. M. Goodwin, Selectman Wade, Dr. Dalby, General John Q. Cannon, and the benediction was pronounced by Hon[orable]. F[ranklin]. D. Richards. The visitors returned to Salt Lake in safety at 7:15 P.M.

[October 22, 1896; Journal History; Brigham Young Jr., Diary]

The Presidency and Apostles met at the Temple at 11 A.M. Present: Presidents W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, G[eorge]. Teasdale and H[eber]. J. Grant. President L[orenzo]. Snow informed the Council that a letter from Brother Moses Thatcher was handed to him last Monday by Moses Thatcher, Jun[ior]., three days after the date of which it was written. The following is the letter:

No. 101 West, North Temple St.,
Salt Lake City, Oct[ober]. 16, 1896.

Elder Lorenzo Snow, President of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints: —

Having in mind the utterances of my file leaders and others at the late Semi-annual conference respecting myself and the attitude in which I was placed towards the Church of Christ, and those in authority over me in the Holy Priesthood; and desiring to be, if possible, in harmony with the quorum over which you preside and with the First Presidency of the Church, I indeavored to meet with you and the brethren at their weekly gathering on Thursday, the 15th, but on appearing at the door of the Temple was denied admittance. Later in the day I was furnished by the Secretary, George F. Gibbs, with a copy of the general "Notice" to the Latter Day Saints as published in the Deseret News of October 15th. This was the first notification received of the intended suspension of the functions of the Priesthood held by me. I was aware that my name had not been presented and sustained by the vote of the Saints assembled in Conference on April and October last, but no intimation had been given that such action deprived me of my priesthood or in any suspended its functions. Had I received an authoritative information that such was the intention or was in any sense thought to be desirable I would have, if possible, avoided occasion for complaint on that point. Now since I am denied the privilege of meeting your quorum for the purpose of explaining everything I humbly and respectfully ask you to furnish me in writing, conveying in specific detail the items of all charges of wrong-doing which my brethren may think proper or feel constrained to bring against me as objections to my longer continuance as an Apostle and fellow laborer with them in the cause and Church of the master, our

Savior, to whom I also have dedicated all I have or may hereafter be. Until the remarks of the brethren delivered at the last General Conference, as they appeared published in the daily press of this city, apprised me of it, I did not know that the had held ought against or premeditated the planting of charges against me on any matter whatever other than that of my failure to endorse the "Declaration" issued last April, relating to political affairs past and present and future; and possibly complaining also respecting my political methods, words and works since the division of the people in Utah on national party lines. I had understood that my failure to see eye to eye with my brethren on those civil matters, and for not, on short notice, endorsing the declaration, causing the withholding of my name from the list of Apostles as presented to the Saints at the April Conference. The sacred and I believe holy bond of fellowship openly confessed and candidly proclaimed many times each to the other, during all the years of your Presidency over the twelve Apostles, and the sacred places and loving manner in which that bond of fellowship was, as I thought, cemented together, at least for all past and present times, if not for eternity, banished from my heart distress of every kind and naturally precluded apprehension, fear and thought of such darkness and ambition as that publicly proclaimed as having been the condition in which I had continued for a number of years. Under the newly revealed conditions, as stated at Conference, it may be seen how naturally and easily harmony might fail of its fullest fruition of confidence, hope and trustful love; for how could those in the light unite with one in the dark? Or how could one in the dark go to the light when not informed respecting his darkness. During all the years of later membership in the Church I have not been ignorant of the divine admonition that Lucifer would if possible deceive even the very elect of God; and I have also endeavored to keep ever before my eyes, that other admonition: "Let him who thinks he standeth take heed lest he falleth". From that I thought I had learned how helpless I would be without the merciful aid of my brethren and the compassionate and loving kindness of the Holy One, while passing an existence filled with temptations and danger which ever seems to beset those attempting to walk in that straight and narrow way which so few find. It appears useless at this point, and is a waste to even allude to the love and labor of the past of valuable time, for those whose confidence and esteem I have tried hard to merit may be well trusted to remember that all that is necessary. For the light and for truth, and for justice as defined in the laws of God I have sacrificed some things and may be willing, when necessary, to sacrifice all things. While greatly improved in health I am not yet in a physical condition to endure a prolonged or severe strain of body or mind, and therefore trust that I shall be given a sufficient time in which to answer all charges which may be brought against me. As to anything I have said or done contrary to the commandments of God I hold myself bound under this law to answer or plead guilty whenever the charges are made specific and have sufficient time so that the exertion shall not again force me towards the grave, on the verge of which, as you know, I have so long lingered. My desire is to do right and to be united with my brethren and those who preside over me in all that will promote the glory of God and the salvation of men; for as I comprehend the lessons of history he who cannot be governed is utterly unfit to attempt government even in the family relation. Praying the Lord God of Israel to bless you, and expressing heartfelt gratitude to you for the considerate, humble and loving manner in which you have presided over your brethren of the Apostles, and trusting that you are not unwilling that I should still subscribe myself as your "Brother in the Gospel", I remain, as heretofore, devoted to the cause of righteousness, the cause of God.

Moses Thatcher.

Pres[iden]t. L. Snow expressed the opinion that the letter was written for publication, providing Brother Thatcher failed to obtain the fellowship of his brethren. Still Brother Snow felt that Brother Thatcher's bodily condition should be favorably considered, and that if he manifested the spirit of repentance to the satisfaction of his brethren, his case might be easily settled. He referred to the labors of Apostles with Brother Thatcher the night before the dedication of the Temple, who worked with him till about 2 o'clock in the morning. Brother Snow expressed astonishment that a

man claiming to be an Apostle, giving as a reason why he should be admitted to the Temple, that he had paid about $3,000 towards its erection. On that kind of reasoning Mr. A[lfred]. W. McCune, who though a non-member, had paid $5000 towards its completion, might consistently ask that the doors of the Temple be opened to him. Brother Snow could not see how the Apostles could fellowship Brother Thatcher except through his humility and repentance, and that Brother Thatcher should be required to meet with his quorum as soon as his physical condition would warrant, and also that he make personal satisfaction with Presidents Geo[rge]. Q. Cannon and Jos[eph]. F. Smith.

President Cannon said he would not require any man to ask his forgiveness, whatever Brother Thatcher might feel desirous of doing, would be a matter personal with him. Pres[iden]t. Cannon said he had prayed fervently to the Lord that Brother Thatcher's anger might be turned from him; he believed the Lord had heard his prayer. He had no ill feelings towards Brother Thatcher, but felt sure that if Brother Thatcher had claimed the fellowship of his quorum, he also could extend the hand of fellowship to him. He did not wish that his name should be connected with the matter of Brother Thatcher's standing as an Apostle, but if Brother Thatcher felt to come with honesty in his heart to make things right he would appreciate it. The attack made upon him when in prison was very bitter, and articles had appeared since in the Logan Journal, the editor of which acted as champion to Brother Thatcher, and if it was not true that Brother Thatcher was personally interested in that paper, still if he had not believed the things stated in its columns, he ought to have made that known, and he felt that it was due to his fellow Apostles that Brother Thatcher should correct what had been said concerning himself. The only specific charge however against Brother Thatcher as he views it, would be that he had not the spirit of his Apostleship.

President Woodruff said the spirit manifested by Brother Thatcher towards Brother Cannon immediately after the death of President [John] Taylor, was the spirit of an enemy, and he doubted very much that Brother Thatcher had ever succeeded in ridding himself of it.

President J[oseph]. F. Smith thought there was nothing in the letter read that spoke of genuine humility or showed that Brother Thatcher senses his true position. Brother Thatcher would have to understand that he is absolutely suspended, and that nothing but the spirit of true repentance and genuine humility could restore him. If he could get that spirit sufficiently to approach President Snow and his fellow Apostles to learn what he should do, he, President Smith, felt he could join with his brethren to help him, otherwise he could not.

Elder F[rancis]. M. Lyman thought that when Brother Thatcher got the spirit of the Apostleship, he would know himself that he had not been on the right track; that he had set himself up to be a law unto himself; that he had not been one with his brethren and the Presidency, and that his course has tended to bring the authorities of the Church into disrepute. Brother Lyman believed that Brother Thatcher's sickness was partly due to his disregard to the Word of Wisdom, and the record of his scant attendance at the meetings of this council showed that he had lost the spirit of his Apostleship.

President Woodruff said he couldn't see the least particle of light under heaven which encouraged him to believe that Brother Thatcher could ever again be united with this council, nor did he believe that the desire in him was to do so.

Elder B[righam]. Young expressed his feelings to the effect that nothing Brother Thatcher could do would avail with the brethren of the Council unless through repentance and humility. He must manifest a broken heart and contrite spirit before he could take him by the hand and welcome him as an Apostle.

Elder G[eorge]. Teasdale referred to the advice given to Brother Thatcher by Pres[iden]t. Snow on a former occasion to go to the First Presidency and make everything right with them. This he had not done, but he had associated with men who were filled with the spirit of evil, and the speaker believed that Brother Thatcher would apostatize if he did not thoroughly repent and obtain the forgiveness of the Lord and his brethren.

President Woodruff here remarked that Brother Thatcher would not have to move very far from where he now is in order to apostatize. He did not wish to prophecy evil concerning any man, but his feelings were that the members of this council would all be in the spirit world before they saw

Brother Moses united with them. He would be glad of course to have Brother Moses regain his fellowship, but he had seen so much in his experience of the kind of spirit that Brother Moses is possessed of, that he was almost without hope of a change, as he knew the danger of it.

Elder H[eber]. J. Grant felt that Brother Thatcher should be brought to task for what he had done in helping to break up the solemn agreement and covenant entered into by President John Taylor and others, resulting in what was known as the "dedicated stock" of the Bullion-Beck Company; that Brother Moses should have helped to preserve that stock to the Church, instead of demanding that which he claimed as his own, thereby setting an example for others to do likewise, resulting in loss to the Church of perhaps one million dollars.

Elder F[ranklin]. D. Richards who spoke previously to Brother Grant, suggested that a copy of the Deseret News containing the full report of the remarks of the brethren made at the General Conference, concerning Brother Thatcher, be sent to him, with an answer to his communication. Brother Richards thought that when an appointment should be made to meet with Brother Thatcher it would be better for the quorum to meet in the Annex of the Temple.

It was decided that the following letter should be sent, and that any appointment of the quorum with Brother Thatcher should be made at his own request:

Salt Lake City, Oct[ober]. 23, 1896.

Elder Moses Thatcher, City.

Dear Brother: —

Your communication of the 16th inst., was received by me on the 19th, and its contents carefully noted. Since the writing of your letter the full stenographic report of the remarks of the brethren made at our late general conference has been published in the Deseret News, in which their feelings concerning you are quite freely expressed; and you not having read these published remarks prior to the writing of your communication, I take it for granted that it will not be necessary for me to explain or answer further. With kindest regards, Your Brother,

Lorenzo Snow.

By request of Pres[iden]t. Jos[eph]. F. Smith, Bro[ther]. Nephi L. Morris was added to the list of Aids to the General Sup[erintenden]t. Y[oung]. Men's]. M[utual]. I[mprovement]. A[ssociation].

Before the Council separated, President Woodruff exhorted the brethren not to slacken their endeavors both in faith and works in behalf of Brother Moses Thatcher, for notwithstanding what he had expressed of his personal feelings as to the prospects, he hoped the Apostles would do all they could consistently to help Brother Thatcher.

❖

Met council in Temple. Pres[iden]t Snow rec[eive]d letter from Moses Thatcher. not humble asks specific charges sent him remarks of Pres[iden]t and 12 on his case made during Conference; his letter was dated prior to those remarks being published. 16th I think.

[October 23, 1896; Journal History]

Brother John M. Cannon as attorney for Elder Edward Stevenson, informed Presidents [Wilford] Woodruff and [Joseph F.] Smith that he had been instructed by Brother Stevenson to draw up a deed transferring to the Latter Day Saints' College of the Salt Lake Stake, a piece of land 80 x 100 feet, facing on First West and South Temple street. In answer to questions as to the feeling of Brother Stevenson's family concerning this donation, Brother Cannon said that the matter had been talked about for some time, and the family had finally become united in regard to the matter. President Woodruff sent word to Brother Stevenson that the Lord and the church would accept of his offering.

President Orson Smith of Cache [Utah] Stake submitted to the Presidency the following letter from Elder George W. Thatcher:

Logan, Cache Co[unty]., Oct[ober]. 16, 1896.

To the President and High Council of the Cache Stake of Zion.

Dear Brethren: —

I shall not detain you long. Regarding the subject we are considering, I realize the position I am placed in and how serious a matter this is to me and mine. I have thought a great deal and I have prayed for light, but I cannot, under existing circumstances, vote to sustain the recent address to the Saints without doing wrong to my conscience and without violating the principles of our religion as they have come to me through years of association and study. I must enter a solemn protest against being removed from my position in the High Council of this Stake, because, feeling as I do, I cannot sustain the address in question. It is not right that I should be driven to a point where I am compelled either to suffer removal or to support that which I am at this time unable to accept, and especially is this true when the address is not put forth as a commandment or a revelation from God.

My life has been spent in this faith and among those cherishing it. My family has been brought up in a devout belief of it. Some positions of responsibility, in a Church way, have been placed upon me; and I believe that I can say that my effort has ever been to discharge these duties acceptably to God, and, therefore, in righteousness among my fellowmen. Wherein I have failed in the performance of these duties, it was a failure that did not spring from a heart opposed to the right or to the truth. This much I claim for myself.

Such ideas of my liberties and rights as I cherish, both as a citizen and as a member of our faith, have been inherited from an upright ancestry and were nurtured and developed by the study of God's word among our people. You will believe me when I say that I am too old lightly to change either my faith or my convictions. If, according to the Gospel in Christ, a not disgraceful past is to merit no consideration; if my convictions of right are to win for me no concessions in such an hour as this, then I can only abide the penalty of standing by my conscience as a believer in our faith and by my rights as an American.

But I desire to say that in not sustaining the address, I am simply exercising a right, which I understand my religion accords me, and I shall be permitted to exert this right without the fear of ecclesiastical punishment or ostracism; otherwise, I have always misunderstood the spirit of the Gospel, and the teachings of a merciful and forgiving Savior.

I ask you these questions:

Am I committing a sin before God in refusing to vote for the address? If to refuse is not a sin, where do you find your authority to punish me?

If it be a sin to obey the dictates of one's conscience, and men are to be punished for following the light given them, of what value is the free agency of the Latter Day Saints?

Let me thank you for your patience with me. All through the recent trials I have striven to be as guarded and as conservative as I could. My separation from the High Council will grieve me deeply, not because I love position, but because I love my faith and my brethren, and because I know I shall be degraded in the eyes of some of the people, and this is a sore thing to a man of my years, who has always sought the respect and confidence of his fellow-men by an earnest endeavor to deal justly with them.

My great desire is to respect all men in their positions, to be true to myself, that I may be true to Almighty God.

Your Brother,

G[eorge]. W. Thatcher.

[October 24, 1896; Franklin D. Richards, Diary]

At Presidents office J[oseph]. F. S[mith]. instructed John T. Caine & Joseph E Taylor to

advise candidates for Legislature not to pledge them selves to vote for a particular candidate as Senator to Congress.

[October 27, 1896; Journal History]

The First Presidency, at their office today, received word that Mr. Tho[ma]s. P. Gillespie, a non-Mormon, who was in charge of the Sterling mine in which they were interested, had been shot and killed. He left a family in this city. Steps were taken to convey the sad information to the bereaved.

The Presidency also received word that Elder Ephraim H. Nye of Ogden who had been to succeed Elder H[enry]. S. Tanner in Presidency of the California Mission, was perfectly willing to fill the appointment, but was in debt and without means to support his family during his absence. The sum of $13 a month in cash or its equivalent in tithing products was appropriated towards the support of his family.

[October 28, 1896; Journal History]

A meeting of the Literary and Scientific Association was held at the President's Office this morning, the First Presidency being present. A petition from the Utah and Pacific Improvement Company was considered, asking that the Association receive back the Council House property, for which the company had negotiated. The transfer having been made to Joseph F. Smith as Trustee. The petition was granted, the property reverting to the Literary and Scientific Association. The Board of Directors of the Association was authorized to mortgage the property to raise means to pay off the mortgage on the Ellerbeck property, occupied by the L.D.S. College, in order that it might be transferred with a clear title to the University of Utah, in full settlement of the endowment of the chair of geology in the University.

Gov[ernor]. [William J.] McConnell of Idaho called on the Presidency with a form of ballot for use at the approaching election, which had evidently been prepared for the purpose of misleading voters. It contained the names of both Democrats and Republicans, so arranged as to deceive the unwary. After examining the ticket, a letter was written to the Presidents of Stakes in those parts of Idaho where the bogus ballot had been circulated, asking them to inform the people through their Bishops of this piece of political trickery, in order that they might not be duped.

[October 29, 1896; Journal History; Franklin D. Richards, Diary]

Meeting of the Presidency and Apostles at the Temple at 11 A.M. Present: Presidents [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow; Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith and H[eber]. J. Grant. Conference appointments were made, and in answer to inquiries, President Snow stated that he had sent the letter addressed to Brother Moses Thatcher to his home in this city by the hand of a messenger, but on learning that Brother Thatcher was in Logan [Utah], he had mailed the letter to him at that place.

Pres[iden]t L[orenzo]. Snow reported letter to M[oses]. Thatcher covering discourses of Oct[ober] 5 Gen[eral] Con[ference] his case & a verbal request from him for time & place of a meeting for him with the Apostles.

[November 2, 1896; Journal History]

The following telegram was received at the President's Office: "Chicago, Ill[inois]., Nov[ember]. 1st, President Wilford Woodruff. Reported to me from Wyoming and Idaho and Wyoming that your authority as head of the Mormon Church is being used to induce Mormons to vote against Bryan and our National ticket. I cannot believe this to be true, but would be glad to have the same affirmed or denied by you. I hope if it is untrue, you will take steps to have your people know you have given no such instructions, and that you will do so at once. (Signed) James K. Jones, Chairman National Democratic Campaign Committee."

The following answer was sent by Brother Geo[rge]. F. Gibbs in the absence of the First Presidency:

> Hon[orable]. James K. Jones, Chicago:—President Woodruff in distant part of the State; does not return till tonight. Charles from Southern Idaho unfavorable to Mr. Bryan denied by responsible parties there. Silver men working for Senator Dubois in more Northern Idaho are similarly charged. Without doubt contention is as to senator and not National candidate, Idaho being regarded by every body as overwhelmingly for Bryan. President Woodruff studiously avoids political action and cannot permit himself to be drawn into political controversy. No complaints whatever in this office from Wyoming, and nothing is known here of any such methods existing there. Geo[rge]. F. Gibbs, Sec[re]t[ar]y.

The annexed response came today from Chicago: Geo[rge]. F. Gibbs, Sec[retar]y. Thanks for your telegram. Explanation entirely satisfactory. (signed) Ja[me]s. K. Jones.

[November 3, 1896; Journal History; Brigham Young Jr., Diary]

Presidents [Wilford] Woodruff, [George Q.] Cannon and [Joseph F.] Smith were at their office today, and received a letter from Bishop Jos[eph]. B. Keeler of Provo [Utah], stating that Elder Jesse Knight of Provo had expressed his willingness to lend the Church $10,000 this month. ...

❖

Met with Presidency and Executive B[oar]d. B[righam]. Y[oung]. Trust Co[mpany]. called on T[rustee]. in T[rust]. to pay B[righam]. Y[oung]. T[rust]. $3000 on a/c [account]; which they did. This sum pays our Int[erest]. in CA1. On note for $250,000.00. this large sum will be due next year.

[November 4, 1896; Journal History]

The First Presidency at their office today appropriated $100 in favor of the Deseret Museum, to be used by Brother James E. Talmage towards expenses in examining a bed of selenite in Kane County [Utah], discovered by Brother Franklin W. Young.

[November 5, 1896; Journal History; Franklin D. Richards, Diary]

Meeting of the Presidency and Apostles at the Temple at 11 A.M. Present: Presidents [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, H[eber]. J. Grant, and J[Ohn]. W. Taylor. President Snow informed the Council that he had received a letter from Brother Moses Thatcher as follows:

Salt Lake City, Nov[ember]. 4, 1896.

Elder Lorenzo Snow, President of the Quorum of the Twelve Apostles.

Dear Brother: —

While at Logan [Utah] last week I learned through a letter that Elder Franklin D. Richards had called at my home for the purpose of informing me that yourself and Quorum of Apostles desire to meet me, and you thought arrangements could be made to meet in the Annex of the Temple, if I could name a date when I could be present. Appreciating this kindness, and desiring very much to meet again with my brethren that they might know the inmost feelings of my heart by personal contact with the spirit that possesses me, I at once sent word desiring that you would name a time and place of meeting so as to conform to your own and the convenience of the brethren rather than to that of my own. It was my intention to go north from Logan to see my brother who resides in Idaho, but on receiving no word as to when I could meet with you I returned to this city Thursday, a week ago tomorrow, and have daily expected to hear respecting a time when I could see the brethren once more together. No word having reached me respecting that matter, I adopt this means of respectfully asking you when such a meeting can be arranged. As early a reply as convenient will greatly oblige,

Your brother in the Gospel,

Moses Thatcher.

P.S. That delays may be avoided, I send this by Elder C[harles]. W. Penrose, who has kindly consented to deliver it promptly to you.

Yours,

M[oses]. T[hatcher].

It was decided that the Twelve would meet with Brother Thatcher at 2 P.M. on Thursday, at the Historian's Office, and that President Snow so inform him by letter.

The First Presidency, after the matter had been discussed that the Quorum of the Apostles had full authority and full sanction from the First Presidency, to deal with Brother Moses Thatcher as one of the Apostles, as the spirit of the Lord and the evidence before them shall justify.

President J[oseph]. F. Smith introduced the subject of fast meetings, suggesting that a change of the time from the first Thursday to the first Sunday in each month would probably be beneficial. This was endorsed by President Cannon, and after other brethren had spoken on the subject, it was decided that the Tabernacle services be dispensed with on the first Sunday of each month, and that the Saints in this City, as well as in the country wards, should have the privilege of meeting in their ward meeting houses at 2. o'clock P.M. to observe fast day.

❖

Decided to change Fast Day from the first Thursday, to First Sunday, in each month. It was [is] not known among us when where or by whom it was first instituted as a Day of Fasting.

Decided to name Monday Nov[ember] 9 at the Historian Office at 2 p.m. to meet with br[other]. M[oses]. Thatcher & see if he will be reconciled to his brethren. Apostles & First Presidency.

[November 6, 1896; Journal History; Franklin D. Richards, Diary]

The following letter was sent by President Lorenzo Snow to M[oses]. Thatcher today:

Nov[ember]. 6th, 1896.

Elder Moses Thatcher,

Dear Brother: —

Your letter of the 4th inst., received. In it you state that you learned last week at Logan [Utah] through letter that Brother Franklin D. Richards had called at your house for the purpose of informing you that myself and the Quorum of Apostles desire to meet you in the Annex of the Temple, also intimating that it is our desire that you name a date when you

could be present. I wish to correct this impression, the Quorum as such not having expressed themselves in regard to this matter. Doubtless the misunderstanding arose from the fact that some time ago an appointment was made to meet with you in the Temple annex, which appointment was not kept owing to your physical inability to do so, as we learned verbally through Brother John Henry Smith. But since then the Council of First Presidency and Apostles felt it to be due to the late General Conference that something should be said by way of explanation for withholding the presentation of your name to be sustained by the conference as one of the general authorities of the Church, which resulted in the remarks of the brethren on this subject as published in full in the News. Since then also a card has been published over the signatures of the First Presidency informing the officers and members of the Church that the withholding your name from going before the last two Conferences, suspended you from exercising the functions of your priesthood, the publication of this card having been made necessary, contrary to our expectations, by your addressing public congregations of the Saints in your suspended condition. Since then too I sent to you the following under date of the 23rd ult.

"Elder Moses Thatcher, City:—

Dear Brother:—Your communication of the 16th inst was received by me on the 19th, and its contents carefully noted. Since the writing of your letter the full stenographic report of the remarks of the brethren made at our late general conference has been published in the Deseret News, in which their feelings concerning you are quite fully expressed; and you not having read these published remarks prior to the writing of your communication, I take it for granted that it will not be necessary for me to explain or answer further.

With kindest regards,

Your brother,

Lorenzo Snow."]

I may say the foregoing was in response to your communication in which you desired that whatever charges your brethren might think proper to make against you, that the same be specifically made in writing, etc. In penning the foregoing I hoped that further correspondence would not be indulged in by you, but that just as soon as you fully realized your true position you would not rest until you had conferred with me personally in regard to arranging for an interview with your quorum for the purpose of regaining their fellowship. I repeat, I hoped your feelings would have prompted you to do this and I felt warranted in believing that your wisdom would have led you to do it; but in this I was disappointed, as so were your brethren one and all.

This being the condition of affairs, you were not admitted to the Temple on the forenoon of Thursday, 15th ult.; for the further reason also that the meeting of that day was not a meeting of our quorum, but the regular Council Meeting of the First Presidency and Apostles, at which business of pressing importance was to be attended to, which could not be deferred for consideration of your suspension.

In accordance with your wishes for a meeting, I take pleasure in appointing 2 o'clock on Thursday next, at the Historian's Office, upon which date the quorum will be pleased to meet with you.

With kindest regards,

Your brother and fellow-servant,

Lorenzo Snow.

❖

Got an early interview with Pres[iden]t G[eorge] Q Cannon about the prospect for the other Senator to Congress. Thinks H P Henderson is the choice of supposed candidates. Judge Henderson called at my office had a very pleasant expression of his views concerning his views of the office and

its duties to his constituents. Soon F[ranklin] S R[ichards] & C[harles] W P[enrose] called & reviewed the situation then went to the Presidents office. F[ranklin] S R[ichards] & C[harles] W P[enrose] called about 4 pm & evolved matters of their consideration. C[harles] W P[enrose] to call on H P Henderson. At 5:35 C[harles] C R[ichards] H P Henderson & C[harles] W Penrose were here in consultation till train time when C[harles] C [Richards] & I returned to Ogden [Utah].

[November 10, 1896; Journal History]

The First Presidency at their Office this morning were waited upon by County Attorney C. O. Whittemore, who introduced Miss Virginia Dodge, a writer and agent of the National Republican committee. She was visiting Utah and other Western States. Elder C[harles]. W. Penrose was instructed to give her such information as she desired, and she was also supplied with Church works. A special car was run out to Saltair for her accommodation.

[November 12, 1896; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary; Marriner Wood Merrill, Diary]

The Presidency and Apostles met at the Temple at 11 A.M. Present: Presidents [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, H[eber]. J. Grant, M[arriner]. W[ood]. Merrill, and A[nthon]. H. Lund.

President Snow informed the Council that he had received a long letter from Brother Moses Thatcher. He had also held a conversation with him last Saturday on the train between Salt Lake and Brigham City [Utah]. Brother Thatcher talked a long time, and was full of complaints about President Cannon and Brother Brigham for stating that Brother Thatcher was in rebellion. He listened until he thought Brother Thatcher had finished, but as soon as he endeavored to speak, Brother Thatcher would interrupt him, until he had to request that he be allowed to speak without interruption. Brother Thatcher was very angry, and insisted that he should know what the Church had against him. President Snow said Brother Thatcher was entirely devoid of the spirit of his Apostleship and he told him so, and pointed out the only way in which he could regain it and get the fellowship of his brethren. President Snow felt that the time had come when action should be taken on Brother Thatcher's case, and suggested that the Twelve meet for that purpose at an early date. He would be in favor of immediate action, but learned that Brother Thatcher was at the bedside of his eldest son who was dangerously sick. He considered Brother Thatcher worthy of excommunication, but in view of the sympathy toward him of some of the people, it would be perhaps unwise to proceed to that extremity. The letter from Brother Thatcher was then read as follows:

Logan City, Cache Co[unty]., Utah.
November 11th, 1896.

Elder Lorenzo Snow,
President of the Quorum of the Twelve Apostles and
Members of the Quorum,
Salt Lake City, Utah.
Dear Brethren: —

By way of preface to a request I am about to make of you, my brethren, I humbly ask your attention while I review, briefly the reasons which lead me to make it.

My name was regularly presented to the people and I was regularly sustained in my position in the Church until the 6th day of April, 1896. On that day at noon, and never before, a document was presented to me for my signature. I was then confined to my room with what I considered at the time a fatal illness. I was given about one hour and thirty minutes within which to consider a matter of vital importance, not only to myself, but, in my opinion, to the

people. I could not see my way clear to sign it without stultification, and I so informed you by letter. In about two hours from that time my name was dropped from the list of Apostles presented to the conference for confirmation. No reason for your action was given and my letter of explanation was, for reasons best known to yourselves, suppressed.

Matters went on in this way until, a day or two before the funeral of our lamented Brother, Abraham H. Cannon, I called upon President Woodruff and told him I desired to be relieved of all responsibility for a while in order to regain my health and strength. He acquiesced. Subsequently I was informed by Brother C[harles]. W. Penrose that the brethren were willing for me to lay aside all care and go away if I desired and that nothing further would be done concerning my standing until I should be fully restored to health, if it took six months, a year, or even two years. And these representations of Brother Penrose have since been confirmed by several members of our Quorum.

I then went to Logan Canyon where I remained about six weeks. While there rumors began to circulate that my case would be taken up notwithstanding the promises which had been given me. These rumors did not reach me at the time but they reached my son, Moses Thatcher Jr. who at once went to the city where he called at President Woodruff's office in company with his Brother Preston and Bishop W[illiam]. B. Preston. While waiting for an opportunity to see President Woodruff Brother Brigham Young entered and to him my son told the object of his visit. Then Brother Young went into the President's Office, after a while President Snow, Apostles Richards, Young and Smith, Bishop Preston and others came out from President Woodruff's office and assured my son that they had delivered his message to President Woodruff and that he and all the brethren present had unanimously decided that nothing whatever would be done in my matter until I felt mentally and physically able to meet with the brethren. President Snow bade my son to convey me that message which he did by returning home and driving to my camp 30 miles up Logan Canyon. When President Woodruff at that meeting was reminded of his former promise to me he said he had not seen me and that I had not called on him for many months. Bishop Preston reminded him of my visit a day or so before Brother Abraham H. Cannon's funeral and of our conversation at the time, whereupon he recalled the circumstances and then said that he remembered distinctly what had transpired on that occasion.

Had it not been for the assurances and reassurances given me I would have attended the conference before which, in my absence, I was publicly accused.

Upon my return to Logan from the canyon I was dumbfounded on reading and hearing reports of the treatment I had received at conference. Feeling, however, that there might be some reason unknown to me for your apparent change of mind, for making my case public and for your statements concerning me, I went to Salt Lake on purpose to ascertain the truth if possible. On my way to the office of President Woodruff October 14th, I met Brother Franklin D. Richards. I told him I expected to meet with my Quorum at their regular meeting on the following day. He replied that they would be delighted to have me. I asked if there could be any objection to it. He assured me there would not be, and that he could vote for it with both hands.

Accordingly I went to the Temple next day at the regular hour and was informed that the presidency of the Church had given orders not to admit me into the Temple. I was surprised and grieved but one thought consoled me and that was that during the last six months of the construction of the Temple, now closed against me, I had given $3,500.00 towards its completion and if I had it to do over again I would give even more. No reason was given for refusing me admittance; no explanation was offered, not even by the one who had assured me of a welcome with both hands.

I went home distressed and with such a flood of sorrow in my heart compared with which the pain and sufferings of five years were like a drop to the ocean. I asked God for light and wisdom; I searched the innermost depths of my soul; I reviewed my whole life and my record in the Church to find some excuse for the action taken but in vain. As it seemed

I was cut off from communication with you in very way, I wrote to the President of my Quorum asking what my brethren had against me, pleading humbly and respectfully to the charges, specifically stated, that I might have a chance to prove my innocence or prove guilty.

Before I heard from you I had gone to Logan with the intention of visiting my brother who resides in Idaho. While in Logan word reached me that Brother Franklin D. Richards had called at my home in Salt Lake City to see me. He left word that my Quorum desired me to meet with them and thought that such meeting might be arranged in the Temple annex if I would name the day when I could be present. I immediately sent word to him that I did not desire to set the time, but would leave the time and place of meeting with the Quorum, desiring to conform to their convenience. Not hearing anything further about the matter I returned to Salt Lake City where I waited several days and wrote you again, meantime receiving the following answer to my request for specific charges:

"Holiness to the Lord
Salt Lake Temple.

Salt Lake City, Utah, Oct[ober]. 23rd, 1896.

Box 18.
Elder Moses Thatcher,
City.
Dear Brother:

Your communication of the 16th instant was received by me on the 19th, and its contents carefully noted.

Since the writing of your letter the full stenographic report of the remarks of the brethren made at our late General Conference has been published in the Deseret News, in which their feelings concerning you are quite fully expressed; and you not having read these published remarks prior to the writing of your communication I take it for granted that it will not be necessary for me to explain or answer further.

With kindest regards,
Your brother,
Lorenzo Snow."

This communication changed the face of the whole matter, because in it I am cited to the public press to read the accusations made against me in public meetings before the Saints in General Conference assembled and before the world. I am told to go to a newspaper and there read what my brethren have said about me and against me, and to these public utterances published to all mankind I am to make my answer.

But, owing to the word sent me by Brother F[ranklin]. D. Richards, I still thought you might possibly have other communications to make, outside of the public declarations to which you referred me in your letter of Oct[ober]. 23rd, and being in the city in response to that request, I therefore wrote you on the 4th of November asking for information as to when that meeting would be called.

In reply I received a letter from you, President Snow, dated November 6th, 1896, in which you repeat in full your letter of Oct[ober]. 23rd, thus indicating that the public declarations made in conference covered all the charges against me; you say further that you had hoped I would write no more after receiving your letter of Oct[ober]. 23, and that I should have lost no time in seeking you personally after receiving that letter and that you, one and all were disappointed at my lack of wisdom after receiving that letter, and that therefore the temple was closed against me on the 15th of October. Believe me, it is hard to understand how any supposed disregard of a letter written October 23rd should cause the temple to be closed against me on the 15th of the same month, or eight days before.

Be this as it may, I desire to make a simple request of you, to which, I am sure, your sense of justice and honor will acquiesce. It is this: As I was accused in public I desire to meet the charges in public. Although the judges before whom I am to be arranged have nearly all expressed an opinion as to the merits of my case; although my accusers are to sit

in judgment over me; although a verdict has already been delivered against me without a hearing and in the most public manner; still will I be willing to submit my case to them, to place in their keeping, not only my life but that which is dearer to me than life,—only asking for the defence the same publicity which has been given the prosecution.

It has been written, "If any shall offend in secret he shall be rebuked in secret," but I have been rebuked in public and therefore ask a hearing in public. I am moved to make this request, not only because my brethren have one after another accused me before congregations of saints, nor because the door of the Temple has been closed in my face, nor because Bro[ther]. Joseph F. Smith in the last Logan Conference classed me as one of the enemies of the church and publicly reprimanded my former bishop for mentioning me in his prayers; but also because in the conversation with Pres[iden]t. Lorenzo Snow, on the train between Salt Lake and Brigham City last Saturday, Nov[ember]. 7th, I was given the impression that I have absolutely nothing to hope for in any other than a public hearing, such as I now request. I shall not trouble my brethren, therefore, to convene in a special meeting named for Thursday at 2 o'clock p.m. in the Historian's Office.

In conclusion, brethren, I desire to say that nothing could shake my faith in the everlasting Gospel. All the trials and afflictions through which I have passed leave me firm in my belief. I am devoted to my church, my people and my God. I have willingly made every sacrifice required of me. I have given freely of my time and means to the upbuilding of the Kingdom of God. I have never shirked a responsibility placed upon me. If I have done wrong it is because I am mortal, but I bear no consciousness of wrongful intent. If I have not been in harmony with my brethren of the Quorum of the Twelve on religious matters I was not aware of it till their public declarations to that effect. Have not frequent authoritative declarations been made in public during the past few years as the perfect harmony existing between all the members of the Quorum and between them and the First Presidency? With those made so often in sacred places you are familiar. It is very hard to understand why, in the face of these, the public should now be informed that we have not been in harmony for years.

Brethren this matter may seem trivial to you, for in your hands is placed the judgment, while I stand in the position of a victim. Misapprehension as to the motives prompting my action during all the years of my official life may be the result of mis-information; and prejudice, once aroused, increases, as you know, like an avalanche. If there is aught in word or act of mine since I have been a member of the church that I would not have published upon the housetops I do not know it; and yet I am aware that any man is liable to become darkened in his mind, who, nevertheless, may still desire to do right and be just in all things. Therefore, I beseech you, let mercy have its claims, then award to Justice, under the laws of God, all its demands; remembering always that it is a serious matter to judge even in small concerns, but it becomes of great magnitude when involving that which is more precious than life.

I am, Respectfully,
Your brother and fellow-laborer,
Moses Thatcher."

The opinion was expressed by brethren present that the letter was full of the spirit of hypocrisy, and it was plain that Brother Thatcher did not intend to meet with the quorum. President Woodruff repeated what he had several times said before, that the Twelve would have to deal with Brother Thatcher.

President Cannon expressed the opinion that the letter was written for publication, the intent being to make it appear that injustice was done Brother Thatcher when they take action upon his case.

It was unanimously decided that the following notice should be served upon Brother Thatcher:

Nov[ember]. 12th, 1896.

Elder Moses Thatcher,
Logan.
Dear Brother: —

This is to notify you that at a meeting of the Quorum of Twelve Apostles held today, it was resolved that as you are not in fellowship with the Council your case will be called up for consideration and action at a meeting to be held for that purpose at 10 A.M. on Thursday, the 19th inst., at the Historian's Office this City.

With kind regards,
Your brother,
Lorenzo Snow.

Elder Geo[rge]. Teasdale was appointed to take charge of the prayer circle formerly presided over by Elder Abraham H. Cannon.

❖

At council of 3 presidents & all the 11 except Moses Thatcher. A letter of 6 pages of type writing dated yesterday at Logan [Utah] from Br[other] M[oses]. Thatcher was read in which he declines to meet the council at Historian's office & requests a public hearing. After consideration it was decided to inform him that a C[ouncil]. of Apostles will meet to hear or take action in his case on Thursday the 19th at 10 am in H[istorian's] O[ffice] Building. Heard letter from Senator Redfield Proctor on politics.

❖

Met in Temple; long letter from Bro[ther]. Moses Thatcher. He declines to meet his Quorum any more, says he must be examined public before the people. Makes a number of mis[s]tatements so we proved by Bro[ther] F[ranklin] D R[ichards. and Pres[ident] L[orenzo]. Snows letters. Informed him <u>to appear</u> that his case would be handled at His[torian's] office in one week from today. at least that is the tenor of the note dispatched. Pres[iden]t. [Wilford] Woodruff remarked to Council that "Bro[ther] M[oses]. T[hathcer]. would not yeild to his brethren." Now it looks like he was giving his apostleship for a bare chance of getting into the U.S. Senate. Poor man how our hearts ache for him and his family. God help them for Moses is beyond reach.

❖

I attended Council Meeting at 11 AM in the Temple the First Presidency and 9 Apostles were Present Viz L[orenzo] Snow, F[ranklin]. D Richards, B[righam] Young [Jr.], F[rancis] M Lyman, J[ohn] H[enry] Smith H[eber] J Grant Geo[rge] Teasdale, Antone Lund M[arriner]. W[ood]. Merrill, Moses Thatcher was notified to be present but failed to come sent a long communication &c. councel decided to give Him another chance to Meet with His Quorum and if He did Not come action in His case would be taken so adj[ourned] to Nov[ember] 19th Thursday at 10 am in the Historians Office Salt Lake City.

[November 17, 1896; Journal History]

Presidents Geo[rge]. Q. Cannon and Jos[eph]. F. Smith, Bishop John R. Winder and others, went to Ogden [Utah] this morning to inspect the works of the Pioneer Electric Power Company. They returned this evening.

[November 18, 1896; Brigham Young Jr., Diary]

In council with the First Pres[idency]. and a few of the Twelve & several others on political matters especially in relation to Pres[ident]. [George Q.] Cannon being appointed by Legislature to Senate of U.S. States. The Leg[islature]. is solid Dem[ocrat]. and Bro[ther]. Cannon has merrit in their eyes that he is a strong Rep[ublican] altho[ugh]' a bimetalist. Bro[ther]. C[annon]. doesn't want the position no more than we want him to have it for his expulsion from the House of Rep[resentatives] years ago should be supplanted by his exhaltation to the Senate. God will move I know in His own due time and those who have pointed at Bro[ther]. C[annon]. and said I am holier than thou, will eat their own dirt.

[November 19, 1896; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary; Marriner Wood Merrill, Diary; J. Golden Kimball, Diary]

At 10 o'clock this morning the special meeting appointed to consider and take action upon the case of Brother Moses Thatcher convened at the Historian's office. There were present the following Apostles: Lorenzo Snow, F[ranklin]. D. Richards, Brigham Young [Jr.], Francis M. Lyman, John Henry Smith, Geo[rge]. Teasdale, Heber J. Grant, John W. Taylor, Mar[r]iner W[ood]. Merrill and Anthon H. Lund; also Geo[rge]. F. Gibbs, reporter.

It was nearly half past ten before President Snow called the meeting to order. A few minutes before that hour a son of Bro[ther]. Thatcher came to the room bearing a letter to President Snow from his father. After President Snow had opened it and read its contents, he then expressed himself to the effect that evidently Brother Thatcher did not want to meet with his quorum, and by way of informing the brethren present of what had passed between himself and Brother Thatcher in the shape of written communications, he requested Elder Richards to read the following letters, which explain themselves:

No 101 West North Temple St., Salt Lake City, Utah,
November 17th, 1896.

Elder Lorenzo Snow, President of the Twelve Apostles.
Dear Brother: —

On the 11th inst. I wrote you a somewhat lengthy letter in which, after reviewing my case, I asked that the same publicity be given my defence as that given to the complaints and accusations made against me. My son George F. Thatcher delivered to you that communication about 10 o'clock A.M., the following day. At noon on the 13th inst. Brother Isaac Smith of the Cache [Utah] Stake Presidency handed me a letter from you, of which the following is a copy:

Salt Lake Temple, Salt Lake City, Nov[ember]. 12, 1896.

Elder Moses Thatcher,
Logan [Utah].
Dear Brother: —

This is to notify you that at a meeting of the Quorum of the Twelve Apostles held today it was resolved that as you are not in fellowship with the Council, your case will be called up for consideration and action at a meeting to be held for that purpose at 10 A.M. on Thursday, 19th inst., at the Historian's Office, this city.

With kind regards,
Your brother,
Lorenzo Snow.

As no reference is made to my communication of the 11th inst., in yours of the 12th, I am in doubt as to whether the letter was intended to be a reply to the former or not; but as no word has reached me I suppose I should so regard it, especially in view of the fact that the action of the Apostles respecting my case was evidently taken after the delivery to you of my

letter of the 11th inst. You say: "Your case will be called up for consideration and action at a meeting to be held for that purpose at 10 A.M. on Thursday, the 19th inst". Am I warranted in concluding that you intended that declaration to be a denial of my request for a public hearing? And if so, am I to understand that "consideration" and "action" mean that my trial will commence on the date and at the time and place mentioned? If that is the intention, am I, as heretofore directed by you, to defend myself against or plead to the charges as published in the Deseret Evening News of October 17th? if so will the charges be presented one at a time, or considered as a whole? In either event will those making the charges be present to hear my witnesses? Will I be permitted to bring with me and introduce the testimony of those willing to testify in my behalf? Is the "Manifesto" regarding church discipline in political affairs and for the failure to sign it, which it was understood at the time I was suspended from exercising the functions of the Apostleship, to be introduced as any part of the charges against me? As I will have to call witnesses from various points, I shall greatly appreciate as early a reply as possible.

Very respectfully,
Your brother in the Gospel,
Moses Thatcher.

To the foregoing communication President Snow said he made the following reply:

Salt Lake City, Nov[ember]. 18th, 1896.

Elder Moses Thatcher,
City.

Dear Brother: —

I am in receipt of your letter of the 17th inst. in which you advise me of the receipt by you of a communication signed by myself on behalf of the Quorum of the Twelve, and dated Nov[ember]. 12th. You ask whether my letter was intended to be a reply to the former communication which you sent to me, in which you had requested a public hearing of your case; and you further ask if you are warranted in concluding that that letter was a denial of your request for this public hearing? You also ask, if this be so, are you to understand that "consideration" and "action" mean that your trial will commence on the day and at the time and place mentioned; and further, if that is the intention are you to defend yourself against or plead to the charges as published in the Deseret Evening News of October 17th, and if so, will the charges be presented one at a time or considered as a whole; also in either event, will those making the charges be present to hear your witnesses, and will you be permitted to bring with you and introduce the testimonies of those willing to testify in your behalf. You further ask whether the document regarding church discipline, which you failed to sign, will be introduced as pat of the charges against you.

In reply to these queries I have to say that the Quorum of the Apostles do not consider your request for a public hearing a proper one, and for this reason: It is not your standing in the Church that is at issue, but your fellowship with the brethren of your own quorum. This is the business to be settled between yourself and us, and when this is settled satisfactorily there will be no difficulty remaining concerning the document on church discipline. You have been informed on several occasions that the members of your quorum could not fellowship your spirit and conduct. Several of them have waited upon you and informed you that the Twelve felt you should make amends and take proper steps to restore yourself to their fellowship. This, therefore, is not a matter for the general public, nor for the presence of witnesses. You yourself are the principal party interested, and if you can take the necessary steps—which are altogether within your own power, there need not be the least difficulty about your having the fellowship of your fellow Apostles. This has always been the course taken in our church from the beginning to the present time. If the question of your fellowship with the church should be brought forward at any time, it will then be for the church to give you such a hearing as will enable its members to express themselves as to whether they will hold you in fellowship or not. With kind regards,

Your Brother,
Lorenzo Snow.

The following letter was then read which was a few minutes previous received from Brother Thatcher, by the hand of his son, George F.:

101 North West Temple St., Salt Lake City,
November 18th 1896.

Elder Lorenzo Snow, President of the Quorum of Twelve.

Dear Brother: —

Your esteemed favor of even date replying to my letter of yesterday was handed me this evening, and its contents have been carefully considered. As there is to be no trial of my case, and as I am not requested to be present, I take it to be the purpose, as heretofore notified, that the Quorum meet on the morrow for the purpose of considering my case and determining what I must do before I can again enjoy the fellowship of my brethren of the Twelve Apostles. Beyond the public action taken at the Annual Conference on the 7th of April last, which suspended me within a few hours after my failure to sign the document regarding Church discipline on political matters, and your citation to the remarks of the brethren as published in the Deseret News on Oct[ober]. 17th, about me, I know of nothing upon which to found requirements in my case, and since judgment in those matters has already been passed, the necessity of presenting through witnesses or otherwise any defence in my behalf seems obviated. I can therefore only wait with great concern and deep anxiety your findings, specifying the conditions upon which I may regain the fellowship of my brethren and restoration to the official position heretofore held in the Church and the duties and obligations of which I have sought earnestly, honestly and prayerfully to discharge. The thought of the permanent loss of that exalted position and of your fellowship, and of the consequent humiliation and bitterness that may follow are very dreadful,—I shrink from their contemplation. It seems a sad ending, a fruitless reward for thirty years or more of earnest and devoted work, in a cause that has and still does inspire the best efforts of a life, subject, of course, to human weaknesses and human errors, but nevertheless devoted and true. I cannot, brethren, I utterly fail to feel that I deserve the fate that now seems hanging over me. Pardon, I did not intend to plead my case. Only let me remind you brethren, of how the Lord has required us to use the priesthood, persuasion, gentleness, brotherly kindness, patience, love. This in the interest of mercy. Try each of you to place or imagine yourself placed in my position. Remember if you can that there is none of you, no not one, for whose peace and happiness I would not give all I have and for the preservation of whose liberties and rights I would not, if necessary, sacrifice even my life. As proof, if you require proof, I refer to records of the past. But as you would be judged, judge me. Then submit that judgment, give me reasonable time to consider it, and if I can harmonize my conscience, convictions respecting justice, truth and honor with your findings and requirements, I shall do so gladly and with a heart full of grateful acknowledgments to Him whose servants we have all been glad to be. Praying the Lord to direct your minds in all things, and uphold and sustain you now and hereafter, I remain,

Your fellow laborer in the Gospel,
Moses Thatcher.

President Snow then remarked that the case was now before the Council, and it was for the Council to take such action as was proper and right. As for himself he had very little faith in Brother Thatcher's sincerity, as the spirit of technicality was plainly manifest through all his correspondence; but he had chosen not to meet with his quorum. Pres[iden]t. Snow said that he did not think anything would be gained by communicating any further with him, and all that was left for the quorum to do was to proceed and take action in the case. He closed by frankly admitting that he did not think the Lord was pleased with them as a quorum for the way in which they had temporized with Brother Thatcher, allowing him to go so long in his downward course without dealing with him. He added that he knew the feelings of the quorum towards Brother Thatcher, as he had been subject of

conversation among themselves for such a length of time; but it was for each one now to express himself freely as to the action to be taken.

Each one of the brethren present then spoke briefly, all agreeing with President Snow that if they had erred at all in the consideration of Brother Thatcher's case, as doubtless they had, they erred on the side of leniency. They all expressed themselves prepared to vote, and endorsed what President Snow had said in his opening remarks.

After each one of the brethren present had spoken, President Snow said that he had little thought when the present First Presidency was organized that this quorum would be called upon to sever from it one of its members. We never imagined such a thing possible. Ever since the first meeting Pres[iden]t. Snow said he had felt moved upon to show his brethren the necessity of establishing a perfect union among themselves as a quorum, and the necessity also of being perfectly united with the First Presidency. At that time a perfect union did not exist among them. He had sometimes thought that his reference to this subject so often since then had become somewhat tedious to some of the members of the Council; but he said he had been impressed to speak upon it in the hope that at last he would succeed in effecting a thorough and perfect union in the quorum. The last conversation he had with Brother Moses Thatcher was on the train between Salt Lake and Brigham City [Utah], during which he reminded Brother Moses that this was the day and hour of his trial, and he asked him saying, "Bro[ther]. Moses why is it that you cannot see it, and why is it that you will not let your brethren help you to see it"?. He felt truly sorry; he loved Brother Thatcher, and it was because of the love he had for him he undertook to make one last effort to save him and to draw him to this council. He knew a man who had a great deal of love for Brother Thatcher, a man who had already done all he could to help him to see the position he was in, and he sent this brother to him to see if it was not possible to prevail upon him to come to this meeting, and to show him that the way was perfectly clear before him, and that nothing would be expected of him in order to regain the fellowship of his quorum more than any other member; but it was no use, everything had failed, and it remained for the quorum now to do its duty.

Some little time was then occupied informally by the brethren discussing the form of motion or resolution to be introduced expressing the mind of the Council, it being the unanimous feeling of the brethren that they could not do less than drop Brother Thatcher from the quorum and deprive him of his priesthood. Brother Grant the moved that this be the decision of the Council; it was seconded by two or three of the brethren and carried unanimously. It was then moved by Elder John Henry Smith, and seconded by Elder F[ranklin]. D. Richards, that President Snow be requested and authorized to prepare a card signed by himself as President of the Twelve Apostles, informing the officers and members of the Church through the Deseret News of the action taken in Brother Thatcher's case. Following is the card as published in the Deseret News this evening, after it had received the approbation of the First Presidency:

TO THE OFFICERS AND MEMBERS OF THE CHURCH.

This is to inform you that, at a meeting of the Council of Apostles held Thursday, November 19th, 1896, there being present Lorenzo Snow, Franklin D. Richards, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W[ood]. Merrill, and Anthon H. Lund, which meeting was called for the purpose of considering and taking action on the case of Elder Moses Thatcher, and of which meeting and its object he had been duly notified, after a full consideration of all the circumstances of the case, and after each Apostle present had expressed himself upon the subject, it was unanimously decided that Moses Thatcher be severed from the Council of the Twelve Apostles, and that he be deprived of his Apostleship, and other offices in the Priesthood.

(Signed) Lorenzo Snow,
President, Council of Apostles.

Soon after the close of the Council the following letter was addressed to Brother Thatcher:

Salt Lake City, Utah, Nov[ember]. 19, 1896.

Hon. Moses Thatcher.

Dear Brother: —

It becomes my painful duty as President of the Twelve Apostles to inform you that, at a meeting of that body held today (November 19th, 1896) at which all the living members of the Council, excepting yourself, were present, it was decided, after a full consideration and individual expression of everyone present, to sever you from the Council of Twelve Apostles and deprive you of your Apostleship and other offices in the Priesthood. I remain,

Your brother,

Lorenzo Snow.

Brother B[righam]. Morris Young called and reported that he acted as messenger for Pres[iden]t. Snow in delivering the above letter to Brother Thatcher, which he did a little before 4 o'clock, this afternoon. After reading it, Brother Thatcher remarked, "That's all right Brother Morris, that's all right". Brother Morris then withdrew.

❖

At 10 am the following named Apostles met in upper room of Historian's Office building; viz Lorenzo Snow, F[ranklin] S Richards, B[righam]. Young [Jr.], F[rancis] M Lyman, J[ohn] H[enry] Smith, G[eorge]. Teasdale, H[eber] J Grant, J[ohn] W Taylor, M[arriner] W[ood] Merrill & A[nthon] H Lund and considered the case of Moses Thatcher—after which it was decided, that he be severed from the Council of the 12 Apostles & that he be deprived of his Apostleship & other offices in the Priesthood & that the same be published in the D[eseret] E[vening] News. Every member participated. A sad & sorrowful day's labor for us.

❖

Met in His[torian's] office at 10 a.m. Ten of the 12 were present. Discussed question of Moses Thatcher Pres[iden]t. [Lorenzo] Snow said no use procriestruating this case. I followed much later but all argued that it was hopeless to try any more to concilliate Bro[ther]. Moses Thatcher: he has thwarted us every time. We must come to his terms or else we are wrong Unanimous decision that he be dropped from this Quorum and stopped from every function of the Priesthood. It is published in [Deseret Evening] News. President Wilford Woodruff commended our action, he said such action was needed a long time ago.

❖

[A]fter due deleberation Moses Thatcher was expelled from the Quorum of the Twelve and His Priesthood taken from him (see deseret Evening News of this date) for insubbordination and apostacy and the action was Published to the Officers and Members of the Church of Jesus Christ of Later day saints.

❖

A conversation commenced regarding Moses Thatcher. Bro[ther] [Heber J.] Grant stated that to his knowledge, that Pres[ident]. John Taylor, Geo[rge]. Q. Cannon and Moses Thatcher agreed to dedicate 60% of their Bullion Beck Stock to the Church of Jesus Christ, and that Moses Thatcher after wards refused to do so. That the fight that was made by the Taylor family and Moses Thatcher took from the Church about one million dollars. Heber Grant said Moses Thatcher was a traitor to his brethren. ...

It was with sorrow that I read in the Deseret Evening News of the 19th inst that Elder Moses Thatcher had been severed from the Council of the Twelve Apostles and that he be deprived of his Apostleship, and other offices in the Priesthood. This is a most sorrowful incident that has happened in the Church my life. True some have apostatised but the Apostles during my life time have

remained true. At this date am not familiar with the charges against Moses Thatcher.

I understand he is not in harmony with his brethren in certain movements and their letter of Church discipline.

[November 20, 1896; Journal History; Marriner Wood Merrill, Diary]

The First Presidency at their office this morning gave an order for $4,000 in favor of the B[righam]. Y[oung]. Academy, on account of the appropriation of $15,000 for the present school year. A petition received last May from Geo[rge]. O. Pitkin and others, purchasers of lands belonging to the B[righam]. Y[oung]. College, Cache County [Utah], asking the First Presidency to intercede for a reduction in the price of their land, was brought forward today, because of action taken by the B[righam]. Y[oung]. College authorities in the case of Brother Israel Barlow, who was unable to meet his payments. The matter was referred to a committee consisting of M[arriner]. W[ood]. Merrill, Geo[rge]. L. Farrell and J. G[olden]. Kimball, with the request that they do all they can consistently in behalf of the petitioners.

In conversation with Elders [George Q.] Cannon, [Franklin D.] Richards, [Brigham] Young [Jr.] and [Francis M.] Lyman, President [Wilford] Woodruff expressed his regret at the course pursued by Brother Moses Thatcher, leading to the unfortunate condition in which he has placed himself. President Woodruff said he felt that Brother Thatcher had gone too far and indulged too long the spirit of opposition to his brethren to be able to repent. President Woodruff had become fully convinced that Brother Thatcher could not repent.

❖

[H]ad a long talk with Moses Thatcher coming up on the Train to day. He says He will let the Publick know His side of the story. seemes to feel bad.

[November 21, 1896; J. Golden Kimball, Diary]

Bro[ther]. Moses Thatcher was on the train. As we reached Salt Lake City, Bro[ther] Thatcher said he wished to talk to me a few moments. He said, I am now a lay member in the Church but I have no feelings against any man that lives, and I desire to remain in the church, live my religion and teach my children to do the same— He then explained that he heard that he had hurt my feelings. I acknoweldged he had, and he asked my pardon, for which I readily granted. He then said: "Golden you will live to see me vindicated."

Reached home feeling weighed down with sorrow, I was blue and dispondent beyond description.

[November 23, 1896; Journal History; Brigham Young Jr., Diary]

President Wilford Woodruff accepted the offer from Brother Jesse Knight of Provo [Utah], and signed a note for $10,000 advanced to aid the Church for such times as it may be needed.

Brother Newton Woodruff, son of President Woodruff, who had been to visit his brother David at Burlington, Big Horn County, Wyoming, where the latter had lost his household effects by fire, reported that there were about a dozen families of Saints, who had settled at that place, with William Packer as Presiding Elder. They had succeeded in raising excellent crops, having conveyed the water on their lands. He reported it a good place for new settlers, and in one of the best cattle countries he ever saw, with very little snow in winter. Burlington is about 150 miles north-north-west from Rawlins on the U[nion]. P[acific]. R[ail]. R[oad].; the nearest R[ail]. R[oad]. point is Red

Lodge, Montana, about 90 miles from Burlington.

❖

Quite a talk about Moses T[hatcher]. many sympathisers. The explanations given by the President [Wilford] Woodruff and Twelve last Conference have not been generally understood by the people. I am almost forced to the conclusion that the saints do not take the [Deseret Evening] News. Many seem so ignorant of the subject. God will order all things for the good of them who serve him.

[November 24, 1896; Brigham Young Jr., Diary; J. Golden Kimball, Diary]

General biz about Moses Thatcher and how cruel he has been dealt by. I pray the Presidency and Twelve may alwa[y]s have a spirit of long suffering as exhibited toward M[oses]. T[hatcher]. as a mother handles her infant child so have the brethren dealt with him.

❖

Met Heber J. Grant who called Bro[ther] Geo[rge]. Reynolds to corroborate what he had told me about dedicating 60% of the Bullion and Beck Mining Stock. Brother Reynolds said he knew it was true for he was Secretary and Treas[urer]. of the Co[mpany] at that time.

[November 25, 1896; Journal History; J. Golden Kimball, Diary]

A Russian named Hatchador Hardirosian called on the First Presidency today, with a letter from S. H. Abkerian, M.D., of 1634 Lexington Ave., New York City. He was able to converse in Armenian and Turkish, as well as in Russian. He claimed to belong to a religious society in the Southern dominions of the Russian Empire, who believed in Jesus Christ, but not in the Greek Church, and who had made his way to New York, and thence to S[alt]. L[ake]. City for the purpose of studying the Mormon religion. He supplied his necessities by working at shoe making, and professed to be led by the Spirit to seek out the Mormons. Elder F[erdinand]. F. Hintze was communicated with, and the man was put in his charge, being able to converse with him in Turkish.

❖

Bro[ther] George Reynolds explained to me in detail regarding the dedicating of the Bullion Beck Mining Stock, and Moses Thatcher rebelling against the plan. That the first trouble commenced when Moses Thatcher preached in Cache Co[unty]. [Utah] especially about Joseph Smith being resurrected, and being raised up like as Moses to lead us out of bondage &c. The brethren of the Authorities called him to question but he never felt right about it.

[November 26, 1896; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary; J. Golden Kimball, Diary]

Thanksgiving Day. A special meeting was held at the office of the First Presidency. There were present: Presidents W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith, L[orenzo]. Snow, Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], S[eymour]. B. Young, J[ohn]. H[enry]. Smith, H[eber]. J. Grant, J[ohn]. W. Taylor, J. G[olden]. Kimball, C[harles]. W. Penrose, and R[obert]. S. Campbell. The subject of the indisposition of many of the Latter Day Saints to be

guided by the authorities of the Church in matters not regarded as spiritual was considered. The following which Moses Thatcher appeared to have, particularly in politics, was also dwelt upon, and all present took part in the conversation. The course pursued by Moses Thatcher in reference to Pres[iden]t. Geo[rge]. Q. Cannon was also ventilated.

President Woodruff stated that ever since the death of President John Taylor Brother Moses Thatcher had been influenced by an apostate spirit. It took Brother Thatcher about a week to confess Brother Cannon's sins for him, without making any confession whatever of his own. He had indulged that spirit more or less ever since. During those trying times he was closely associated with President Cannon and he could testify that the spirit which animated Brother Cannon was a righteous and forgiving spirit, and the spirit which animated Brother Thatcher was of the evil one. Brother Thatcher undertook to control the Apostles and run things generally, and was able for a while to influence two or three of the Twelve. Brother Thatcher had come to him when Brother Cannon was in prison and declared he was going to sue Brother Cannon before the law. Such an expression from an Apostle struck him (Brother Woodruff) like a clap of thunder. But it showed the spirit Brother Thatcher was of. He told Brother Thatcher that if he carried out his threat, it would be the worst pill he ever took in his life. The unfortunate part of it was that Brother Thatcher never repented of it.

President Snow said what President Woodruff had stated was true, and the brethren of the Twelve understood that President Woodruff had sounded the key note of Brother Thatcher's apostasy. He believed firmly that all the trouble that had come on Brother Thatcher had arisen in consequence of his spirit and conduct towards Brother Cannon. President Snow said he thought the course pursued by Brother Thatcher in the Bullion-Beck business ought to be fully exposed.

President Woodruff called attention to the fact that when Brother Cannon came out of prison, and the matter between Brother Thatcher and him was investigated, it was found that instead of Brother Cannon having anything in his possession belonging to Brother Thatcher, the latter owed Brother Cannon about $100.

President Geo[rge]. Q. Cannon said it was due to him that the idea should be corrected that there was any personal difficulty between himself and Brother Thatcher. He had nothing personally against him, and he desired the brethren present to understand this, and as far as they could, to inform others, that he might not be held in a false position.

Elder Heber J. Grant confessed that he at one time had been led by Brother Thatcher into a wrong spirit, and that Elder Erastus Snow, who at first seemed to favor Brother Thatcher's views, emphatically warned Moses Thatcher and himself (Brother Grant) that unless they repented the spirit they were of would lead them away from the quorum of the Apostles. From that very time, Brother Grant said, he had avoided being led by the spirit that was in Brother Thatcher, who he had learned to love and in whom he had placed great confidence. But, Brother Grant said, Brother Thatcher was a covenant breaker. He had solemnly agreed that 60% of the means he had invested in the Bullion-Beck Company should be dedicated to the Lord, for the use of the church under direction of the President, and he demanded that stock after the death of President Taylor, and it was through that the heirs of President Taylor had also demanded their dedicated stock, and then John Beck had demanded his. Brother Thatcher had also covenanted with the other Apostles to conform to the Word of Wisdom, but he had made a practice of breaking it openly.

Brother J. Golden Kimball stated that in a conversation with Brother Thatcher after he had declined to sign the declaration of principles, he complained that he had only had a little over an hour to consider it. To this Brother Kimball answered that the authorities of the Church had no desire to crowd him, and spoke of the kindly feeling and charity they had exhibited, whereupon Brother Thatcher became much excited, and on Brother Kimball's stating that he was now in closer touch with the First Presidency, and had a better understanding of their spirit and purpose than in times past, Brother Thatcher became very angry, and exclaimed: "I want to say to you Golden Kimball, you were furnished a blanket by the authorities of the Church to blanket your conscience, when you signed that document. For you know they have used Church influence". Brother Kimball added that some time ago his friends in Cache Valley [Utah] put his name forward as a candidate for the Legislature, but that his candidacy was defeated through Brother Thatcher's telling the leaders of the

party in that county that the authorities of the Church did not want him to go to the Legislature, and he (Brother Kimball) had since ascertained that Brother Thatcher had used their name to defeat him without their authority or knowledge.

The subject of Brother Thatcher's candidacy for the United States Senatorship was fully considered, and it was unanimously decided that it would be a calamity to have Brother Thatcher elected to that position upon the platform which he had put forth, in opposition to the Church and its discipline, and as an advocate and representative of that opposition.

President Woodruff said he knew that if the people would receive it the mind of the Lord was that we should be represented in the Senate of the United States by Brother George Q. Cannon. If this could not be effected under present political conditions, it would at any rate be wrong to support a man for that position who while professing membership in the church, was yet in hostility to its established discipline.

The brethren present were all favorable to the idea of President Cannon's representing Utah in the Upper House of Congress, but were of the opinion that this could not be effected without a positive announcement such as the Presidency did not feel inclined to make.

It was decided that every proper effort should be made to have the brethren who were elected to the Legislature to go there un pledged to any individual, and to counteract the influence that had been used by the emissaries of Moses Thatcher to bind the members of the Legislature to his support.

The following brethren were appointed to see that this was done: namely, F[ranklin]. S. Richards, C[harles]. W. Penrose, J. G[olden]. Kimball, John Henry Smith and H[eber]. J. Grant.

❖

At 9.30 met in Council 3 presidents, L[orenzo] Snow, F[ranklin]. D. R[ichards]. B[righam]. Y[oung]. [Jr.] J[ohn]. H[enry]. S[mith]. H[eber]. J. G[rant]. J[ohn]. W. T[aylor]. J. G[olden]. Kimball, F[ranklin]. S. Richards, C[harles]. W. Penrose, Robert S. Campbell. (G[eorge]. F. Gibbs reporter[)] Pres[iden]t. W[ilford]. W[oodruff]. stated that Pres[iden]t [George Q.] Cannon will be absent for a while & he wished us to consider some important matters—it being represented that Moses Thatcher would try hard to get elected Senator. It appearing impracticable to run G[eorge]. Q. C[annon]. or any other Churchman of Senator it seemed favorable to give our support to Judge P. H. Henderson. We must prevent M[oses]. T[hatcher]. election if possible. Senator F[rank] J Cannon, his wife, his mother & their 2 children left for Washington DC.

❖

Meeting in office at 9.30. Presidency Pres[ident] [Lorenzo] Snow & [Franklin D.] Richards Jno [John] H[enry]. S[mith]. H[eber]. J. G[rant]. of Twelve and several others present. fully decided in equity we should morally support a gentile as Senator to U.S. Much other business done. Cold weather, I feel it severely. I spoke in the meeting advising that we wait upon the Lord and seek His blessing and special aid for we are not fully satisfied just what we can do for apparently we are powerless in this wild political turmoil.

❖

Was notified to be at the Presidents at 9.30 a.m. When I arrived there found, Pres[ident]. Wilford Woodruff, [George Q.] Cannon and [Joseph F.] Smith. Pres[ident]. Lorenzo Snow, Apostle [Franklin D.] Richards, Brigham Young [Jr.], John Henry Smith, Heber J. Grant, and John W Taylor. Also F[ranklin] S Richards, Robert Campbell.

The question to be considered was as to the advisability of opposing Moses Thatchers election as a Senator to Congress. He was being sustained by many enemies to the Church, and sustained because he was not in harmony with the Pres[idency] of the Church and the Twelve Apostles. B. H. Roberts was just as much of an idol of the Democratic party as Moses Thatcher, and

more so. but as soon as he harmonized with his brethren and accepted the rule of discipline, the Democratic party had no further use for him. When I speak of the Democratic party in these cases I speak of men that are enemies to the Church of Jesus Christ. Moses Thatcher appealed to Young Utah to aid him in vindicating the cause for which he had contended, and to assist him in keeping the chains from being forged upon the people of this state.

The L[atter] D[ay] Saints can sustain and assist an honest Gentile but cannot reward a man that was once an Apostle, and is now an enemy to the Brethren of the Authorities, and I claim also the Church, in being elected to so high an office.

Yet it has no happened that such a Legislators, which some few exceptions cannot be reached because they are so loyal to O[rlando]. W. Powers, Jo[s]e[ph] Rawlins, and Moses Thatcher, all avowed enemies to the C[hurh] of J[esus]. C[hrist]. of L[atter]. D[ay]. S[aints].

Robert Sloan was just elected as chairman of the Utah State Democratic Committee. A meaner, more contemptable, gambler, whore monger and dishonest scoundrel of a Mormon parentage could not be found in all Zion.

Yet the church must stand still and witness such ungodly sights.

This council of men were together until 3 P.M. Much plain talk was indulged in. It was explained the intense feeling that has been worked up against Geo[rge]. Q. Cannon. He was dumbfounded and wept. Moses Thatcher had waged a war against Bro[ther] Cannon for many years, and his stories were believed by many. I am fully convinced that such stories are false, and that Geo[rge]. Q. will be vindicated and Moses Thatcher will apostatize. I learned many things that it is not wise for me to write, but they will be written, and men that do others injury and hurt, will in this Church, be removed from their places. Apostles John Henry Smith, Heber J. Grant, and C[harles]. W. Penrose, F[ranklin]. S. Richards and myself were appointed to act as a committee in adopting some plan to defeat Moses Thatchers election, and do so without the Church dominating the State.

[November 27, 1896; Journal History; Brigham Young Jr., Diary; J. Golden Kimball, Diary]

The First Presidency at their office today were waited upon by Brother Jesse W. Fox, who stated that he and some other brethren had performed some railroad grading and other work for the Grass Creek Terminal R[ail]. R[oad]. Co[mpany]., for which they could not get their pay, the R[ail]. R[oad]. Co[mpany]. claiming that it was a sub-contract, and therefore it was not for that Co[mpany]. to recognize their claims. The matter had been placed in the hands of an attorney, and he had commenced legal proceedings, which the brethren interested much regretted. Brother Fox suggested that the difficulty might be adjusted by arbitration. This was approved and the Presidency appointed Brothers Angus M. Cannon, Joseph E. Taylor and Cha[rle]s. W. Penrose as arbitrators in the case.

Pres[iden]t. Geo[rge]. Q. Cannon left tonight for New York, on business in the East.

❖

Met with Presidency and brethren in the office. I was added to the a committee. Considered situation is it our duty to publish anything containing the facts concerning the duplicity and rascally doings of Moses Thatcher. The people can't know the truth which we have kept back heretofore to screen this same Bro[ther]. M[oses]. T[hatcher]. Communications of importance made by Senator Brown. I see the pot is boiling and I trust for good to the Saints. God will over rule I am satisfied and Zion will triumph. May He grant it for His servant[s] are sore oppressed.

❖

At 11 A.M. the committee appointed yesterday met a[t] C[harles]. W. Penrose's office in Historian B[ui]ld[ing].

Talked for two hours and at length concluded that the truth as it exists, why Moses Thatcher

is not in harmony with his Quorum and his course of conduct must be known by the L[atter]. D[ay]. Saints. We thus adjourned to the President's office, and met with the Presidency. Also Brigham Young [Jr.] present. at the conclusion, 3 P.M. it was deemed that such a letter must be written and published in the Deseret News, but said letter was not to come from the Presidency. Were also guarded not to indulge in anything that could be deemed persecution. Am now fully acquainted with the reasons why Moses Thatcher is not in harmony with his quorum and has not been for many years.

[November 28, 1896; Journal History; Thomas A. Clawson, Diary]

President W[ilford]. Woodruff was at his office this morning by special appointment to meet the Russian gentleman, Hatchaddor Mardirosian, who had come to investigate Mormonism. By invitation Elders Lorenzo Snow, F[ranklin]. D. Richards, B[righam]. Young [Jr.] and C[harles]. W. Penrose were present, also Elder F[erdinand]. F. Hintze as interpreter. The Russian informed the brethren that he belonged to a body of people numbering about 30,000, and although he had not come by appointment as their representative, yet they knew of his coming to this country and his purpose, and would receive from him as true whatever he might report. He claimed that the voice of the spirit directed him about three years ago to come among the Mormon people, and it had taken him all that time to work his way and obtain means to pay his way here. He occupied a prominent position in the religious association to which he belonged, but desired to support himself while here, by working as a shoemaker. Brother Hintze regarded him as very sincere, and as coming here through the workings of the spirit of the Lord upon his mind. The people where he came from believed in the workings of the Holy Spirit and the gifts of the Gospel, but did not seem to grasp the idea of divine authority in the Priesthood. After a long conversation, the gentleman expressed his belief that the brethren with whom he had conversed were men of God. He was encouraged to seek for and learn the truth, as led by the spirit, and by Brother Hintze and Brother Markoff who had him in charge.

Today Bro[ther] Nephi L. Morris brought a petition to Pres[iden]t. Lorenzo Snow asking if it was consistant with the Quorum of the Twelve and the order of the church, that there be a statement made of their side of reasons why Moses Thatcher was expelled from his Quorum. I signed it believing that it would be good for the saints to know the true inwardness of the matter inasmuch as Moses had made public the private correspondence between himself and the quorum of the Twelve.

[November 30, 1896; Journal History; Franklin D. Richards, Diary]

This morning Presidents [Wilford] Woodruff and [Joseph F.] Smith met at their office with Elders L[orenzo]. Snow, F[ranklin]. D. Richards, B[righam]. Young [Jr.] and C[harles]. W. Penrose, when a communication from President Snow which he had prepared with the assistance of Brother Penrose for publication, was read and passed upon, to be published in the Deseret News of the evening, as follows:

> The following correspondence needs neither explanation nor comment, save the suggestion that President Snow's letter is deserving of, and doubtless will receive, the most careful consideration of all Latter-day Saints.
>
> Salt Lake City,
> Nov[ember]. 27, 1896.
>
> Elder Lorenzo Snow, President of the Twelve Apostles:
>
> Dear Brother—As there has been much discussion over the correspondence between

Moses Thatcher and yourself and some of our own people are at sea in regard to the primary cause of Brother Thatcher's lack of harmony with your quorum, leading to his excommunication therefrom, in behalf of a number of such persons we pen you this communication.

We are aware that the difficulty mainly rested with the Twelve and one of its members; also that when action was taken in the case there was no need of your making further explanations. We can appreciate your abstinence from controversy, on a purely Church matter, through the public prints. But seeing that there appears to be a misapprehension of the facts in the case, and that many good people are liable, in consequence of that, to form incorrect conclusions, we respectfully ask you, if it be not inconsistent with any rule of the Church or of the Council over which you preside, to make some public statement which will serve to place this matter in its true light before the Saints, and clear away the mists which, to some at least, seem to surround the subject of Moses Thatcher's deposition. As he has given to the world the private correspondence that passed between you and him in a Church capacity, is it fair, even to yourself and your associates, to leave the matter in its present condition and open to so much misconstruction? If you would make an explanatory statement through the Deseret News, we believe it would be highly esteemed by many others, as well as

Your brethren in the Gospel,
Nephi L. Morris,
Arnold G. Giauque,
Arthur F. Barnes,
R[odney]. C. Badger,
T[homas]. A. Clawson.

———

Salt Lake City,
November 30, 1896

Nephi L. Morris, Arnold G. Giauque, Arthur F. Barnes, R. C. Badger and T[homas]. A. Clawson:

Dear Brethren:—In response to your esteemed communication of the 27th inst., I have determined, after conference with several of the Apostles, to offer some explanations on the case of Moses Thatcher and comments on the correspondence to which you refer, through the columns of the Deseret News.

The Apostles did not view the publication of the letters that passed to and from Brother Moses Thatcher and them as calling for any controversy on their part. Nor did they think it a proper thing to give those ecclesiastical communications general publicity through secular newspapers. The letters bearing my signature were not prepared with a design for publication, whatever the others might have been—and were regarded as Church matters for the consideration solely of the respective parties. It is only because those letters have been given to the public, and because it seems, from what you see, that an improper impression has been made upon the minds of some people thereby, that I comply with the request to meet some of the statements they contain.

The evident purpose in publishing those communications was to excite public sympathy; and the unnecessary and superfluous appeals they contain convey the impression that they were concocted for that purpose. They were not relevant to the issue involved. Moses Thatcher was not on trial for his fellowship. Specific charges were not preferred either in public or in private. The question was solely as to his standing as one of the Apostles, in consequence of his lack of harmony with the Quorum of the Twelve of which he was a member. That question he could have settled at any time if he had so desired, and that without a formal trial. By placing himself in harmony with his Quorum, in the spirit of humility and conformity with its rules, of which he was not in ignorance, he could have saved himself all the trouble and deprivation of which he complains.

In his review of what he calls his case, he lays great stress on the matter of the Declaration of Principles, which he refused to sign after it had received the endorsement of the First Presidency, the Apostles (excepting himself), the Seven Presidents of the Seventies, the Patriarch, and the Presiding Bishopric, comprising the general authorities of the Church. His excuse is that he had only about an hour and thirty minutes in which to consider it. Usually men do not require much time to consider a matter which they have always held to be right. There was nothing new in that document as it relates to Church discipline. It contains that which has always been an established doctrine of the Church. When the committee which prepared it submitted it to the other Church authorities, they signed it after reading without hesitation and without requiring time to deliberate. It embodies so manifestly a conceded and necessary rule that every one in harmony with the Church authorities accepted it at once, and the Church as a body has received and adopted it as an essential rule. Why should Moses Thatcher alone, of all the Church authorities, feel that he could not sign it as he alleges, "without stultification?" Was not that in itself evidence that he was and had been out of harmony with his brethren? And are they not men as little disposed as any one living to stultify themselves, or to assent to anything wrong that is of vital importance to them and to the Church?

He charges that his letter refusing to sign the Declaration was "suppressed." There was no suppression in the matter at all. The letter was not addressed to the Conference nor to the public. Out of mercy and compassion to him no reference was made to his contumacy at the April Conference, but his name was simply dropped from the list of authorities presented. How could he have been sustained under the circumstances? There are six of the Twelve now living who voted for his appointment to the Apostleship. Not one of them would have sustained him for that position if it had been known that he then entertained views entirely out of harmony with those of that body. The letter addressed at that time to his associates was a deliberately composed communication showing that he was able to understand the document which he refused to sign, and his prompt publication of that letter, in a secular newspaper, shows that he had a deliberate intention to oppose the Declaration and defy his brethren who promulg[at]ed it. But if he did not have sufficient time to consider the Declaration at the April Conference, what about the six months which elapsed before the October Conference? Was not that time enough? During that interval he was visited by many of his brethren, some of them Apostles, and no change was effected, but he failed even to attend the October Conference or to manifest a disposition to conform to the principle of the Declaration.

It is true that he was in poor bodily health during that period. But he was not too ill to upbraid brethren who tried to impress him with the danger of his position, nor to accuse some of them of having "blanketed their conscience" in signing the Declaration.

He states in his letters that he would have attended the October Conference if it had not been for the "assurances and reassurances" he had received that nothing would be done concerning his standing until his health should be restored. He then complains bitterly of the explanation given to the Conference as to his position and seeks to convey the impression that they were a breach of good faith.

The "assurances" to which he refers were faithfully fulfilled. He was left in statu quo. Every time it was shown that the condition of his health would not admit of his meeting with his quorum the question of his standing was postponed. But meanwhile he and his friends were not slow to talk about his associates and to convey unwarranted impressions concerning their course in his case. So much misunderstanding was thereby created that it became absolutely necessary to make some explanations that the Latter-day Saints might not be deceived. President Woodruff was so strongly impressed with this that he addressed the Conference on the subject and his statements were endorsed by several of the Twelve who followed him.

This was no "trial" of Moses Thatcher. It was simply a necessary explanation of his

status. It involved the question of his lack of harmony with the Church authorities. His claims that he was publicly accused and therefore should have a public trial is astonishingly absurd. He was not accused in the sense of a trial or investigation. The act of his lack of harmony with the authorities was explained and shown to be of much earlier date than his refusal to sign the Declaration and his engaging in active politics. To place himself in harmony with the Twelve, or refuse to do so, required no "trial" either public or private. He did neither. Yet the assurances given him which he misconstrues were observed and his "case" was not called up until he was able to appear.

It was but a few days after the Conference, even if it had entirely closed, before he appeared and spoke at public meetings as though he still held the authority in which he had not been sustained at Conference. This necessitated the announcement from the First Presidency through the Deseret News that he had no right to officiate in the Priesthood while in his suspended condition.

Notwithstanding that announcement, when he chose to present himself to the authorities he presumed to attempt entrance to the temple for that purpose, and at a time when the First Presidency as well as the Twelve met for the consideration of other Church matters and for holding their prayer circle. No one could attend but those of their own body or even enter the House unless in good standing. No member of the Church without the proper recommend can obtain admittance to the Temple, no matter how much he may have contributed to its erection. That would cut no figure at all in the right of entrance. It is amazing that Moses Thatcher should attempt to intrude the boast of his contributions into the question of entering the Temple of God when not in good standing and full fellowship.

His exclusion from the Temple he construes into being "denied the privilege of meeting with the quorum." No one knew better than he that there was no such denial. The assurance given him by Elder F[ranklin]. D. Richards and others of the quorum was proof of their willingness to meet him and their joy at his manifestation of even a desire to meet them. That there were other places and occasions when he could properly have an interview with his brethren he fully understood, and he subsequently applied for it as he should have done long before.

In passing I will notice his technical quibble about the closing of the Temple against him on October 15th for his disregard of my letter of October 23rd, which he says is hard for him to understand. A careful reading of my letter will show that the difficulty is of his own manufacture. What I said conveys no such meaning as he asserts. I said, "This being the condition of affairs you were not admitted to the Temple on the forenoon of Thursday." "The condition of affairs" which caused that exclusion is set forth in the first paragraph of my letter, and relates to occurrences before the 15th. It is true that my letter of the 23rd in rely to his of the 16th is incidentally mentioned but only as something growing out of what happened on the 15th, and of course was not intended to apply as a condition existing before that date. This perversion of plain language shows what small evasions will be resorted to when one gets into the dark.

Reference to the Conference discourses published in the Deseret News was made that Brother Thatcher might know exactly what the brethren said, that he might see the necessity there was for the people to understand where he stood, and that he might see the need of putting himself in harmony with the Church authorities.

It is necessary to notice his complaint that he had not been invited to attend the meeting at which final action was taken in his case. In his letter dated November 4th, he says:

> I returned to this city Thursday—a week ago tomorrow—and have daily expected to hear respecting a time when I could see the brethren once more together. No word having reached me respecting that matter, I adopt this means of respectfully asking you when such meeting can be arranged. As early a reply as convenient will greatly oblige,
>
> Your brother in the Gospel,

Moses Thatcher.

To this I replied, as has been published, under date of November 6:

> In accordance with your wishes for a meeting, I take pleasure in appointing 2 o'clock on Thursday next at the Historian's Office, upon which occasion the quorum will be pleased to meet with you. With kindest regards, your brother and fellow servant,
>
> Lorenzo Snow.

On the day thus appointed the Apostles met, at the time and place thus designated, when they received his lengthy communication dated Nov[ember]. 11, in which he said:

> I shall not trouble my brethren therefore to convene in a special meeting named for Thursday at 2 p.m. at the Historian's Office.

Thereupon the Council of the Apostles gave him one week more, and notified him that his case would be called up for action at a meeting to be held in the Historian's office at 10 a.m. on Thursday, the 19th inst., as appears in my letter, published by him with the other correspondence.

When that day arrived we received his last letter in which he said:

> As there is to be no trial of my case and as I am not requested to be present, I take it to be the purpose of considering my case, etc.

Why should there have been any further tampering with the case? Moses Thatcher was entirely out of harmony with his brethren the Apostles. He was simply requested to put himself in accord with them as is required by the Gospel and the order of the councils of the Priesthood. That he declined to do. After asking for a time and place to be appointed when he could meet with them, and in response to that request a time and place were set, and the Apostles came from distant points for the purpose of meeting with him, instead of appearing he coolly notified them by letter that he would "not trouble them to convene!" Then when they gave him another week in which to appear, and notified him that his case would be called up for consideration and action, he still treated the Council with contempt and asserted: "I am not requested to be present."

That the Council of the Apostles took the only consistent action that was left open must be evident to every Latter-day Saint who has eyes to see and a heart to understand. Why Moses Thatcher did not meet with his brethren, after they had assembled at his own request, is best known to himself. Notwithstanding his past course they were ready to receive him with open arms if he had come in the proper spirit and put himself in accord with them. As he would not, they expelled him from the Priesthood as they were in duty bound to do.

It should be known that the disaffection of Moses Thatcher dates back to a time long before political difficulties could enter into the matter. President Woodruff has stated publicly that Moses Thatcher had not been in full harmony with his quorum since the death of President John Taylor. trouble was had with him before that time.

In 1886 he proclaimed in public discourses ideas and predictions not endorsed by his brethren. At Lewiston, Cache county [Utah], notes were taken of these utterances and published on a flyer. He was subsequently written to by President [John] Taylor, and his answer is on file. While he claimed that he had not been accurately reported, he gave his own language, under his own hand, to the effect of predictions of events to occur within five years, which have failed of fulfilment and which were founded on erroneous interpretations of Scripture. He wrote for publication a sort of retraction which really took nothing back but merely charged partial errors in the report of his extravagant remarks.

He was out of harmony with his brethren in relation to a standing appellate High Council, which he claimed should be appointed and which he has never acknowledged was incorrect.

He disputed with President Taylor as to the appointment of President of the Logan [Utah] Temple and contended for a man of his own selection, even after the President announced the appointment by revelation.

His bearing with his brethren of the Twelve was such that he could not brook dissent and resented their non-acceptance of his personal views.

When Wilford Woodruff's accession to the Presidency was under consideration, as the proper successor, he expressed opinions which showed that he regarded human smartness and business ability as above that simplicity of character and susceptibility to divine impressions which are notable in that faithful servant of God, and objected that such a man could not grasp the situation of affairs or cope with the difficulties arising. He was overruled but persisted in his views.

When President George Q. Cannon, after the decease of President Taylor, was in prison for infraction of the anti-polygamy laws, Moses claimed that Brother Cannon had defrauded him, and he threatened in the presence of President Woodruff and others of the Twelve to sue him at law and thus bring many private affairs before the public through the courts. Only on being emphatically warned by President Woodruff and others that such a course, particularly in Brother Cannon's condition, would result disastrously to him in his Church position did he desist. On President Cannon's release from confinement the matter was fully investigated and it was demonstrated that instead of Brother Cannon's owing him he was in Brother Cannon's debt to an amount which he subsequently paid. For his insult and hard language towards Brother Cannon, he has never apologized nor made any amends. This incident is referred to in President Cannon's absence from the State. He has always preserved silence on this matter and did not wish it to be mentioned against Brother Thatcher. But it is important as showing Moses Thatcher's spirit and bearing towards his brethren.

Brother Thatcher makes great pretension of devotion to the Church and declares he has "never shirked any responsibility." The people in many of the various Stakes of Zion who have been visited by the Apostles may ask themselves when they have ever seen Moses Thatcher at their quarterly conferences or other Church gatherings.

He has neglected the meetings of his quorum for years. This was not always on account of ill health. He was able, at least, in the earlier part of the time, to attend to business and pleasure affairs, apparently in good health and spirits. The roll book of meetings of the Presidency and the Apostles shows that from May, 1889 to April, 1896, a period of about seven years, he was in attendance at the regular weekly meeting but 83 times. There were held 277 of those meetings, at which President Woodruff, though weighted down by age and numerous cares, was present 256 times. His absence was always on account of sickness. Brother Thatcher's residence was most of the time in Logan, but the hour was set so that he and others at a distance could have reasonable opportunity to attend.

Brother Thatcher's spirit has been contumacious and he has been self-opinionated and arbitrary. Previous to the dedication of the Temple his brethren labored with him for many hours to bring him into the proper frame of mind to unite with them in that sacred ceremony. His condition was not entirely satisfactory at the close of the protracted interview, but was accepted out of charity and mercy to him that he might not be excluded from the dedication, with the hope that the spirit of the occasion would influence him to thorough reconciliation. President Woodruff's announcement of harmony among the brethren was made with this understanding, but has been adroitly turned by Brother Thatcher to shut off all that occurred before that time, and which would not now be alluded to but for his own utterances and reference to his pretended humility and harmony.

In accepting nomination for a political office, which if elected thereto would have taken him away from his ecclesiastical duties for long periods, without consultation with his quorum and the Presidency, he could not but have known that he was violating a requirement of high officials in the Church. Yet he would not consult with them, while he was able to attend political gatherings and business meetings although in poor health. Here again he was out of harmony with his brethren.

There was no need for any loss of manhood or proper independence nor the forfeiture of any of the rights of citizenship. But if he did not value his Apostleship and Priesthood as

of the very first consideration he was not worthy to hold them, and his subsequent course shows that he held them in great esteem in theory but in very small esteem in practice. Fine words and sympathetic phrases do very well to influence the public, but they count for nothing in the face of deeds that contradict them, or the failure to do that which is so rhetorically professed.

The standing and fellowship of Moses Thatcher as a member of the Church has not been brought into question, therefore there has been no trial. He has been dealt with by his quorum for lack of harmony with his associates, something that was entirely in his own power to correct without great exertion or much time. If his standing in the Church was at stake specific charges would be made, and he would have to answer to them in the usual way, which is not and has not been by public demonstration.

What has been done was necessary and a duty. Action was not taken until it was certain that no further delay would be of any use or benefit. Moses Thatcher has been treated with greater consideration and mercy than any other man who has taken the course which he has pursued. He has been prayed for, waited upon, pleaded with and wept over until his rebellion and contumacy were seen to be invincible, and he is in open hostility to regulations which the whole Church has adopted and ratified. He could not and cannot be any longer empowered to act in the authority of the Holy Priesthood.

And now let the Latter-day Saints ponder upon the situation, and take the warning given by the Prophet Joseph Smith as a key to the Church for all time. It is as follows;

I will give you one of the keys of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity. That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives.—History of Joseph Smith, July 2, 1839.

In conclusion I repeat the words of Him who spake as never man spake:

He that exalteth himself shall be abased but he that humbleth himself shall be exalted.

Your brother in the Gospel,
Lorenzo Snow.

❖

Listened to reading of a letter from President L[orenzo]. Snow, by C[harles] W Penrose to appear in this evening's "[Deseret Evening] News" A statement of circumstances in which Moses Thatcher been not in harmony with his brethren Apostles several years was published in This Evening News.

[December 1, 1896; Brigham Young Jr., Diary]

Met M[oses] Thatcher front Z.C.M.I He invited me to call upon him said he would like to renew old associations; I would love to but we were mutually kind but I long to tell him that his publication of the private correspondence between him and the Twelve, in the "Tribune" a hostile paper to the Kingdom of God on the earth, its people have murder in their hearts and yet Moses flung a private correspondence held between him and the dearests friends Moses has on earth into the hands of their deadly enemies. I would have laid a charge against him had he been a member of the a ward in this city.

[December 3, 1896; Journal History; Brigham Young Jr., Diary]

Meeting of the Presidency and Apostles at the Temple. President [Wilford] Woodruff was not present, having been at home since Monday, suffering from a cold. President Geo[rge]. Q. Cannon was in the East; President Jos[eph]. F. Smith was present, also Pres[iden]t. L[orenzo]. Snow, Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, H[eber]. J. Grant, and J[ohn]. W. Taylor.

The subject of Elder John W. Taylor's mission to Colorado was considered, and the Council decided that he should go, accompanied by one or two Elders, and send for more as he may find necessary.

A letter was read from Elder Arza H. Hinckley, informing the presidency that many Saints in Rexburg, Bannock [Idaho] Stake, where he was patriarch, were indulging in hard feelings against each other on account of politics. The matter was referred to the brethren who would attend the next Bannock Stake Conference.

Elder J. G[olden]. Kimball called at the President's Office and reported that the committee appointed by the First Presidency to investigate the grievances of the B[righam]. Y[oung]. College land purchasers had met with a committee from the purchasers, and the result was the appointment of another committee of six, with Pres[ident]. Orson Smith as chairman, to visit each purchaser and report each case on its individual merits at a meeting to be held two [days] hence.

❖

Attended Council Meeting at Temple Pres[iden]t [Wilford] Woodruff at home poorly Pres[ident] [George Q.] C[annon]. gone east Pres[ident]. [Joseph F.] Smith presided. Decided Bro[ther] Jno [John] W. T[aylor]. to proceed to Denver & Colo[rado]. With two or three elders and find places for others in various places. Pres[ident]. Woodruff's letters to H[eber]. J. Grant's father on succession to Pres[ident]. of church refer[r]ed to also letter on present situation by Dub. Woolley St. George [Utah] was read to me, very complete in many things & points.

[December 4, 1896; Journal History]

Presidents [Wilford] Woodruff and [Joseph F.] Smith at their office this morning were waited upon by Elder B. H. Roberts, just returned on a furlough from his mission in the Eastern States, by permission, to settle up some business affairs. ...

Elder F[rancis]. M. Lyman reported that the Superior Mining Company, of which he was President, had turned over one-tenth of the capital stock (15,000 shares) as tithing; also that the Company had bought the Constellation mine, a neighboring property, and dedicated 1500 shares of its capital stock also as tithing. The former was non-assessable, but the latter was assessable, and had just been assessed at one cent a share. Brother Lyman was authorized by the Presidency to hold this stock as Trustee, and $15 was appropriated to pay the Constellation assessment. ...

Elder John Bohn of South Cottonwood and his son called on the First Presidency, and asked Pres[iden]t. Woodruff to accept for the Salt Lake Temple a picture painted by Elder Bohn for the Salt Lake Temple, subject of the picture was "Burying of Christ". Brother Bohn is 70 years of age, and it took him about two years to finish the painting. He had made presents of other pictures to the Temple. Pres[iden]t. Woodruff accepted the offering, and gave his blessing to Brother Bohn.

One hundred dollars in tithing was donated to the Mutual Improvement League, to assist in giving an entertainment for three days at the Salt Lake Theatre, for the purpose of raising means to liquidate indebtedness.

[December 7, 1896; Journal History]

Elder B. H. Roberts called and met Pres[iden]ts. [Wilford] Woodruff and [Joseph F.] Smith this morning and reported to them verbally his labors in St. Louis, Independence, Kansas City and Cincinnati. He commenced at Kansas City, then labored at Independence [Missouri], from which place he went to St. John, Kansas, where he met Samuel Bickerton, who still presides over his few remaining followers, and Brother Roberts said he was then engaged making a desperate struggle to keep the members of his church together, numbering all told 16 members. From this place he went to St. Louis [Missouri], where he rented a hall and held meetings nightly and twice on Sundays. The result of his labors here after remaining one month was the organization of a small branch of the Church, numbering some fifteen members. He then attended the Chicago [Illinois] Conference, after which he went on to Cincinnati [Ohio], where he was still laboring when he received permission to come home to attend to some private business. While conferring with President Spencer, of the Northern States mission, at Chicago, he found that it was customary to hold three Conferences in that mission during the year, and the district being large this necessitated the Elders who attended them to travel long distances at great expense. At his suggestion it was decided to hold eleven conferences during the year in different parts of the Mission, all of which the President of the Mission will attend, also the Elders who may be laboring in other Conferences handy by. This change affords the President the opportunity of doing the traveling and visiting, and keeps the Elders at work in their own fields of labor, with better results as well as a great saving of traveling expenses. The favorable newspaper notice which the meetings of Elder Roberts received have undoubtedly produced a good effect, as the smaller papers throughout that region of country have pretty generally echoed what has appeared in the large dailies, which has greatly assisted the missionaries generally in their various fields. He found it almost impossible to receive any support whatever from the people of the large cities, he therefore had to hire halls and bear his own expenses, which applied of course to the Elders accompanying him, Brothers Geo[rge]. D. Pyper, Edward Midgley and Melvin Ballard. Brother Roberts rendered a financial report showing that he had received $425 from the First Presidency, and $29.20 voluntary donations. This had been more than expended in the following manner: Room rent $119; board $20; hall rent $244; traveling expenses $35.75; advertising $35.05; and sundries $10.55. This left a balance of $10.15 expended more than received, which amount was handed back to Brother Roberts. Besides this it had cost him personally about $200, and his fellow laborers $100 each. They were now without means, and $50 was appropriated and mailed to them for their use. The five months which Brother Roberts and Associate Elders have been laboring as special missionaries to the large cities it has cost them $200 each month. Brother Roberts felt that his labors would be more effective by his going into places where branches of the church already existed; by doing this a greater interest might be created, and after he had gone into a new field, Elders would still be left to utilize the increased interest thus created as best they may. The question now arose, shall he continue his labors as they had been mapped out; if so, it will require fully $250 monthly, and if the church can afford it he would like to carry the work on to a finish as the brethren designed it.

[December 10, 1896; Journal History; Franklin D. Richards, Diary]

Meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. [Wilford] Woodruff, Jos[eph]. F. Smith and L[orenzo]. Snow; Elders B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale and J[ohn]. W. Taylor.

The condition of the Bikuben, a Danish paper published in S[alt]. L[ake]. City, and its relation to the Deseret News Publishing Company, was considered. The sum of $1500 had been advanced to pay off all indebtedness on that paper, in consideration of the Deseret News Publishing Company's continuing its publication and assuming all responsibility for it. The printers on the Bikuben had not been able to collect their wages, and Elder A[nthon]. H. Lund asked that something be done by way of helping them. For the time being until some arrangement could be effected with

the Deseret News Publishing Company, $200 was advanced with the understanding that the Church could not pay the debts of the Deseret News Publishing Company.

The subject of the labors of Elder B. H. Roberts and associate Elders as special missionaries in the Eastern States, was discussed, and it was decided that Elder Roberts and associates should labor for a month or two longer, and then an ample field could be found for him among the young people at home.

It was suggested that Utah should be represented at the Tennessee Exposition, to be held at Nashville, for the celebration of the 100th anniversary of Tennessee's admission into the Union. Pres[iden]t. Jos[eph]. F. Smith thought that in view of the termination of Brother Roberts' mission in the East, Brother Geo[rge]. D. Pyper, who was laboring with Brother Roberts, would be a very suitable man to take charge of the exhibits and do special missionary work at that place and on that occasion.

It was decided that the Assembly Hall should be used for a series of ten lectures on the first principles of the Gospel, to be delivered by selected speakers, one lecture a week.

In consequence of the fact that many of the people were unacquainted with the case of Brother Moses Thatcher, and had been misled in regard to it, it was decided that a pamphlet should be prepared for distribution, containing the remarks made by Pres[iden]t. Woodruff and others at the October General Conference, the letter published by Pres[iden]t. L[orenzo]. Snow, Brother E[dwin]. D. Woolley's letter to his sons, and such other pertinent matter as might be deemed necessary to enlighten the people on this subject, and that Elder F[ranklin]. D. Richard supervise the arrangement of the pamphlet, assisted by Elder C[harles]. W. Penrose.

❖

F[ranklin] D R[ichards] & C[harles] W P[enrose] to get out a pamphlet of L[orenzo]. Snow's & E[dwin] D Woolley's letters & addresses at Con[ference]. on M[oses]. Thatcher case[;] B H Roberts help go on 2 months longer.

[December 11, 1896; Journal History]

Elder F[ranklin]. D. Richards had an interview with Pres[iden]ts. W[ilford]. Woodruff and J[oseph]. F. Smith, Elder G[eorge]. Teasdale being present, in reference to the position of the Deseret News Company in relation to the Deseret News Publishing Company, the latter having leased the Deseret News Office, papers and fixtures on terms that had not been complied with. Elder Richards was urged to continue this matter until some satisfactory settlement was reached.

Gov[enor]. Francis M. Drake of Iowa called on Pres[iden]ts. Woodruff and Smith, introduced by Gov[ernor]. [Heber M.] Wells. He was familiar with the early history of the Church, and said he was a 13 year old boy when the Prophet Joseph and Hyrum Smith were murdered, and distinctly remembered seeing their dead bodies shortly after the assassination.

[December 14, 1896; Seymour B. Young, Diary]

Pres[ident] [Lorenzo] Snow spoke about doing away with the killing of animals for food and informed me on my way home that I would live to hear those teachings from the general authorities of the Church to be observed by the whole people for said he how can the enmity cease between man and beasts so long as man consitutues [continues] to constitute himself their enemy by slaying them for food or sport every chance he may get to do so.

He further informed me that it was known that our Lord and Savior had wives while he lived in the flesh and that they bore him posterity and that the descendants of these children were among the leading prophets and apostles of the Church and were also the great rulers of the greatest nations

of the globe.

This is wonderfull doctrine to me revealed by a servant of God and I accept it & receive it with all my heart.

[December 16, 1896; Journal History]

Brother F[ranklin]. S. Richards, attorney for the Church, called on Pres[iden]ts. [Wilford] Woodruff and [Joseph F.] Smith at their office, with a warranty deed from the widow of Henry Norman, to Wilford Woodruff as trustee-in-trust, conveying to the Church her homestead near the U[nion]. P[acific]. Depot, 10 by 20 rods, which she desired the Church should retain forever. Sister Norman entertained the idea that when she and her husband returned to earth, they would receive the same place as their inheritance.

[December 17, 1896; Journal History]

The meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]t. W[ilford]. Woodruff, J[oseph]. F. Smith, L[orenzo]. Snow; Elders F[ranklin]. D. Richards, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale and M[arriner]. W[ood]. Merrill.

A report was read from the Committee appointed by the Presidency to investigate the grievances of purchasers of B[righam]. Y[oung]. College lands, and of the sub-committee, of which Pres[iden]t. Orson Smith was chairman. Personal examination had been made into the holdings of 41 purchasers, and recommendations were made for rebates to the total amount of $724.29. A supplemental report showed that ten of the purchasers claim to have made payments to Robert W. Sloan, representing the College, amounts aggregating $1,538.50, for which they had received no credit, and one claimant to have paid John E. Price, agent, $77.00, for which he had received no credit. The report was adopted, and the committee instructed to bring the claims of injured parties before the Board of Trustees, and to instruct the claimants as to their rights before the Church courts.

Elder M[arriner]. W[ood]. Merrill in response to a question, sent to him by letter, as to the extent of Brother Moses Thatcher's labors as second counselor to Brother Merrill as President of the Logan [Utah] Temple, now stated that Brother Thatcher had never acted a day or a half a day as his assistant since the Logan Temple was opened. He had done a few sealings for his friends and his own family. During the first years of the work in the Temple his help was much needed, but he had never put in an appearance or offered his services.

In answer to a question as to what he knew about the feelings of Brother Thatcher towards himself personally, when his name was being canvassed for President of the Temple, Brother Merrill replied, that he received a telegram from Pres[ident]. John Taylor to come to Logan after the dedication of the Temple. He did so, and found Brother Taylor at Brother Thatcher's house. Pres[ident]. Taylor saw him coming, went out and met him on the porch, and told him he had decided to appoint him to take charge of the Temple, but that Brother Thatcher had opposed the appointment, and had also opposed his appointment as President of the Stake. Pres[ident]. Taylor said that Brother Thatcher's opposition was very pronounced, but that all the rest of the brethren agreed in the appointment. But in consequence of Brother Thatcher's opposition, Pres[ident]. Taylor went before the Lord privately and laid the matter before Him, and the Lord told him that Brother Merrill was the man. The voice was "still and small", leaving Pres[ident]. Taylor somewhat in doubt. On enquiring again, it spoke Brother Merrill's name in a sharp voice which penetrated his very soul. This Pres[ident]. Taylor said, freed him entirely from doubt, and he told Brother Merrill "You are the man to take charge of the Temple, notwithstanding Brother Thatcher's opposition to it". Brother Merrill said further in the face of what Pres[ident]. Taylor told him, Brother Thatcher had time and again denied having made any opposition to his appointment.

Pres[ident]. J[oseph]. F. Smith said he heard Pres[ident]. Taylor state that the Lord had

revealed to him that Brother Merrill was the man to take charge of the Logan Temple. He knew that Brother Thatcher had opposed the appointment and wanted Brother [Charles O.] Card to fill that position. Pres[ident]. Taylor had stated that Moses in a disgruntled way, charged Brother Merrill with being arbitrary, and that he had dealt arbitrarily with men who had worked under him in a railroad contract. This was said to Pres[ident]. Taylor by Brother Thatcher after it was made known to him that the Lord had designated Brother Merrill to take charge of the Temple, and it was tantamount to giving Pres[ident]. Taylor to understand that he, Thatcher, was not satisfied with the mind and will of the Lord in regard to this matter.

Pres[ident]. L[orenzo]. Snow remarked that Brother Thatcher opposed Brother Merrill's being made an Apostle, and told Pres[ident]. Snow that he, Thatcher, ought to have had something to say about it.

Brother Merrill explained that he did not make a dollar out of the railroad contract. There was an agreement that he should receive $150 a month for his services. When he had built the road to Eagle Rock he wanted to stop but Pres[ident]. Taylor advised him to continue. He had made a report in writing of his transactions at the request of Brother Thatcher and Bishop [William B.] Preston, and he believed the report was in the possession of the Stake Clerk today. The report pleased Brother Thatcher at the time. Brother Merrill could have made money for himself out of the contract, if he had acted as a Gentile would have done, but the people got the benefit of every cent of the profit.

[December 18, 1896; Journal History]

Elders F[ranklin]. D. Richards and C[harles]. W. Penrose submitted to the First Presidency (Pres[iden]ts. [Wilford] Woodruff and [Joseph F.] Smith), the matter for a pamphlet called the Thatcher Episode, as per appointment of the Council held on the 10th inst. The matter was prepared by Brother [Charles W.] Penrose was passed upon and approved by Pres[iden]ts. Woodruff and Smith, Elder F[ranklin]. D. Richards and others.

[December 21, 1896; Journal History]

Pres[iden]ts. [Wilford] Woodruff and [Joseph F.] Smith at their office this morning issued an order for $400 in favor of the Circleville [Utah] Ward, to help to build a new meeting house; also $2,500 on account of an appropriation made in favor of the St. Johns [Arizona/New Mexico] Stake.

[December 22, 1896; Journal History]

Pres[iden]t. Geo[rge]. Q. Cannon returned this afternoon from the East, and met with Pres[iden]ts. [Wilford] Woodruff and [Joseph F.] Smith at the office of the First Presidency. He had spent most of the time of his three week's absence in the transacting of business in New York and Boston. He had intended to go to the Irrigation Congress at Phoenix, Ariz[ona]., but was prevented by the pressure of business in the East.

[December 24, 1896; Journal History]

A pamphlet was brought to the Presidents' Office this morning, issued by Calvin Reasoner, in defence of Moses Thatcher, containing the remarks of the Elders concerning the latter at the General Conference, the correspondence between him and Pres[ident]. Snow, a criticism of Brother Snow's letter, and a labored argument to show that Moses Thatcher was the champion of religious liberty in Utah, and sacrificed himself for that cause, and ought to be elected United States Senator.

A detailed criticism of the Declaration of Principles was also in the pamphlet, the whole design of which was to show that Moses Thatcher was in the right and the authorities of the Church in the wrong. It had been rumored for some time that Brother Thatcher had engaged Calvin Reasoner on a work in his behalf.

Meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow; Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, G[eorge]. Teasdale and H[eber]. J. Grant.

In conversing about the pamphlet by Calvin Reasoner in the interest of Moses Thatcher, Pres[ident]. Snow remarked that he believed Brother Thatcher would succeed in proving to the satisfaction of the general public that what he Pres[ident]. Snow, had endeavored to show was correct, namely, that Brother Thatcher had not been in fellowship with his quorum and the Presidency for several years. ...

[December 28, 1896; Journal History]

Pres[iden]ts. [Wilford] Woodruff and [Joseph F.] Smith were at their office this morning (Pres[ident]. G[eorge]. Q. Cannon at Beaver [Utah] attending Conference) and were waited upon by Pres[ident]. O[liver]. C. Hoskins of Malad [Idaho/Utah] Stake, and Bishop Isaac Thorn of Rockland Ward. They represented that last July the tithing of the ward was appropriated by the First Presidency to aid in building the meeting house there. The tithing consisted of perishable articles, the people had not fulfilled their promises in helping to build the house, and he had become personally responsible for the indebtedness upon it. After paying $1,000 he was still in debt $1,040, and he feared the house would pass out of the hands of the Saints, and be controlled by apostates. On the suggestion of Pres[ident]. Smith, $500 in perishable articles was appropriated in favor of the Rockland Ward meeting house, and Bishop Thorn was advised to obtain the aid of prominent men in the ward in giving a new note for the balance of indebtedness.

[December 29, 1896; Journal History]

The First Presidency were all at their office this morning, Pres[ident]. G[eorge]. Q. Cannon having returned from Beaver [Utah]. They held a meeting in the afternoon of the Pioneer Electric Power Company.

[December 30, 1896; Journal History; Franklin D. Richards, Diary]

Elder F[ranklin]. D. Richards made a report to the First Presidency at their office this morning, in relation to the relations of the Deseret News Company with the Deseret News Publishing Company. It had been arranged that nothing would be done about the matter until the return of Pres[ident]. Geo[rge]. Q. Cannon, and now seeing that he was about to leave again for the East, it was agreed that no further steps should be taken until after his return.

Bishop W[illiam]. B. Preston made enqueries of the First Presidency in relation to the amount which had been drawn by Presidents of Stakes and Counselors from the tithing fund, as the clerks wanted to know if an order would be issued to cover the same. Pres[ident]. Cannon moved that orders be issued to cover the amount so drawn, and that a letter be written to the several Stake Presidents requesting them to confer with their counselors, to determine what amount, if any, would be proper for them to receive, that they might not draw anything except when necessary, and then not more than the limit which had been previously specified, and not to entertain the idea that a stipulated compensation attached like a salary to certain offices in the Church.

The sum of $500 in produce was appropriated in favor of Cainesville, Giles and Graves

wards, of the Wayne [Utah] Stake, as aid on account of damages sustained by the people of those wards, through floods, the amount to be distributed by the Stake Presidency.

Bishop Tho[ma]s. N. Stevens of Ogden [Utah] represented to the First Presidency that there was still owing by the Weber Stake Academy the sum of $19,000. By the first of April, the sum of $2,336.69 cents would have to be raised to make an eastern payment, for interest past due. Pres[ident]. [Wilford] Woodruff could not see how it was possible for the Trustee-in-trust to extend any further help on this indebtedness. Bishop Stevens said the people of the Stake had been called upon so much for funds to rebuild the Stake Tabernacle and other donations, that they were unable to respond to call for the Academy. Pres[ident]. G[eorge]. Q. Cannon said that two years ago some of the Ogden brethren had informed him that they had entered into obligations for the Stake Academy and would be financially ruined unless they were aided by the Church. He told them that so long as the Church could command credit, the First Presidency would stand by them. He suggested that the matter go over for ten days, in the hope that something could then be done to help in this emergency.

Spent most of the morning with [the First Presidency] in council first about some railroad matters & affairs at the grass creek coal mines. Then F[ranklin] S R[ichards], C[harles] W P[enrose], H[eber] J Grant et al about present status as to Election of Senator to Congress, the chances of [Moses] Thatcher, [Joseph L.] Rawlins, [Orlando W.] Powers, & last not least Judge H P Henderson.

[December 31, 1896; Journal History]

Pres[iden]t. G[eorge]. Q. Cannon left this morning for New York. Meeting of the Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. W[ilford]. Woodruff, J[oseph]. F. Smith, L[orenzo]. Snow; Elders F[ranklin]. D. Richards, J[ohn]. H[enry]. Smith, and H[eber]. J. Grant.

Brother J[ohn]. H[enry]. Smith directed the attention of the Council to the case of Moroni Canfield who suicided at Milford [Utah]. The testimony which was written going to show that he was deranged in mind when he committed the act. He was an Elder, and had received his endowments. His friend desired to know what could be done for him. It was decided that baptism could be performed for him, and his former blessings reconfirmed.

A communication was read signed by H[eber]. J. Grant, B. H. Roberts, F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, J. G[olden]. Kimball, D[aniel]. M. Todd, Nephi L. Morris, and H[orace]. G. Whitney, representing the General Board of Y[oung]. Men's]. M[utual]. I[mprovement]. A[ssociation]. It represented a number of publications and periodicals now issued and recommended the blending of all into one weekly magazine, representing the Church as a whole. It was decided to postpone the matter until the return of Pres[ident]. G[eorge]. Q. Cannon.

Elder Heber J. Grant made an application for help in the erection of a building for amusement purposes, and it was decided that the labor tithing due in Cedar City [Utah] might be used for that purpose.

Brother J[ohn]. H[enry]. Smith reported that the people of Menan had erected a fine meeting house, and that they were in debt for it. There were many people in the ward who paid no tithing and he thought that they might be induced to pay some if it was understood that the amount would go towards the meeting house. It was decided that a sum not exceeding $500 be appropriated, provided the amount could be collected from people who were not regular tithe payers.

The sum of $50 was appropriated from the tithing office at St. George [Utah], for the benefit of the Indians applying there for assistance. ...

1897

[January 4, 1897; Franklin D. Richards, Diary]

2.30 pm listened to Pres[iden]t L[orenzo]. Snow, A[braham] O[wen] Woodruff, J[ohn] W Taylor, H[eber] J Grant, Geo[rge] T[easdale]., J[ohn] H[enry] Smith, B[righam]. Young [Jr.], F[ranklin] D Richards. some of the brethren laid bare the present financial situation of church & presented to view the responsibilities of the same & where it rested with some Plain Talk. Pres[iden]t W[ilford] W[oodruff], G[eorge] Q C[annon] & J[oseph] F S[mith] present.

[January 6, 1897; Franklin D. Richards, Diary]

At 11 am met with W[ilford] W[oodruff], G[eorge] Q C[annon], J[oseph] F S[mith], L[orenzo]. Snow, F[ranklin] D R[ichards], B[righam] Y[oung] [Jr.], J[ohn] H[enry] S[mith], G[eorge] T[easdale], H[eber] J G[rant], J[ohn] W T[aylor], M[arriner] W[ood] M[errill] & A[braham] O[wen] Woodruff & had an extraordinarily interesting time in which several brethren expressed themselves freely & fully on several points—one we wish to be informed of all great measures of the church business that we may be able to defend & justify the acts of Presidency & preserve the confidence of the saints who enquire about many things. This President W[ilford] W[oodruff] granted cheerfully and fully.

[January 7, 1897; Journal History]

Meeting of the Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. W[ilford]. Woodruff, J[oseph]. F. Smith, and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, H[eber]. J. Grant, M[arriner]. W[ood]. Merrill, and A[nthon]. H. Lund.

The question of the cost to the Church for return fares of missionaries was considered. Pres[ident]. Smith in answer to questions, said that while the Elders paid their own fares to their field of labor, it cost fully $50,000 a year to bring them home. The Church was now owing $1,000 to the New Zealand Mission and $800 to the Samoan Mission, for return fares which Pres[ident]. Woodruff had not been able to pay. He expressed the opinion that the number of missionaries abroad ought not to be increased, and that while he was in favor of the Church paying the return fare of missionaries, honorably released, having performed a good mission, Elders who had disgraced themselves, or had not performed a good mission, ought to pay their own fare home.

Several of the brethren expressed the opinion that the calling of missionaries was a little over done. From remarks made by Brother Lund, and a letter from Elder Rulon S. Wells, it appeared that some of the missionaries in G[rea]t. Britain were unable to support themselves, and were a burden on the Saints among whom they labored. It was decided that this matter should be thoroughly considered and steps be taken to regulate the matter in accordance with the means that were available.

Pres[ident]. Smith remarked that if the Church prepared at its own expense suitable literature for circulation by the Elders, much better results would be obtained.

Elder F[rancis]. M. Lyman stated that he felt impressed that he could do great good by paying a visit with one or two of the Apostles, to Cache [Utah] Stake, visiting the settlements, to counteract the influence that had been used there, and give the people the benefit of his experience when he had to break away from his father and mother on account of his father's course.

Pres[ident]. Woodruff thereupon felt that Bro[ther]. Lyman was rightly moved upon, and gave him permission to take with him such brethren as he might desire.

[January 8, 1897; Journal History; Charles W. Penrose, Diary]

Pres[iden]ts. W[ilford]. Woodruff and J[oseph]. F. Smith at their office today, appropriated the sum of $500 in favor of James T. White & Co[mpany]., of New York, in payment of a contract to publish in the Cyclopedia of American Biography, sketches of the lives of the Presidents of the Church, namely Joseph Smith, Brigham Young, John Taylor, and Wilford Woodruff, with their portraits; also pictures of the Nauvoo [Illinois] and Salt Lake Temples and the Tabernacle in S[alt]. L[ake]. City. The sketches of the lives of those Church leaders was made under the direction of the Presidency, by Elder C[harles]. W. Penrose. The firm named above guarantee to print substantially what was furnished, making only such changes as to style and method of arrangement as would comport with the general design of the work. The sketches furnished for this purpose by Bro[ther]. Penrose are herein inserted, as passed upon by the First Presidency: It was expected that they would be somewhat condensed in publication, but not that they would be materially changed as to facts, doctrines, dates or occurrences.

At President's office on S[enatorial] question with F[ranklin]. S. R[ichards]. H[eber]. J. G[rant] J[ohn] H[enry] S[mith] and Pres[idents] [Wilford] W[oodruff]. and J[oseph]. F. S[mith]. till about 3 pm.

[January 9, 1897; Journal History; Joseph F. Smith, Letter to A. Saxey]

Pres[iden]t. Jos[eph]. F. Smith was at the President's Office today, also Pres[iden]t. Geo[rge]. Q. Cannon, who returned this afternoon from the East. Moses Thatcher called at the Clerk's department of the President's Office today, and asked for an order to cover the amount he claimed as due to him as balance for services as one of the Twelve Apostles under the late practice

of giving compensation to leading church officials. He drew the sum of $550.00 to apply it on his last year's tithing account.

❖

With reference to the "Manifesto" prohibiting plural marriages, I scarcely need to say more than that you expressed yourself on that matter, Strictly in accord with my own views and in harmony with the views of President [Wilford] Woodruff and the facts.

The doctrine is not repealed, the truth is not annulled. The law is right and just, now as ever, but the observance of it is stopped. And as to the future, no man knows, only as it may be revealed to him, and no one is authorized to foretell. We may have opinions, but it may not be wise to express them for by doing so antagonism might be engendered. Altho our belief would necessarily come within the re[a]lm of conjecture only: I am willing to let the matter rest with God, for I feel I have done my whole duty, as an individual, in regard to that matter. Of course this is not germane to your question, but I trust you will pardon the digression. I certainly believe fully in the Revelation and I know the principle is sound and right. I believe those who entered into it are as sacredly obligated today to fulfill their covenants as they ever were. The Manifesto stopped further pl[ural]. marriages in time, but it did not divorce a single wife, nor relieve a man who had entered into the covenant, of a single responsibility. The operation of the law as to further pl[ural]. marriages was suspended or stopped, but the obligations already incurred were not touched.

[January 12, 1897; Journal History]

The First Presidency met at their office this morning, and had a Conference with the officers of the Oregon Short Line Railway, Attorney LeGrand Young and Bishop John R. Winder were also present. The meeting occupied all the morning.

[January 13, 1897; Journal History; Brigham Young Jr., Diary]

The First Presidency at their office this morning made the following appropriations: $60 in labor tithing in favor of Salem [Idaho] Ward meeting house; $225 for coal and taxes for Manti [Utah] Temple; $100 in merchandise to be distributed by Bishop F. I. Jones among the poor in Monticello [Utah] Ward, who were suffering for clothing on account of the drought of last year, $105 in hay, in favor of Kamas [Utah] Ward meeting house.

❖

Had long talk with Pres[iden]t L[orenzo]. Snow who seems to me quite feeble tho[ugh] bright. Pres[iden]t. [Wilford] W[oodruff]. is very absent minded.

[January 14, 1897; Journal History; Franklin D. Richards, Diary]

Meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, John Henry Smith, G[eorge]. Teasdale, H[eber]. J. Grant and A[nthon]. H. Lund.

The subject of the building of a railroad through the Southern part of Utah to California, was considered, an offer having been made to the authorities of the Church to become interested in such a project. The consensus of opinion was that the First Presidency be sustained in any effort which

they deemed wise, and for the benefit of Zion, but at the same time, if they could be liberated from the cares attending such matters, so as to be able to devote more time to ministering among the people, it would be agreeable to the brethren and to the Saints generally.

Elder Heber J. Grant brought forward the subject of the course of ten lectures, to be delivered under the auspices of the Y[oung]. M[en's]. M[utual]. I[mprovement]. A[ssociation]. and the propriety of having them delivered on Sunday afternoons in the Tabernacle. It was deemed unwise to have set or studied lectures, at our regular services and it was decided that those lectures be delivered in the Assembly Hall on a weekday evening.

❖

Pres[iden]t [George Q.] Cannon presented lengthily a project of Mr. Tiernon as to a Railroad hence thro[ugh] the settlements to St. George [Utah] & on to Los Angeles [California] and desiring the Presidency to join with him or he with them in it. decided to ask his statement in writing.

[January 15, 1897; Journal History; Brigham Young Jr., Diary]

Letters were received by Pres[ident]. [Wilford] Woodruff today from Senators Henry M. Teller, of Colo[rado]., and Richard F. Pettigrew of South Dakota, and also a telegram complaining that Church influence was being used in Idaho against the re-election to the United States Senate of Fred T. Dubois. The following reply was sent to Senators Teller and Pettigrew, at Washington, D.C.:

"Individual members of our church are doubtless opposed to Senator Dubois' election. No man has the right to use Church influence against him. Numbers of us are not opposed to his election, and we have so stated to our friends. (Signed) Wilford Woodruff."

The following dispatch was sent to Brother Tho[ma]s. E. Bassett, Senator in the Idaho Legislature at Boise:

"We have received the following dispatch from Senator Teller:

"Word reaches us here that local leaders, your people in Idaho are opposing Senator Dubois, under real or affected authority of the Church. Myself and others of your friends earnestly represent to you how unjust to your people is such a course. We trust you will be at least fair to Dubois, to state by wire to your legislators at Boise, that the Church is not opposed to his re-election".

"For the information of yourself and fellow legislators of our faith, we desire it distinctly understood that as a Church we are not opposing Senator Dubois' re-election, and that Church influence must not be used for or against the Senator. (Signed) Wilford Woodruff".

The First Presidency and Elders F[rancis]. M. Lyman, John Henry Smith and Heber J. Grant of the Apostles, had a conversation in relation to the advisability of President Woodruff's direct connection and appearance with railroad and other enterprises. The brethren were unanimous in the opinion that it would be better in the interests of the Church, as well as for his own bodily strength, that Pres[ident]. Woodruff should be able to devote more of his time to church duties than to be tied up with extensive business affairs of a secular nature.

❖

Resigned my position as vice president and Trustee of Brigham Young trust Co[mpany]. They who now hold a majority of the stock as I suppose have elected to let buildings to whores etc. I will not countenance such a move.

[January 16, 1897; Journal History]

The First Presidency at their office this morning received a letter from Brother Tho[ma]s. E.

Bassett, Senator in the Idaho Legislature, in reply to the telegram sent to him on the 15th inst. He assured the Presidency that no Church influence had been used to his knowledge, either for or against the re-election of Senator [Fred] Dubois.

[January 19, 1897; Journal History]

Elder Orson Smith, President of the Cache [Utah] Stake, called on the First Presidency today, and requested their decision as to whether Geo[rge]. W. and Moses Thatcher who were members of the Stake Board of Education, should be sustained in that position at the Stake Conference, expressing the opinion that in view of the position they had taken lately, it would not be consistent to do so. Pres[ident]. [George Q.] Cannon, being alone, when the request was made, deferred the matter for consideration by the First Presidency when all were present.

[January 20, 1897; Journal History]

A prominent Elder called to see the First Presidency today, but they being engaged he presented his case through Brother Geo[rge]. F. Gibbs. He stated that a brother of his was a widower, and a niece by a plural wife had been his housekeeper for some time. They desired to marry, but this was forbidden by the law of the State. The brother proposed to go outside of Utah, and have the ceremony performed, and then if he could be so permitted to have the wife thus married to him sealed to him in the Temple. After the matter had been presented to the First Presidency, they decided that they could not promise to perform any marriage in the Temple that was not strictly in accordance with the law. ...

A petition to the Legislature to elect Moses Thatcher United States Senator has been diligently circulated, and the names of a number of members of the Church obtained. Some of these declared they had become deceived into signing it; others did not understand that Moses Thatcher was seeking election on a platform hostile to the discipline of the Church, while others signed it because they were in sympathy with him.

[January 21, 1897; Journal History; Brigham Young Jr., Diary]

Meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, Geo[rge]. Teasdale and H[eber]. J. Grant.

The question propounded by Pres[ident]. Orson Smith, of Cache [Utah] Stake, on the 19th inst., was considered, and in connection with that it was stated that Brother W[illiam]. J. Kerr Principal of the B[righam]. Y[oung]. College had complained of the course taken by Brothers Geo[rge]. W. and Moses Thatcher, the former having objected to anyone lecturing in the College who had signed the Declaration of Church Discipline, and the latter having lectured the students and told them that certain leading authorities of the Church were interfering with the interests of the College, by cutting down the values of the school lands about 30%, and thereby robbing the school, and had gone so far as to call upon God to palsy the hand that undertook to rob that school. Brother Kerr had also complained of several other matters in which the Thatcher Brothers had acted in an arbitrary manner, showing much bitterness, because Bro[ther]. Kerr had favored Mr. [Joseph L.] Rawlins instead of Moses Thatcher for United States Senator. It was also represented to the Council that Elder J[oseph]. M. Tanner, while principal of the College, had complained to Elder F[rancis]. M. Lyman of the arbitrary conduct of Moses Thatcher.

Elder Brigham Young was instructed to confer with the Church Attorney as to the power of

the Church to remove members of the Board and fill vacancies. It was decided by the Council that Brother Orson Smith be instructed to drop the names of Geo[rge]. W. and Moses Thatcher from the list of members of the Cache Stake Board of education, and to fill the vacancies thus created. It was also decided, by unanimous vote, that the name of Geo[rge]. W. Thatcher be dropped from the list of members of the General Church Board of Education. ...

The Joint Session of the Legislature balloted for U.S. Senator today. Thatcher had 21 votes, Henderson 19, and Rawlins 14; only one ballot was taken. Thirty-two votes are necessary to a choice.

Met with B[righam]. Y[oung]. T[rust]. Co[mpany]. resigned my position as vice pres[ident]. and member of the B[oar]d which was not accepted, but stated emphatically that I would not serve under existing circumstances. I wanted to resign four years ago on my return from Europe but Pres[iden]t. [George Q.] Cannon said not, because the B[oar]d. had obtained signatures of widows vacating their claims on estate for maintenance. Have not approved of borrowing money nor Spencer Clawsons management but now building let to whores & whiskey saloons and I will not stay with the co[mpany]. Pres[iden]t. C[annon]. can't help neither can I. Hold my property subject to the support of the widows should creditors seize the Company's property.

[January 22, 1897; Journal History]

The First Presidency, at their office this morning, were waited upon by the following members of a committee appointed by the Governor of the State, to take charge of a Pioneer Jubilee celebration on the 24th of next July, namely, Spencer Clawson, chairman, Judge E. L. Colburn, Messrs. E. G. Rognon and C[harles]. R. Savage, and Mrs. A[lfred]. W. McCune. They desired the cooperation of the First Presidency in the performance of their labors, and assured Pres[ident]. [Wilford] Woodruff that it would be the Committee's pleasure to show him the honor which they felt was due to him, and solicited suggestions from him as to the manner in which the celebration should be conducted. Their plan was to obtain help from the men who had taken money out of the ground, whose wealth was made possible by the coming here of the pioneers. They had decided to ask the Legislature to add $10,000 to the $5,000 already appropriated. They asked the Church to contribute the sum of $10,000, and realized that without the good will of the First Presidency, they could not make the celebration a success. They suggested that the statue of the late Pres[ident]. Brigham Young be unveiled during the celebration, which is to continue five days, and that the wall surrounding the Temple Block be removed. They hoped to reproduce the arrival of the Pioneers and the Pony Express, and to light up the prominent peaks on one of the nights.

Pres[ident]. Woodruff expressed the idea that the position occupied by the Pioneers of Utah was different from that of any other pioneers of the West, being purely one of faith in the living God. It was very proper there should be such a celebration, but it was quite a question as to whether the amount the committee thought necessary, namely $50,000 could be raised for the purpose.

Pres[ident]. [George Q.] Cannon thought that if the celebration was to be arranged, it ought to be on a grand scale. He thought the Committee could count on the hearty and sincere support of the First Presidency.

The Committee thanked Pres[ident]. Woodruff for the kindly spirit in which they had been received.

Balloting was continued today by the Legislature for United States Senator. Thatcher received 24; Henderson 20; [Joseph L.] Rawlins 13; Mrs. Martha H. Cannon voted for O[rlando]. W. Powers. Harbour, Dresser and Thompson voted for Thatcher, making him 24.

[January 25, 1897; Journal History; Franklin D. Richards, Diary]

Pres[iden]ts. W[ilford]. Woodruff and J[oseph]. F. Smith, at their office today, made the following appropriations: $168.76 favor of Leeds' meeting house; $100.00 West Layton meeting house; $25.36 Pratt Ward meeting house; $10.00 Orphans home, Salt Lake City.

❖

Called with L[ewis] W Shirtliff & C[harles] W Penrose to get Pres[iden]t W[ilford] W[oodruff]'s wishes for to stand solid for Henderson. This am Ballot 1 left Henderson & went to [Joseph L.] Rawlins.

[January 26, 1897; Journal History; Franklin D. Richards, Diary]

Elder James H. Moyle called on the First Presidency this morning. He represented that the report which had been circulated that Joseph L. Rawlins, candidate for United States Senator, stood on the same anti-Church platform as Moses Thatcher, was incorrect. Brother Moyle strongly favored Mr. Rawlins as a candidate, and wished the First Presidency to understand that Mr. Rawlins was not opposed to the Church, nor hostile to its authorities.

The Joint balloting for U.S. Senator continued today, resulting in a few changes, making the following totals: Thatcher, 22; Rawlins 18; Henderson 14; 6 ballots made no changes in this record. The three Populists, Dresser, Mangan and Thomson, also Senator Harbour, voted for H. W. Lawrence. The three Republicans, Hanson, O. G. Kimball and Robinson, voted for Lafayette Holbrook. Chambers and Perkins went over to Thatcher; Wright and Parry left Henderson and voted for Rawlins.

❖

Listened to reports & advices of L[ewis] W Shirtluff & others to 1st Presidency. If Henderson men stand fast they told the key to the situation.

[January 27, 1897; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

The First Presidency, at their office today, consulted with several brethren on the subject of the contest in progress for the office of United States Senator. The authorities of the Church had been almost compelled to express their views on the situation in consequence of the high state of feeling which had been aroused because of the anti-Church attitude assumed by Moses Thatcher and many of his supporters.

Elders H[eber]. J. Grant, J[ohn]. H[enry]. Smith, B[righam]. Young [Jr.], F[ranklin]. D. Richards, C[harles]. W. Penrose and F[ranklin]. S. Richards were present with the First Presidency, and the extraordinary efforts being put forth to elect Moses Thatcher as a so-called "Rebuke to the Church", was thoroughly discussed. It appeared that most of the Gentiles in the Legislature combined with those members of the Church who were opposed in their spirit to the First Presidency and the Declaration on Discipline, which had been promulg[at]ed, made up such a number as would require but a few votes to make a sufficient majority to elect. In view of the attitude of Moses Thatcher and the spirit of his supporters it was considered that his election would be a calamity. The brethren as citizens favored the election of Judge H. P. Henderson, on the ground that he would not be antagonistic to the interests of the Church or of any section of the community. But that it would not be wise to use such influence as might be construed into undue pressure by the Church authorities to secure his election, and therefore if the brethren in the Legislature felt that they could not in

sufficient numbers support Judge Henderson, but could unite and elect J[oseph]. L. Rawlins, that this would be preferable by far to the election of Moses Thatcher. These views, it was decided, might be communicated to such of the brethren as desired to know the views and feelings of the leading church authorities.

The Presidency taking the ground that they had as much right to their preferences in this regard as any other citizens of the State of Utah, but at the same time being reluctant to express them with too great vigor, lest the cry of Church influence in politics might be regarded as having a foundation in fact.

In the afternoon another consultation was held, at which the First Presidency, with Brothers L[ewis]. W. Shurtliff, B[righam]. Young, J[ohn]. H[enry]. Smith, H[eber]. J. Grant, G[eorge]. Teasdale, C[harles]. W. Penrose and John Q. Cannon, were present, when the subject of the morning was renewed, and the necessity of caution was dwelt upon, lest in the breakup of the Henderson forces, a sufficient number refusing to go to Rawlins, would go over to Thatcher and secure his election. Steps were taken with a view to averting such a disaster.

❖

Met with W[ilford] W[oodruff], G[eorge] Q C[annon], J[oseph] F S[mith], B[righam] Y[oung] [Jr.], J[ohn] H[enry] S[mith], H[eber] J G[rant] about the deadlock in the election of Senator for Congress from Utah & presidency advised to ascertain what can be done and report. John Q. Cannon see J[ames]. Moyle, J[ohn] H[enry] S[mith] & H[eber] J G[rant] see F[ranklin] S R[ichards] & C[harles] W Penrose.

❖

Saw several of my friends. Mr. Steve Lynch said to me "down in your heart you want [Moses] Thatcher elelcted Senator to U.S." I said, "God forbid. I would rather never have a senator than to have him (T[hatcher].) elected." I was much offended for he L[ynch]. must think I am a hypocrite & dare not speak my own mind. I look upon Moses Thatcher as a hypocrite and a traitor and ought to be cut off from the church. Had talk with B[isho]p. [William B.] Preston at his house on board B[righam]. Y[oung]. College business, we agree that George & Moses T[hatcher]. should resign.

[January 28, 1897; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

Dr. James E. Talmage called on the First Presidency this morning, and reported his trip into Wayne County [Utah], on behalf of the Deseret Museum to examine a newly discovered body of ceylonite. He was successful in his explorations, and brought with him a number of stereoscopic photographs, taken by himself, which showed the wonderful scenery and the remarkable deposits. Brother Talmage called the attention of the Presidency to the fact that next July it would be three years since the Deseret Museum was represented in the British Museum Association, and he wished to know whether they would wish him to be present at the meeting of the Association in England. Also that a Congress of Geologists would meet under the auspices of the Russian Government during the coming summer, and if the Presidency thought best for him to attend the meetings of the Museum Association, he would like to go on to St. Petersburg to be present at that Congress. The expenses of the trip would be about $700, of which he would bear about $300 himself. The Presidency promised to have the matter under consideration.

Meeting of the Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith, and [Lorenzo] Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, H[eber]. J. Grant, and J[ohn]. W. Taylor.

A letter was read from 25 Catawba Indians, who received the Gospel in South Carolina, and were now located at Sanford, Colo[rado]., where the climate does not agree with them. They proposed to remove to the Uintah reservation, if they could be adopted into the Uintah tribe. The matter was referred to Brother F[rancis]. M. Lyman, to make enqueries and report.

The subject of building a Temple in Arizona for the benefit of the people in that region, was considered. It was represented that many of the Saints were unable to make a journey to the Temples in Utah, and it cost a great deal of money to those who could go. The proper order of marriage would be observed more strictly if a temple could be built in that part. It was suggested that one could be built at a cost of about $50,000. Brother John Henry Smith, who strongly favored the project, thought that a house suitable for all practical purposes, could be erected at a cost of not more than $10,000.

The subject of a proposed publication to cover all the ground occupied by a number of periodicals which would have to be absorbed in the one concern, was freely discussed.

Pres[ident]. Geo[rge]. Q. Cannon, being requested by Pres[ident]. Woodruff to express his views, responded by saying that he could not see at present how the scheme could be carried out, so as to make it a financial success, nor how the present publications could be disposed of, and the multiplying of periodicals in his opinion advisable. Being asked as to his opinion if it would be possible to put the Deseret News into such a position as would make it fully acceptable to the majority of its readers, Pres[ident]. Cannon said it would take $100,000 to place the paper in such a position as was desired.

The Senatorial contest continued today, and a great deal of strong feeling was created by the prolonged struggle. There were a few changes of votes, but the principal results were: Thatcher 20; Rawlins 16; Henderson 14; the rest scattered.

❖

In meeting at Pres[iden]t office with 3 presidents F[rancis] M L[yman], J[ohn] H[enry] S[mith], H[eber] J G[rant], [Lewis W.] Shurtleff, [Charles W.] Penrose, John Q. Cannon the situation was canvassed carefully & further information needed ... Word comes that [Fred] Dubois is defeated in Idaho that here 2 left [Moses] Thatcher, 2 left [Joseph L.] Rawlins & others standing strong.

❖

Had conversation with Pres[ident]. L[orenzo]. Snow in Temple. He thinks if people are denied entrance in to the T[emple]. if they have petitioned for election of M[oses]. T[hatcher]. as Senator, thinks that is exercising church influence. Met in council. Full discussion on consolidating publications of the church. Pres[ident]. [George Q.] Cannon objected to scheme proposed as not feasable. I suggested [Deseret Evening] News ou[gh]t to have an efficient editor, and surely a new dress.

Talked with B[isho]p. [William B.] Preston on College affairs at Logan [Utah]. Bro[ther]. [William J.] Kerr Pres. of faculty said to me that there must be a change in the Board, or the college would go down. He said "I have suffered indignities from the brothers Thatchers until patience ceases to be a virtue."

[February 1, 1897; Journal History]

Pres[iden]ts. [Wilford] Woodruff and [Joseph F.] Smith were at their office this morning, Pres[ident]. [George Q.] Cannon being at the Wasatch [Utah] Stake. Elder Lorin Farr called in response to a request from Pres[ident]. Woodruff. He was asked the reason why he had been working in the interest of Moses Thatcher's election as United States Senator. Brother Farr admitted that he had made a mistake in so doing, but had formed the opinion that the election of Brother Thatcher

would be the only means of saving him, however he did not need the admonitions of his brethren, that Brother Thatcher was on the wrong road, for the voice of the spirit which never lied, spoke to him about six years ago, and told him that Moses Thatcher would go out of the Church. This was long before Moses Thatcher's standing in the Church was a matter of question. At the time he received this intimation, he told his brother Aaron, who is Moses Thatcher's father-in-law, and he made a record of the prediction. He was sorry that he had engaged in this struggle, and intended to go home.

In the Senatorial contest today Moses Thatcher received 26 votes; J[oseph]. L. Rawlins 19; H. P. Henderson 14. Perkins, Shepard and Wilson left the Thatcher ranks, and Mrs. Martha Hughes Cannon, to the surprise of her friends, ceased voting for [Orlando W.] Powers and cast her vote for Thatcher. In the afternoon Perkins returned to Thatcher, making his vote 27.

[February 4, 1897; Journal History; Brigham Young Jr., Diary]

Meeting of the Presidency and Apostles at the Temple at 11 A.M. There were present: Pres[iden]ts. [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, H[eber]. J. Grant, J[ohn]. W. Taylor and A[nthon]. H. Lund.

The subject of the course pursued by Moses Thatcher and his supporters in the recent Senatorial election, was considered, and the question was raised as to what should be done with members of the Church who seemed to sympathize with and follow the lead of Moses Thatcher, particularly in case of such persons desiring to obtain recommends to the Temples. It was decided that many of these persons had been entirely misled in regard to Brother Thatcher's case, and that he would through his rebellious and ambitious spirit say and do things that would open their eyes to his true position, and cause them to cease sympathizing and agreeing with him. ...

A letter was read from Bro[ther]. F[erdinand]. F. Hintze in reference to Mr. Hatchadore [Hardirosian], the Armenian from Russia, who had come here to investigate the Gospel. He suggested that some Elders should be sent to the people whom he represented, also that some could be converted and brought to this country.

Pres[ident]. Cannon stated that Pres[ident]. John Taylor had contemplated the selection of a place in Palestine to which the people in the neighborhood of that land might gather after receiving the Gospel. The matter was therefore left open for the present.

Presidency feeling very well this morning. Met in Temple 9 Twelve present. All of the Twelve pres[ent]. also. Discussed business with usual serenity. General feeling that it is better for [Joseph L.] Rawlings to be elected, certainly I prefer him to Moses [Thatcher] for his bitterness has toned down a little, but M[oses]. is fresh, and our enemies are driving him with a whip and spur in wrong direction. God help him and Martha Hughes Cannon for they are out of the reach of the church and rapidly committing themselves to the sway of the evil one.

[February 5, 1897; Journal History]

Pres[ident]. Wilford Woodruff appointed Orson Smith (Pres[iden]t. of Cache [Utah] Stake) a Trustee of the Brigham Young College, to fill the place of John W. Young absent for some time from the State. Pres[ident]. Woodruff also sent the following letter to Geo[rge]. W. Thatcher, and also to Moses Thatcher:

Salt Lake City, Feb[ruary]. 5th, 1897.

Dear Brother:—

I have been considering for some time past the advisability of making changes in the personnel of the Brigham Young College Board, and have now concluded to do so, believing that the interests of the College will be subserved thereby. I shall therefore be pleased to receive your resignation as Trustee for the Brigham Young College.

Your Brother,
Wilford Woodruff

[February 9, 1897; Journal History; Brigham Young Jr., Diary]

The First Presidency met with Brothers R[obert]. T. Burton and F[rancis]. Armstrong, and Attorney F[ranklin]. S. Richards, and took into consideration the Parson's Ranch [Nevada] business. It was decided to close up the whole transaction and settle with Mr. Parsons the sum of $15,000, to be obtained by loan from J. E. Dooly, who had agreed to furnish $15,000. Bro[ther]. F[ranklin]. S. Richards was instructed to prepare all the necessary documents.

Bro[ther]. David Eccles, who had been elected a Director in the Utah and California R[ail]. R[oad]. Co[mpany]., called on the First Presidency, in company with Bro[ther]. C[harles]. W. Nibley, who was his partner in the lumber business, and suggested that Brother Nibley be associated with him in the R[ail]. R[oad]. business. On Brother Nibley's expressing his willingness to serve, the Presidency agreed to avail themselves of the offer.

❖

Meeeting [of Brigham Young College trustees] at 4 p.m. W[illiam]. B. P[reston]. Geo[rge]. W. T[hatcher]. M[oses]. T[hatcher]. S. Molan & self. Asked if they would resign. No not until everything is settled up and legal points submitted to our lawyers. Board must pay back 10,000 now overdue. Items were as follows.

Geo[rge] W. T[hatcher]. & M[oses]. T[hatcher]. asked, is there any liabilities attached to retiring members of the B[righam]. Y[oung]. C[ollege] Board. an indemnity bond must be given us by proper parties.

Did the disincorporation of the church invalidate the advisory powers of the Pres[ident]. of the C[hurch] of J[esus]. C[hrist]. of L[atter] D[ay] S[saints] over the B[righam] Y[oung] C[ollege] trust.

Is the college board a legal entity. If Pres[iden]t. [Wilford] Woodruff discharged you and appointed your sucesor on the B[righam]. Y[oung]. C[ollege]. Board without further notice to you what would you do? We would serve injunction on proceedings until proper legal advice could be obtained. (This question has been submitted to competent attorneys by T[hatcher]. Bro[ther]s.)

We want College to pay back 10,000 which they owe us on over draft before we withdraw (Geo W. T[hatcher]. & M[oses]. T[hatcher].)

Moses said had I known what I would have been called upon to endure or required of me when bapt[ized]. To the waters of baptism I would never have been baptized. Moses is weak in body and weaker in mind. My heart was sore for the fallen man.

[February 10, 1897; Journal History]

The First Presidency at their office today were waited upon by Mrs. W. S. McCornick and Mrs. Archer, who represented that they had engaged Mrs. Lydia N. Von Finkelstein Mountford to give a series of four lectures in the S[alt]. L[ake]. Theatre, for the benefit of the Utah Kindergarten Association, and they had lost about $80 by the undertaking. They asked Pres[ident]. [Wilford] Woodruff to place the Tabernacle at the disposal of the Association for lectures to be delivered by Madame Mountford, that the Mormon people might have an opportunity of hearing the lectures and

that the Kindergarten might be reimbursed by the receipts, after paying for the expenses of lighting and heating the Tabernacle. The request was granted.

Mr. F. A. Wadleigh, of the Rio Grande Western, called on the First Presidency, with a party of ladies and gentlemen, who were visiting the City. Among them were: Mr. Justice King and daughter, of Omaha; Hon[orable]. Don M. Dickinson, of Detroit, Mich[igan].; Ex-Congressman Dorsey; Mr. and Mrs. and Miss Lansing, of Watertown, New York; and C. D. Warren of Detroit [Michigan]. Judge King and Mr. Dickinson are members of the Behring Sea Commission. They had a pleasant conversation, and expressed their appreciation of the organ recital to which they had listened in the Tabernacle. Justice King was presented with Volumes 1 and 2 of [Orson F.] Whitney's History of Utah. They were conveyed to Saltair by special train, and continued their journey this evening.

[February 11, 1897; Journal History]

The First Presidency received a communication from Bishop Geo[rge]. S. Harris, of Carey, Blaine County, Idaho, to the effect that a religious revival was going on at that place, and in other parts of the County. That a Baptist preacher was making some converts and creating quite a stir and suggested that one or two competent Elders be sent to labor in those parts, to counteract the influence which was being exercised. It was decided to call Elders J. G[olden]. Kimball and H[enry]. W. Naisbett to perform a brief mission in that region of country.

Meeting of the Presidency and Apostles was held in the Temple at 11 A.M. Present: Pres[iden]ts. [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, and H[eber]. J. Grant.

Elder B[righam]. Young reported that he met with the trustees of the B[righam]. Y[oung]. College at Logan [Utah] on Wednesday, Geo[rge]. W. and Moses Thatcher being present. They appeared to be opposed to resigning their positions as trustees of the College, as requested by Pres[ident]. Woodruff, and asked these questions: First. If the disincorporation of the Church invalidate the powers of the President of the Church as to B[righam]. Y[oung]. College Trustees?

Second. Is the college a legal entity?

Third. Does any liability attach to retiring members of the Board for which an indemnity bond should be given?

Moses Thatcher gave Brother Brigham to understand that he and his brother George would have to consult an attorney before they could recognize the right of the President of the Church to require them to resign.

Brother Young asked Moses Thatcher, "If President Woodruff removed you, and appointed your successor, what would you do?" He answered, "We would serve an injunction on the proceeding until proper legal advice could be obtained. In fact this question has already been submitted to competent attorneys.["]

Brother Geo[rge]. W. Thatcher stated that as the College owed the Thatcher Bank about $10,000, he and his brother Moses had decided that this amount must be paid before they retired from the Board.

Brother Young stated further, that the Board remained together for hours, and Brother Moses Thatcher talked a great deal bout liberty, and said that had he known what would have been required of him when he went to the waters of baptism, he never would have been baptized. He felt that he was being arbitrarily dealt with. Brother Young told him that he could not reasonably expect to be dealt with otherwise, as he was not in full fellowship with the authorities of the Church, and the deed of trust required all the trustees to be in full fellowship. To this Moses Thatcher replied that his brother George was in full fellowship, and he was informed that neither of them was.

The Board meeting was informal, and the Board would meet again shortly.

Elder Heber J. Grant stated that objection had been made to a statement of his at Hyde Park,

Cache County [Utah], that Moses Thatcher was practically responsible for the breaking up of the dedicated Bullion-Beck stock agreement. And it was alleged that John Beck was the means of doing it. Brother Grant stated what he had said in brief, which was, that Moses Thatcher, after Pres[ident]. John Taylor's death, had made a demand on President George Q. Cannon, who was then the trustee for the dedicated stock, to give him that portion which he claimed to be his; that President Cannon after taking advice, complied with the demand; that afterwards John W. Taylor, as representative of his deceased father's family and estate, demanded theirs and received it, and that afterwards John Beck, who was in Germany, when Moses Thatcher and John W. Taylor made their demands, on his return asked for his stock, stating that two Apostles had got theirs, and therefore he thought he ought to have his also.

Pres[ident]. Geo[rge]. Q. Cannon said that was exactly the way it occurred as he understood it, and there was no question in his mind that Moses Thatcher was the means of breaking up the agreement. He believed also that after the matter of breaking the agreement was agitated, Moses Thatcher could have stopped it if he so desired.

Elder John Henry Smith stated that he expected to start in company with Brother H[eber]. J. Grant for Mexico, on Saturday, and desired to know whether Brother A[nthony]. W. Ivins, who had received the power of attorney to make out deeds to the settlers could act in this matter, as President [Porfirio] Diaz had expressed the wish that this should be done, and a committee had been appointed to value the land.

The Secretary, Brother Geo[rge]. F. Gibbs, was instructed to ascertain what had been done in the matter, and Brother J[ohn]. H[enry]. Smith was instructed to see the Presidency about it before he left for Mexico, also to ascertain thoroughly the financial condition of the Mexican Mission, what had been appropriated for it, how it had been expended, etc.

As propositions had been made to the First Presidency by the Alta Club and by the University Club to purchase or lease the Gardo House, the subject was considered, and the sense of the meeting was expressed that the First Presidency be at liberty to lease the Gardo property, if they saw fit to do so.

[February 16, 1897; Journal History]

The First Presidency, at their office today, received a report from Sec[retar]y. Geo[rge]. F. Gibbs that the record showed it had been decided to deed the land of the Mexican Colonization in severalty to the bona fide settlers; that the lands had been appraised by a committee appointed for the purpose who had reported to the Presidency. Brother John Henry Smith, President of the Company, was present and was instructed during his approaching trip to Mexico, to make the proper transfers.

[February 17, 1897; Journal History]

Elders J. F. Tolton and R. Tanner called on the Presidency in relation to an application to the Legislature for the establishment of a high school at Beaver City [Utah]. The people of Beaver had erected a two story building for the purpose, but were unable to maintain such an institution. They now proposed to cede to the State this building and land, if the State will establish a high school there. But the Church had aided in the erection of the building, to the amount of $1000 or $1,500, and the brethren asked the First Presidency to transfer the interests of the Church to the State on the conditions. The Presidency acceded to the request.

Brother Joshua H. Midgley called on the Presidency, and expressed a desire that his son, Edward P. Midgley, should return from his mission to the East, with Elder B. H. Roberts, when the time came for the latter to come home. The request was acceded to.

Elder Brigham Young [Jr.] called the attention of the First Presidency to certain questions

involved in the proposed removal of Geo[rge]. W. and Moses Thatcher as trustees of the B[righam]. Y[oung]. College. These questions had been referred to Attorney F[ranklin]. S. Richards, and following is a copy of his opinion concerning them:

1. Did the disincorporation of the Church invalidate the powers of the President of the Church of Jesus Christ of Latter Day Saints, as to Brigham Young College trustees?

2. Is the College a legal entity?

3. Does any liability attach to retiring members of the Board, for which an indemnity bond should be given?

My answer to the first question is no. The disincorporation of the Church did not invalidate the powers of the President over the College Trustees. The deed from Pres[ident]. Brigham Young, creating the trust, shows upon its face that the President of the Church was vested with the powers therein conferred, as President of a religious body, and it is wholly immaterial whether the church is an incorporated body or merely a voluntary association. So long as the religious organization exists, the President will retain the powers conferred by the deed.

2. The College is a legal entity. By this statement I mean that it has a legal existence, either as an incorporation or as an association for educational purposes, and it is wholly immaterial, so far as the question now under consideration is concerned, whether it be a corporation or an association, as an unincorporated association is entitled to recognition under the law, as well as a corporation.

In answer to the third question, I will say that it is difficult to see how there can be any liability attaching to a retiring member of the Board for which he should require indemnity. The retiring trustee would only be liable for his acts during the time he was in office. When he ceases to act, the liability would cease, except as far as it relates to his previous transactions and for his own conduct while in office, he should be personally liable, and would not be entitled to indemnity on that account.

Hoping that the foregoing will answer your enquiries, I remain,

Very respectfully, (Signed) F[ranklin]. S. Richards.

"I concur in the above opinion". (Signed) Legrand Young.

[February 18, 1897; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

The Presidency and Apostles met at the Temple at 11 A.M. Present: Pres[iden]ts. [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale and H[eber]. J. Grant.

The subject of the standing of Moses Thatcher was fully considered. It was the sense of the Council that the time had come when he should be dealt with as to his fellowship, and that he should be charged with apostasy; that the evidence should be collected, which would be found ample in the public utterances that he had made. ...

This afternoon Brother F[erdinand]. F. Hintze called on the First Presidency with Brother Leon, who had come from his home in Aintab, Turkey, as a representative of the Branch of the Church there. On account of the Armenian troubles, and the massacres by the Turks, and the failure of communication by the mails, Brother Leon was sent here to enquire of the Presidency in reference to sending missionaries again to Turkey, they having been withdrawn. He was informed that when the Presidency deemed it safe, Elders would again be sent to that country, and he could inform his people to that effect. He was requested to remain here for about six months, go to school, and learn the English language, so that he might be of use in translating Church works into the Armenian language. It was arranged that he should be assisted to accomplish this. ...

❖

B[righam] Y[oung] [Jr.], F[rancis] M L[yman] & H[eber] J G[rant] be a committee to prosecute a complaint against Moses Thatcher for Apostacy before the H[igh]. Council of Salt Lake Stake, on H[eber] J Grant's return from Mexico.

❖

Attended Council Meeting at Temple. I was appointed to collect evidence in Moses Thatchers Case and to present it before tribunal when he shall be tried for his fellowship in church. Bro[ther]s. [Francis M.] Lyman & [Heber J.] Grant appointed to aid me. Bro[ther]. [Franklin D.] Richards proferred to aid all that he could with the brethren at His off[ice].

[February 19, 1897; Journal History]

Dr. Beattie of S[alt]. L[ake]. City called on the First Presidency at their office today, representing the Leamington Reservoir Company, and as one of the Board of Directors, requested Pres[ident]. G[eorge]. Q. Cannon to become one of the Directors in the Company. The Presidency consulted and came to the conclusion that Pres[ident]. Cannon's many duties would prevent his devoting time to this matter, and Dr. Beattie was so informed.

This afternoon members of the Trans-Mississippi Commission called on the First Presidency and paid their respects. They came to this City in the interest of the Exposition which is to be held at Omaha [Nebraska].

The party was composed of Messrs. G. W. Wattles, M. M. Hitchcock, John L. Webster, H. E. Palmer, William S. Poppleton, and Clemens Chase. They were accompanied by their wives. They will visit Montana, Idaho, Washington, Oregon, California and Nevada.

[February 20, 1897; Brigham Young Jr., Diary]

Called upon Moses Thatcher at his home. Told him business at B[righam] Y[oung] College was languishing, would he resign his position on Board as per written request of Pres[ident]. [Wilford] Woodruff. He said "no, I prefer, after consideration to be put out. I do not want to voluntarily resign a trust your father placed upon me." I said, "as pres[ident]. W[oodruff]. has the same authority in the premises under the deed of trust which Pres[ident] B[righam] Y[oung] had is not his request for you to resign all sufficient under the circumstances?" He said ["]perhaps so but, on the whole I would rather be put out." Then I handed him pres[ident]. Woodruff['s] written document dispensing with his services which stated that best interests of College demanded and Bro[ther]. M[arriner] W[ood] Merrill will succeed Moses. All was done amicably.

[February 21, 1897; Brigham Young Jr., Diary]

I am somewhat surprised at the stand Mrs. Sen[ator]. [Martha Hughes] Cannon has taken and also the women of the legislature. I was remarked by one of my friends that so far womens sufferage seemed to be a failure. I am disgusted that Mrs. C[annon]. voted so persistently for judge [Orlando W.] Powers and wound up her false position by voting for and influencing to cast their in favor Moses Thatcher.

The Lord will over rule in all these things but I fear many of our sisters will prove to as big fools in the political arena as many of the brethren have proved themselves.

[February 23, 1897; Brigham Young Jr., Diary]

Bro[ther]. G[eorge]. W. T[hatcher]. feels that he has been illy used and all his complaints points to Geo[rge]. Q. Cannon. This is where Moses [Thatcher] & him lay all their sorrows when their friends know that it is their own misdeeds that have bro[ugh]t. them to this present state apostasy or merging toward it.

[February 24, 1897; Journal History]

Brother J. H. Ward, publisher of the Beobachter, a German paper issued in S[alt]. L[ake]. City, called upon the First Presidency today (Pres[ident]. [Joseph F.] Smith was in Logan [Utah]), and represented that his paper was doing much good, but had to be circulated to a large extent by free copies. He was receiving from the Church $20 a month to aid him in this work, but needed more in order to continue. He brought a letter from Bishop Shoenfeldt in support of his claims, and the Presidency increased the amount to $30 a month, and a special donation of $20 to pay a pressing debt.

Brother John A. Bevan, one of the Commissioners of Tooele County [Utah], represented to the First Presidency the condition of the lepers from the Josepa Colony, and the hardship entailed on the County for their support. An effort was to be made to obtain an appropriation from the Legislature, but in case that should fail, he wished to know whether the Presidency would do anything towards the relief of the County. He was given to understand that the Church should not be responsible for the care of those persons, who had come here like any other emigrants, but that in case the Legislature failed to do anything for them, the Church might do something in the way of charitable donation.

Pres[ident]. W[illiam]. H. Seegmiller of Sevier [Utah] Stake consulted with the First Presidency in relation to accepting the position of member of the State Land Board, if he should be appointed, as it would not interfere materially with his ecclesiastical duties, the Presidency were willing that he should accept.

[February 25, 1897; Journal History]

The First Presidency went this morning to the Power House of the Salt Lake City Railway, on invitation of Brother Francis Armstrong, and witnessed the turning on of power conveyed by wire from the works of the Utah Power Company, with which Brother Armstrong is connected, in Cottonwood Canyon. From today this power so conveyed, is to be used for propelling the street cars in Salt Lake City.

Meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman and G[eorge]. Teasdale.

The subject of the calling of missionaries to Colorado by Elder J[ohn]. W. Taylor was considered, and it was decided that such calls should come from the First Presidency, and that Brother J[ohn]. W. Taylor should make his applications to them, instead of directly to the individuals whom he desired to aid him in his mission in that State.

[February 26, 1897; Journal History]

Elder Alonzo P. Kessler, who had been selected as President of the Eastern States Mission, called on the First Presidency at their office, and $50 was appropriated to purchase a typewriter for use in that mission.

Senator J[oseph]. L. Rawlins called and paid his respects to Pres[ident]. [Wilford] Woodruff. He intended to leave for Washington [D.C.] on Sunday next.

The First Presidency considered an application from Elder Moroni Ward, of Washakie, the Indian settlement in Box Elder County [Utah], for aid from the Church to purchase 160 acres of land, with the water right, at that place, which could be purchased for about $2,000. The Samaria Lake Irrigation Company, in which the Lamanites at Washakie own a half interest, own the canal from which this water is taken, and if the company purchases this land and water right, the Lamanites will have to pay one half. They had no means, but their water right was essential to the progress of the place. The Presidency decided to advance the $1,000.

[February 28, 1897; Marriner Wood Merrill, Diary]

I went to the Presidents Office after Breakfast. Met Apostle [Francis M.] Lyman & [Anthon H.] Lund there. Bro[ther] Lyman Hurt My feeling by asking Me some important Questions of a private Character. evidently some one had been Lying to Him about Me.

[March 2, 1897; Journal History; Brigham Young Jr., Diary]

Pres[ident]. Ja[me]s. Steele, of the Bingham [Idaho] Stake, and Elder Samuel Barratt, of Willow Creek Ward, in that Stake, called on the First Presidency at their office today, and asked the Presidency to assist in the erection of the new meeting house at that place, of which Brother Barratt was chairman of the building committee, the house to cost $5,000. The Presidency appropriated the tithing of that Ward for the present year for that purpose. On the request of Pres[ident]. Steele, the First Presidency appropriated the sum of $1,000 in equitable tithes, to aid in the erection of a new meeting house in Iona Ward, also at Brother Steele's request, $125 in merchandise was appropriated to purchase a wagon for the use of the Stake Presidency in visiting their respective wards.

Saw Pres[ident] [Wilford] Woodruff & [George Q.] Cannon & [Joseph F.] Smith who were quite willing I should go into business. The two former were willing to give me a portion of the church "insurance," which Bro[ther] H[eber]. J. Grant entirely absorbs at present as I understand it so. Pres[ident] Woodruff is a feeble man today tho[ugh] he bears up and attends to business. I do wish Pres[ident] C[annon]. would not impress me with my excessive littleness continually; while he is kind and good and his all is upon the alter, still, he makes his brethren feel that he is too much their superior. God bless him for I love him as I have loved few men on this earth.

[March 3, 1897; Journal History]

Spencer Clawson, Chairman of the Utah Pioneer Jubilee Commission, consulted with the First Presidency in regard to the appointment of a Director-General for the intended celebration. It was decided to recommend Elder Brigham Young [Jr.] for that position. Chairman Clawson believed that the nomination would meet with unanimous approval.

The sum of $250 was appropriated by the Presidency in favor of Josepa Colony [Utah].

[March 4, 1897; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

Meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts.

[Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman and G[eorge]. Teasdale.

The subject of marriage and the condition of a large number of young women who were anxious to become honorable wives and mothers in Israel, and would be willing to enter into plural marriage, was considered. Also the conditions existing in consequence of the laws forbidding polygamy. The evils existing were conceded, but no definite remedy to meet them was considered to be available at present.

This afternoon Judge C[harles]. C. Goodwin called on Pres[ident]. Woodruff, introduced by Bro[ther]. T[homas]. G. Webber, to pay his respects to the President on reaching his 90th birthday.

Bishop Tho[ma]s. Judd, of St. George [Utah], reported to the First Presidency that the Washington Factory, of which he is the lessee, had done very well during the past twelve months, and as evidence of what could be done without cash, he states that in transactions amounting to $10,000 at the factory, only $5 in U.S. currency had passed hands. ...

Pres[ident]. Woodruff received this morning, March 8, with much satisfaction, the following letter:

Logan, Utah, March 4, 1897.

Pres[ident]. Wilford Woodruff,
Salt Lake City.

Dear Brother:—

Your favor of the 27th of January, 1897, in which you ask for my resignation as a member of the Board of Trustees of the B[righam]. Y[oung]. College, was duly received. In compliance with your request, I hereby tender my resignation as a member of the Board, to take effect at once.

(Signed) Geo[rge]. W. Thatcher.

❖

At 11 Council 3 Presidents—L[orenzo] Snow F[ranklin]. D. R[ichards], B[righam]. Y[oung] [Jr.], F[rancis]. M. L[yman], Geo[rge]. Teasdale, in Temple. Lengthy talk about the numerous unmarried young women & men in Zion & some urgent reasons for special cases of marriage.

❖

Meeting at 11 a.m. Presidency present. Bro[ther] L[orenzo] Snow Franklin [D. Richards] B[righam]. Y[oung]. [Jr.] [Francis M.] Lyman & Geo T[easdale]. I was appointed to see Gov[ernor]. [Heber M.] Wells on selecting Commissioner out of Cache Valley [Utah]. Gave a report of Testimony in [Moses] Thatcher Case. Had seen Bro[ther]. Barton on B[righam]. Y[oung]. Hampton case but could do nothing, & so reported to Bro[ther] [George Q.] Cannon.

Marriage subject occupied most of the time. what can be done for our young People; how can we make use of the noble girls who are sent to the saints. Agreed to make it a subject of prayer.

[March 5, 1897; Journal History]

Elder B. H. Roberts returned today and called on the Presidency at noon, having been on a special mission, to visit the principal cities of the Eastern States. He reported is labors as exceedingly agreeable to himself and the brethren who had been associated with him. He was to report further in writing in regard to his mission.

[March 8, 1897; Journal History]

The First Presidency were at their office this morning, and Brother E[dwin]. D. Woolley, President of the Kanab [Utah/Arizona] Stake, had an interview with them, during which Brother Woolley was requested to relate to the Presidency a conversation he had with Brother Moses Thatcher several years ago when taking a trip with him and Brother Erastus Snow to Pipe Springs, in the extreme South. It was after the death of Pres[ident]. Taylor, and Brother Thatcher manifested a desire that the First Presidency should not be reorganized. In this conversation Brother Thatcher held that the Prophet Joseph Smith had rolled the responsibility of leading, guiding and governing the Church on the shoulders of the Twelve, and that instead of the First Presidency, an executive committee should be chosen to do the business of the Church. Brother Woolley gathered from the remarks of Brother Thatcher that he expected to be a member of that committee, with Brother Erastus Snow as its chairman. After arriving at Pipe Springs, further conversation ensued, and Brother Thatcher went so far as to upbraid Brother Snow for not taking advantage of his opportunities, intimating that other Apostles were also backing Brother Snow for this position. Brother Snow replied to Moses, saying in a firm voice, "I want you to understand that I will not fight my brethren." Brother Woolley said he felt better after Brother Snow had rebuked Brother Thatcher, as he feared that Brother Snow was indulging in the spirit that Brother Thatcher had manifested.

About two years after this, Brother Woolley said, he had a conversation with Brother Thatcher in S[alt]. L[ake]. City during Conference time, and Brother Thatcher said: "I have been quite plain in talking with you and in your hearing, but I want now to inform you that we have had a reconciliation and the hatchet is buried." Brother Woolley replied that he hoped it was buried so deep that it would never be taken up. Brother Woolley added that he was quite prepared for the action of the Apostles in the Thatcher case, because of the spirit which Moses had manifested, which was an evidence that the trouble with Moses Thatcher was long before the Declaration of Principles made by the Church authorities in relation to discipline.

In reply to questions Brother Woolley stated that the bone of contention as he understood it, was personal feeling against Pres[ident]. Cannon, and jealousy, on the part of Brother Thatcher. When asked whether he understood Brother Thatcher to state that Pres[ident]. Young should never have organized the First Presidency, Brother Woolley said, "He didn't say that in so many words, but I got that idea from what he did say, and that Pres[ident]. Young in organizing the First Presidency, did something which bordered on usurpation, for the reason that the Prophet Joseph Smith had placed the entire responsibility upon the shoulders of the Twelve Apostles." Brother Woolley stated further that after the trip to Pipe Springs, he had watched closely the feeling in Brother Erastus Snow's family, and found that "The hatchet was not buried." Yet the rebuke that Brother Moses had received from Elder Erastus Snow appeared to check the spirit of disunion which he was manifesting, and given Brother Woolley great satisfaction.

The question of the appointment of Brother A. M[ilton]. Musser to the office of Fish and Game Warden was considered. Bro[ther]. Musser had been the means of introducing into the streams and lakes of Utah and also in Bear Lake, different kinds of fish, which had been greatly beneficial to the people, and the First Presidency recognizing his efficient services as Fish Commissioner for many years, and the fact that he was strongly endorsed for the place by a large number of leading men, expressed the desire that he should receive this appointment. Still, they did not feel at liberty to bring any pressure to bear upon the Governor in the matter, but only to signify their preference. It was understood that the Governor disapproved of the methods said to have been used by Bro[ther]. Musser to obtain the appointment. No doubt the Governor had been misinformed as to some things connected with the case, but as he appeared not to be in favor of appointing Bro[ther]. Musser, the Presidency decided that they could do no more than simply express their opinion.

Elder B. H. Roberts, on his return from his mission to the Eastern States, suggested the advisability of adding Pennsylvania and Maryland to the Eastern States Mission. The First Presidency considered the matter today, and the suggestion was adopted.

Bro[ther]. H. C. Lund, one of the Commissioners appointed to confer with the Arizona

Legislature, in reference to a change of boundary line between Utah and Arizona, transferring the strip of land lying North-west of the Colorado River to Utah, on payment of a money consideration, and the exchange of that portion of Utah lying South-east of the Colorado to Arizona, returned this morning, and reported that the Arizona Legislature failed to take a favorable view of the proposition, and that therefore the Commissioners had not accomplished the object of their mission.

[March 9, 1897; Journal History]

The First Presidency granted an application made by the local Salvation Army, for the use of the Tabernacle, on Friday, April 2nd, when prominent Army officers were expected. The house, lighted and heated, was granted to them free of charge, with permission to take up a retiring collection at the door.

Pres[ident]. Abram Hatch, of the Wasatch [Utah] Stake, just returned from a trip to old Mexico, called on the First Presidency today. While in that country he had a 20 minutes interview with President [Porfirio] Diaz, who expressed himself well pleased with the progress of the settlements of the Saints in that country.

[March 10, 1897; Journal History]

Pres[ident]. [Wilford] Woodruff was quite unwell this morning, not being able to come to the office; Pres[ident]. G[eorge]. Q. Cannon went to see him. Pres[ident]. J[oseph]. F. Smith went to Ogden [Utah] on business.

Pres[ident]. Cannon appropriated $250 in merchandise to help meet indebtedness on the Menan meeting house, created in its erection.

[March 11, 1897; Journal History]

Meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. W[ilford]. Woodruff (who was feeling much better), G[eorge]. Q. Cannon, J[oseph]. F. Smith and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, G[eorge]. Teasdale, J[ohn]. W. Taylor and M[arriner]. W[ood]. Merrill.

(Elder Brigham Young [Jr.] was very sick). Elders J[ohn]. H[enry]. Smith and H[eber]. J. Grant, not yet returned from Mexico. ...

The subject of the removal of the Catawba Indians was considered. It was decided that Brother Lyman communicate with Elder A[nthony]. W. Ivins to learn what inducements could be offered for the removal of the Indians to Mexico, as it was decided that the climate would be suitable, and they would be free there from race prejudices.

Pres[ident]. L[orenzo]. Snow introduced the subject of the Word of Wisdom, expressing the opinion that it was violated as much or more in the improper use of meat as in other things, and thought the time was near at hand when the Latter Day Saints should be taught to refrain from meat eating and the shedding of animal blood. ...

This afternoon Mr. [Charles A.] McGrath, a member of the Dominion Parliament of Canada, called on the First Presidency, being introduced by Bro[ther]. C[harles]. O. Card.

[March 12, 1897; Journal History]

The First Presidency, at their office today, appropriated $50 in favor of the Mapleton [Utah] Ward meeting house.

Brother Joseph J. Daynes, Jun[ior]., son-in-law of Pres[ident]. Wilford Woodruff, brought to the office a phonograph, for the purpose of showing its workings, and to get Pres[ident]. Woodruff to talk into it. Pres[ident]. Woodruff agreed to talk into the machine, on condition that he should keep the cylinder himself, so that public use could not be made of it by way of advertising. This is what the President spoke into the phonograph, which was afterwards repeated back quite audibly and satisfactorily to all of the First Presidency:

> "I bear my testimony that the Prophet Joseph Smith said before a large assemblage in Illinois, that if he were the Emperor of the world and had control over the whole human family, he would sustain very man, woman and child in the enjoyment of their religion. Those are my sentiments today.
>
> I bear my testimony that Joseph Smith was a true prophet of God, ordained of God to lay the foundation of his church and kingdom in the last dispensation and fulness of times.
>
> I bear my testimony that in the early spring of 1844, in Nauvoo, the Prophet Joseph Smith called the Apostles together and he delivered unto them the ordinances of the church and kingdom of God, and all the keys and powers that God had bestowed upon him, he sealed upon our heads, and he told us we must round up our shoulders and bear off this kingdom, or we would be damned. I am the only man now living in the flesh who heard that testimony from his mouth, and I know it was true by the power of God manifest to him. At that meeting he stood on his feet for about three hours and taught us the things of the kingdom. His face was as clear as amber, and he was covered with a power that I had never seen in any man in the flesh before. I bear my testimony that Joseph Smith was the author of the endowments as received by the Latter Day Saints. I received my own endowments under his hands, and I bear my testimony that Brigham Young, Heber C. Kimball, Willard Richards, George A. Smith, John Taylor and other brethren received their endowments under the hands and direction of the Prophet; and also my wife Phoebe, Bathsheba Smith, Leonora Taylor, Mary Smith, and others whose names I cannot recall now.
>
> The Prophet Joseph Smith laid down his life for the word of God and the testimony of Jesus Christ, and he will be crowned as a martyr in the presence of God and the Lamb.
>
> In all his testimonies to us the power of God was visibly manifest to the Prophet Joseph."

Sisters Emmaline B. Wells and Georgiana F. Young had an interview with Pres[iden]ts. G[eorge]. Q. Cannon and J[oseph]. F. Smith, in reference to the Kindergarten Society. They explained that the Legislature had made kindergarten work part of the district school system, and therefore kindergarten teachers would be employed under that system. Six young women, members of the Church, were studying specially for the work in the L[atter]. D[ay]. S[aints]. College, and it was expected they would become thoroughly qualified to be engaged as teachers, but the College was not able to conduct the class, without special aid, and it would require $150 in cash, or $200 in scrip to pay for the finishing of the course. Pres[iden]ts. Cannon and Smith favored the proposition, and promised to present the matter to Pres[ident]. Woodruff.

[March 15, 1897; Journal History]

The First Presidency at their office today received a communication that the High Council of Utah Stake, on the suggestion of the Presidency, had decided that Brother J. P. R. Johnson, who had been excommunicated, but was permitted to return to the Church, should have his former blessings reconfirmed upon him, this to be attended to by the Apostles who might attend the next Quarterly Conference of the Stake.

Elder B. H. Roberts submitted to the Presidency a report of the receipts and expenditures of money on his mission from Dec[ember]. 7th, 1896 to January, 1897, which was satisfactory.

[March 16, 1897; Journal History]

Elder Louis A. Kelsch, President of the Northern States Mission, met the First Presidency at their office today. He had come home with Elder John Bolliger, who was taken sick in the missionary field. Elder Kelsch reported his mission in a healthy condition, but more Elders were needed in the State of Ohio; there was not a single Elder in the field. Many tracts were being distributed, and the Voice of warning was frequently sold. Brother Kelsch was granted permission to take his wife back with him for a few months. The tithing of the Mission was only to be used for the benefit of the Mission, when absolutely necessary, and the Mission should as far as possible be made self-sustaining.

[March 17, 1897; Journal History]

Elder Brigham Young [Jr.] had a conversation this morning with Pres[iden]ts. W[ilford]. Woodruff and G[eorge]. Q. Cannon in relation to the grievances of the purchasers of Logan College Land. The matter had been considered by the First Presidency, and a committee appointed to investigate the subject. It was now decided that the committee should confer with the trustees of the College, and if possible an amicable settlement be made between all the parties.

Elder B. H. Roberts brought to the First Presidency a stenographic report of the testimony taken in the case between the Josephites and Hedrickites, for possession of the Temple Lot at Independence, Jackson County, Missouri. It had been in possession of the Northern States Mission. Brother Roberts obtained it from Bro[ther]. [Louis A.] Kelsch. The former President of that Mission, Samuel G. Spencer, received it from the Hedrickites, who by permission of Bro[ther]. Spencer, made two copies,—one for themselves the other for the N[othern]. S[tates]. Mission. That which Brother Roberts brought was the original report.

[March 18, 1897; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

Elder James E. Talmage called on Pres[iden]ts. [Wilford] Woodruff and [George Q.] Cannon at their office this morning, and consulted them in regard to his position in the University of Utah, in which he was both President an Professor of Geology. An effort in the Legislature to increase his salary so as to cover both his services for both positions had failed, and he felt that he ought to resign his position as President and devote his time to the duties of the chair of geology. Pres[ident]. Cannon did not encourage Bro[ther]. Talmage in the idea of resigning. Bro[ther]. Talmage then presented the subject of his going to London [England] to attend the gathering of the Microscopical Society, and thence to St. Petersburg [Russia], to attend the Congress of scientists, to be held at that place. He was advised to prepare himself for the trip.

Adelbert Clawson, grandson of Bishop H[iram]. B. Clawson, called on Pres[ident]. Woodruff. The little fellow had been appointed by the teacher of the Primary Association to give an account of some incident in the life of Pres[ident]. Woodruff, and he desired that the President would favor him with something from his own lips. Pres[ident]. Woodruff related the following:

"While traveling with Zion's Camp, through the State of Ohio, we came to a very high mound, to the top of which we climbed by means of steps over which the grass had grown. The steps were very wide, probably about twelve feet. We found the top of the mound to be quite level and to cover a great deal of ground. After we had over looked the surrounding country, and had descended half way down we were halted by the command of the Prophet Joseph. We had taken a shovel with us to the top of the mound, thinking that we might have some use for it, and after we had halted, the Prophet, speaking to the man who had the shovel, told him to throw up the dirt at a certain place to which he pointed. After removing a little more than six inches of soil, the skeleton of a man was discovered, from the joint in whose back-bone the Prophet drew a flint arrowhead which had been the means of taking his life.

["]The Lord showed the Prophet Joseph that this was a white Lamanite named Zelph; and that he fought under a great chieftain named Onandagus, whose dominion covered an immense body of country. The Book of Mormon does not mention the name of this Indian Chief, Onandagus."

(The flint arrowhead referred to above came into the possession of the late Pres[ident]. Brigham Young. After his death it came into the possession of Sister Zina Williams Card, who presented it to Pres[ident]. Woodruff, in whose possession it is still.)

Bro[ther]. Albert Brown, who was a member of Zion's Camp, and is in his 90th year, being but a little younger than Pres[ident]. Woodruff, called to pay his respects to the President, who had previously spoken to Bro[ther]. Brown about ordaining him a patriarch. Pres[ident]. Woodruff asked Pres[ident]. Geo[rge]. Q. Cannon to be mouth, and they ordained Bro[ther]. Brown a Patriarch in the President's office.

The Presidency and Apostles met at the Temple at 11 A.M. Present: Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, L[orenzo]. Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, and G[eorge]. Teasdale.

The subject of the standing of Moses Thatcher was presented by Pres[ident]. Woodruff, who urged that steps should be taken to place him on trial for apostasy. The matter was discussed at some length. The substance of what has been told to the Presidency by Bro[ther]. E[dwin]. D. Woolley was repeated to the Council as evidence that the trouble with Brother Thatcher was of long standing, dating back further than the Bullion-Beck difficulty.

❖

Elder [Brigham] Young [Jr.] reported going tomorrow to Logan [Utah] to complete evidence for trial of M[oses]. Thatcher was advised to get Pres[iden]t A[ngus] M Cannon to set a time for trial to be consummated if consistent before April conference.

❖

Meeting in Temple at 11 a.m. Had quite a conversation with Pres[ident]. L[orenzo] Snow on futurity government.

But Pres[idents]. [Wilford] W[oodruff]. & [George Q.] C[annon]. L[orenzo]. S[now]. F[ranklin] D R[ichards]. B[righam]. Y[oung]. [Jr.] F[rancis] M L[yman]. Geo[rge]. T[easdale]. present. I reported on mass of testimony in [Moses] Thatcher case, decide to eliminate much of it.

[March 19, 1897; Journal History]

This morning at his office, Pres[ident]. Wilford Woodruff spoke again into the graphophone, or phonograph, the same words which he uttered into the instrument on March 12th. They were repeated in order to obtain better results than were secured on that date. After reading his testimony as recorded on the 12th inst., he signed it with his own hand, that it might go on record. ...

[March 22, 1897; Journal History]

Pres[iden]ts. W[ilford]. Woodruff and G[eorge]. Q. Cannon at their office this morning, received a visit from Miss A. M. Beecher, Sister of the late Henry Ward Beecher. She was introduced by Sister Emmeline B. Wells, and expressed her intention of remaining in the City until after the General Conference.

[March 23, 1897; Journal History]

Pres[iden]ts. W[ilford]. Woodruff and G[eorge]. Q. Cannon at their office this morning, met with Brothers Thomas and Almond Butterfield and Geo[rge]. Miller of Herriman Ward, Salt Lake Stake, with their Attorney, Brother William H. King, Pres[iden]ts. Angus M. Cannon and C[harles]. W. Penrose, also Judge Legrande Young were present. The Herriman brethren desired advice in regard to a matter important to their settlement. It was dependant for water upon a creek which had been tapped by a mining company, by means of a tunnel which drew off several springs which had fed the creek, though not in a defined channel. In litigation with the company that had taken away about half their water they had lost their case, entailing a great hardship on the settlers. Judge King, who had conducted the case, felt he could not advise them to appeal to the Supreme Court of the State. The brethren had explained this to the people, but they felt that the justice of their cause ought to bring them relief in the higher court. Judge Legrand Young, while admitting the correctness of the legal points presented by Judge King, believed that it would be better to appeal the case, as something might arise by the time it could be heard in the Supreme Court which would be favorable to the people's cause. Pres[ident]. Geo[rge]. Q. Cannon took the same view of the matter, and advised this course, which was very satisfactory to the brethren interested.

Pres[ident]. E[dwin]. D. Woolley of Kanab [Utah/Arizona] Stake sent word to the Presidency that there was danger of the crowding of the Navajos upon the Tuva settlement, and he thought that Bishop Brinkerhoof of Tuva should be communicated with on the matter, as he feared that if something were not done to prevent it bloodshed would be the result. A letter on this subject was sent to Brother Jesse N. Smith.

Bishop Jos[eph]. W. Thorne of Pleasant Grove [Utah] informed the First Presidency that improvements had been made on the meeting house at that place, making the basement suitable for Sunday school purposes, to which the people had donated liberally, and also towards the Stake Tabernacle. There was a debt owing of $400, which he asked the Presidency to appropriate. The request was granted, the amount to be paid from the tithes of the Ward.

[March 24, 1897; Journal History]

Pres[iden]ts. W[ilford]. Woodruff and Geo[rge]. Q. Cannon at their office this morning had a conversation with Elder William T. Jack, in reference to his taking charge of the Indian Territory Mission. Elder Andrew Kimball, who had been President of the Mission for some time, resided in Salt Lake City, and it was thought wise to have some one there who would devote his time to active work in the mission. Brother Jack placed himself entirely at the command of the Presidency, and he was instructed to be ready to leave for his field of labor by April 15th.

Bishop W[illiam]. B. Preston and Elder Spencer Clawson waited on the Presidency in behalf of the Utah Pioneer Jubilee Commission. They stated that there was great difficulty in obtaining subscriptions, because the Church had not subscribed. Judge Colborn of the Commission had suggested that the Church contribute $10,000. It was finally agreed that $2,000 should be paid by the Church for this purpose.

Kenneth C. Kerr waited on the Presidency from the Salt Lake Tribune, and represented that the tribune would publish every day a short chapter containing incidents in the life of the Pioneers, and requested that Pres[ident]. Woodruff would aid by giving information in regard to himself and associates. Pres[ident]. Woodruff promised to assist, and give Mr. Kerr what was necessary from his private journal of 1847.

[March 25, 1897; Journal History]

At 11 A.M., Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, L[orenzo]. Snow, and

Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, G[eorge]. Teasdale and A[nthon]. H. Lund met in the Temple.

A letter was read from Brigham Young [Jr.], excusing himself from attending on account of sickness. Also informing the Council that the Board of Trustees of the B[righam]. Y[oung]. College at Logan [Utah], with the committee appointed by the Presidency, had decided to make a reduction of from 5% to 20% on the purchase price of College lands. This added to the 10% previously allowed, made a discount of 15 to 30% on notes held by the College. Elder Young further expressed his opinion that an important feature of the Pioneer Jubilee celebration would be the placing of the statue of Pres[ident]. Young on the spot designated, and its unveiling on the 24th of July.

Alder A[nthon]. H. Lund represented the case of the Bikuben, which had been turned over to the Deseret News Publishing Company. After $1500 had been appropriated to pay its debts, it had not paid expenses, and the company are ready to turn it back, but about $1500 was due to the workmen, who needed their pay. He thought that if the Church would appropriate $1,000 a year, the paper could be carried on. This was considered favorably, and Bro[ther]. Lund was instructed to confer with Scandinavian brethren in regard to the matter.

Elder Lund also spoke on the question of a Scandinavian Jubilee, which was considered, and it was decided while such gatherings might be permitted in the Stakes, it would not be wise to encourage national gatherings in a church capacity.

An appropriation was made today for $475 in favor of the workmen on Bikuben, first installment of the $1500 required to pay them.

[March 26, 1897; Journal History]

Bishop W[illiam]. B. Preston, Elders Heber J. Grant, Francis Armstrong and F[ranklin]. S. Richards (Attorney) met with Pres[iden]ts. W[ilford]. Woodruff and G[eorge]. Q. Cannon on Parson's Ranch [Nevada] business, the title to which was vested in Elders Grant and Armstrong. The question considered was the permanent transfer of that title. It was decided to organize and incorporate the Nevada Land and Stock Company, with W[illiam]. B. Preston President, Francis Armstrong Vice President, Heber J. Grant, A[nthon]. H. Lund and one other, to be selected, Directors.

Brother Mons Peterson conferred with Pres[ident]. G[eorge]. Q. Cannon in regard to affairs at Moab [Utah], where a valuable piece of land of 118 acres had passed into control of a gentile, who was willing to let Brother Peterson have the title to it for $4,000. The latter was endeavoring to raise the money, as the land would be of great value to the people, and could be divided into ten acre plats. The Secretary of State was willing to loan the money, taking the land for security, but to comply with the law, could not advance it in time for Brother Peterson to take up the option. Brother John Henry Smith was requested to see the Secretary of State, and subsequently reported that the land was regarded as good security, but the money could not be advanced at once. Pres[ident]. Cannon took steps to procure the money for 60 days on his note, endorsed by Pres[iden]ts. Woodruff and Cannon and Bishop John R. Winder, that the land might be secured for the benefit of settlers. Brother Peterson requested that influence be used to induce more of our people to gather to Moab, to strengthen that place.

[March 27, 1897; Journal History]

Pres[iden]ts. W[ilford]. Woodruff and Geo[rge]. Q. Cannon came to their office today for the special meeting of Mr. John E. Searle, Secretary and Treasurer of the great Sugar Trust, and party, who were introduced by Gov[ernor]. H[eber]. M. Wells. A pleasant conversation was had, and Pres[ident]. Woodruff returned home, as he was not feeling well.

[March 31, 1897; Journal History]

Pres[ident]. Wilford Woodruff is quite unwell today, and Dr. Leslie W. Snow considered his condition serious. In the afternoon word was received that Pres[ident]. Woodruff was feeling much better, and was up and dressed. Pres[ident]. Geo[rge]. Q. Cannon and several of the Twelve went to his house to see him.

Elder M[arriner]. W[ood]. Merrill and Bishop W[illiam]. B. Preston called on Pres[ident]. G[eorge]. Q. Cannon as a committee from the Board of Trustees of the B[righam]. Y[oung]. College. A debt of $10,000 was owing by the College to the Thatcher Banking Company, drawing $1,000 a year interest. It required about $15,000 a year to conduct the College. The income derived from the College lands was about $10,000 a year. The Trustees desired to know whether it would be proper to close the College for one year, and pay off the debt. Pres[ident]. Lorenzo Snow, being present, united with Pres[ident]. Cannon in the opinion that it would not be wise to close the College, but that the Trustees should endeavor to reduce the curriculum, and endeavor to carry on the work of the College. ...

[April 1, 1897; Journal History]

Pres[ident]. Geo[rge]. Q. Cannon visited Pres[ident]. W[ilford]. Woodruff this morning, and afterwards reported to the Apostles, who met at the Temple that the President had spent a bad night, and he felt depressed in his feelings at the President's present condition.

[April 2, 1897; Journal History]

Pres[ident]. Geo[rge]. Q. Cannon at the Office this morning reported Pres[ident]. Wilford Woodruff's health greatly improved.

Bishop W[illiam]. B. Preston and Elder John R. Murdock called on Pres[ident]. Cannon in relation to the land on which Fort Cameron stands. It was decided to prove up on the land. ...

Elder Brigham Young [Jr.] of the Apostles has been ill for some time, with jaundice, but was reported today somewhat improved, though still confined to his room and much reduced in body.

[April 7, 1897; Journal History]

A meeting was held at 10 A.M. in the Assembly Hall, of the First Presidency, Apostles, Presidents of Stakes and counselors, High Councillors, Presidents of Seventies, Bishops and counselors, also Patriarchs.

President Lorenzo Snow addressed the Assembly on the necessity of Temple work, and of giving instructions to the Saints in relation to it.

Elder F[rancis]. M. Lyman referred to the dream of Lehi about the tree of life and the iron rod, and discoursed upon the wrong of ignoring the living oracles, while quoting from the printed word of God.

President Geo[rge]. Q. Cannon spoke on the question of unemployed labor, and the need of some action to provide work for people who could find none to do. He suggested the appointment of a suitable committee to investigate this matter. He also spoke on the subject of compensation to presiding men, urging the brethren to give their services so far as possible to the Church without remuneration. He held that the time must come when the Lord would require all the surplus property of this people for the benefit of the poor in Zion.

Pres[ident]. Wilford Woodruff spoke on the financial condition of the Church, and hoped that the brethren would do all in their power towards liquidating the indebtedness that was upon the

Church.

Elder Geo[rge]. Teasdale spoke on the secret character of meetings of this kind, and expressed his sorrow that things talked about therein were carried by brethren present to outside parties. He felt that those who had done this were guilty of betraying their brethren, and that if they did not repent and humble themselves, they would surely fall away.

The subject of secret societies was introduced, and in answer to questions, Pres[ident]. G[eorge]. Q. Cannon drew a distinction between those orders which were simply to aid the temporal condition of members, and those which interfered with the rights of employers or employees, or which interfered with membership in the Church, or hindered men from performing Church duties, going on missions, etc. There were men who belonged to the masonic Order, and he did not consider that such membership should interfere with their admission into the Temple or prayer circles. As a general proposition, it was not considered wise for our brethren to join secret societies.

A resolution was adopted that a committee be appointed by the First Presidency to consider the question of providing labor for the unemployed, caring for newcomers, and meeting the indebtedness of the church.

[April 8, 1897; Journal History]

Presidents W[ilford]. Woodruff, G[eorge]. Q. Cannon and J[oseph]. F. Smith, at their office this morning, met Pres[ident]. C[ollins]. R. Hakes and Bro[ther]. LeBaron of Maricopa [Arizona] Stake, and conversed with them in regard to the affairs of that Stake. Some of the people had sold out their water rights so that nearly one-half had passed into the hands of non-Mormons. The Presidency advised Bro[ther]. Hakes to urge the Saints to retain their capital stock in water companies, and if they must part with it, to see that it passed into the hands of our own people. It was also represented that many persons in that Stake were imbibing the notions of Populism. Brother Hakes was advised to do what he could to guide the people so that they might not weaken their influence by affiliation with any but the two National Parties.

Meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. G[eorge]. Q. Cannon, J[osehp]. F. Smith, L[orenzo]. Snow; Elders F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, H[eber]. J. Grant, J[ohn]. W. Taylor, A[nthon]. H. Lund.

The subject of sealings performed outside of the Temple was discussed, as to the necessity for their repetition when circumstances permitted in the Temple of the Lord. The matter was deferred until Pres[ident]. Woodruff could be present.

Elder F[rancis]. M. Lyman presented the question of voting at Stake Conferences. He thought there was no necessity to present the names of the Officers of auxiliary societies, or of any but the Stake authorities.

Pres[ident]. Geo[rge]. Q. Cannon coincided with this view.

[April 9, 1897; Journal History]

Pres[ident]. [Wilford] Woodruff was feeling quite unwell today, but came to his office and stayed till noon.

[April 10, 1897; Journal History]

Pres[ident]. [Wilford] Woodruff is still feeling unwell, and unable to attend the office. Pres[iden]ts. G[eorge]. Q. Cannon and J[oseph]. F. Smith were there, and received Mr. John A. McCall, President of the New York Life Insurance Company, who with his son and Mr. Gibbs, Treasurer of the Company, made a friendly visit.

[April 12, 1897; Journal History]

Pres[iden]ts. G[eorge]. Q. Cannon and J[oseph]. F. Smith were at their office this morning. Pres[ident]. [Wilford] Woodruff was not well enough to be present. Bro[ther]. F[erdinand]. F. Hintze asked the Presidency to assist the Armenian, Mr. Hatchadore [Hardirosian], to the amount of his fare to San Francisco [California], on his way back to his people in Russia. Bro[ther]. Hintze had received word from three of their head men, bearing testimony to Hatchadore's high standing among his people. They stated that he had written to them to the effect that the Mormons had the true Church of Christ. They desired further information, and that missionaries be sent to them. The appropriation was made, as Brother Hintze recommended.

Elders Henry F. Richards and Jos[eph]. H. Dean represented the condition of affairs at the Josepa [Utah] settlements, which thus far had not been able to pay its own way. Bro[ther]. Woolley had offered to take charge of the farm and ranch for $400 less than was now being paid, and give a guaranty to make it pay. Pres[iden]ts. Cannon and Smith thought that the Board of Directors should act in the matter according to their best judgment, and inform the First Presidency of the result.

Bishop W[illiam]. B. Preston had a conversation with Pres[ident]. G[eorge]. Q. Cannon in relation to the funds of the Church, which previous to the death of Pres[ident]. [John] Taylor were in the hands of the Trustee in trust, but since then, through the action of a committee of the Twelve, of which Brother Moses Thatcher was the chairman, that order of things had been reversed, and the Bishop of the Church held the purse strings. Bishop Preston wished it to be understood that he was ready at any time to comply with the wishes of the First Presidency, and to fix the matter exactly as they desired it. Pres[ident]. Cannon explained that the change was a radical departure from the order observed in the Church previously, and that the whole Church ought to build up the credit of the Trustee-in-trust. He acquitted Bishop Preston of any intent to exercise authority that did not belong to him, and did not hold him responsible for the present condition of affairs. The change had been brought about through a desire chiefly on the part of Brother Moses Thatcher, to introduce a system of checks and balances on the Trustee-in-trust, who was the proper custodian of the Church funds.

The Literary and Scientific Association held a meeting at the office of the First Presidency today, and rented the Council House corner to the Pioneer Jubilee Commission on which to erect a temporary building for five months, at a rental of $500, the amount to be credited to the Association on donation account.

An order was drawn on the Logan [Utah] Tithing Office for $257.50 in favor of Thomas Katsunina, the young Japanese student who is being assisted by the Church to an education, at the B[righam]. Y[oung]. College.

An order was issued for $97.85 in favor of Andrew Coleman of the Logan Tithing Office, in aid of his education at the Agricultural College.

[April 13, 1897; Journal History]

Brothers Richard W. Young, one of the Trustees of the B[righam]. Y[oung]. College, and W[illiam]. J. Kerr, its principal, waited upon Pres[iden]ts. G[eorge]. Q. Cannon and J[oseph]. F. Smith, today, in relation to the proposed reduction of expenses at the College. Bro[ther]. Karl G. Maesar came in and joined in the consultation. It was explained that the Presidents of the B[righam]. Y[oung]. College were already being paid smaller salaries than those paid by the Agricultural College for similar work, and that the State Institutions were paying better salaries than the church schools could afford to pay. Therefore the consequence was that the Church schools were educating and training teachers only to lose them, and thus the Church schools were being left with professors of less ability than the State Institutions, with the exception of such brethren as could not be tempted to leave their posts by offers of higher salaries and better pay. Prof[essor]. Kerr showed that the church schools were under the further disadvantage of being confined within the limits of Church membership for teachers, whereas the State Institutions were not thus limited, and it was a serious

loss to the Church Schools to have their good teachers of strong faith taken away, because of the low salaries in the Church schools. It had been decided to reduce the curriculum of the College, and this would increase the labors of the Professors who remained in the institution, and as their salaries had already been reduced, it was considered unwise and unfair to reduce them still further. Taking into account the reduction of about $1,100 on salary account, the College would still need assistance from the Church to the amount of $6,575 to carry on the work for the ensuing school year. Pres[ident]. J[oseph]. F. Smith favored the appropriation of $7,000, which was endorsed by Pres[ident]. G[eorge]. Q. Cannon, but a decision was postponed for the present.

[April 16, 1897; Journal History; Franklin D. Richards, Diary]

Meeting of Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. G[eorge]. Q. Cannon, J[oseph]. F. Smith, and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, J[ohn]. H[enry]. Smith, H[eber]. J. Grant, and J[ohn]. W. Taylor.

Pres[ident]. Cannon informed the Council that Pres[ident]. [Wilford] Woodruff sent his love to the brethren, was feeling well and bright, but rather weak. ...

A request from the Utah Christian Endeavorers for the use of the Tabernacle on Sunday afternoon, July 4th, was favorably entertained, as that day would be fast day, and many hundreds of Delegates to the Christian Endeavor Convention in San Francisco [California] would be in S[alt]. L[ake]. City, en route, Pres[ident]. Woodruff had signified his willingness to let them have the Tabernacle for Sunday afternoon services. The Council coincided.

The use of the Assembly Hall by the Trans-Mississippi Congress, July 14th, 15th and 16th, was also granted, Pres[ident]. Woodruff having expressed his willingness, as it was the only building suitable for the purpose in the City, which the Congress could obtain. It was also decided to renovate the interior of the hall, and paint out the figures upon the ceiling.

❖

Pres[iden]ts G[eorge] Q C[annon] & L[orenzo] S[now], hurry up proceedings with Moses Thatcher.

[April 21, 1897; Journal History]

Bishop Robert T. Burton and Bro[ther]. T[homas]. G. Webber waited on the Presidency, representing that the University Club desired to rent the Gardo House. They were informed that the house was occupied at present, but an answer would be given to the club at a later date.

Pres[iden]ts. [George Q.] Cannon and [Joseph F.] Smith instructed that an arrangement should be made for a reunion of the Elders who had labored among the Polynesian races, the committee for that purpose to consist of John T. Cenie for Hawaii, Jos[eph]. H. Dean Navigator Islands, Ja[me]s. S. Brown Society Islands; William Paxman, New Zealand. This committee to select sub-committees to represent each of these missions.

[April 22, 1897; Journal History; Brigham Young Jr., Diary, April 21, 1897]

At 10 A.M. Drs. Elias Wright, M. A. Young, H. A. Anderson and L. W. Snow met Pres[iden]ts. [George Q.] Cannon and [Joseph F.] Smith at the Presidents' Office in consultation concerning the case of Bro[ther]. Warren W. Johnson, who met with an accident in Dec[ember]. 1895, while engaged at Lee's Ferry, which he claimed dislocated his backbone in one place and broke it in another place, since which time he has been confined to his bed, being paralyzed in his

lower limbs. The Drs. decided that they must ask some questions of the patient in order to understand his condition, and arrangements were made for Bro[ther]. Johnson to be conveyed to the telegraph office at Kanab, at noon tomorrow, that the Dr. might be placed in communication with him.

Meeting at the Temple at 11 A.M. Present: Pres[iden]ts. Geo[rge]. Q. Cannon, Jos[eph]. Smith and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, John Henry Smith, Geo[rge]. Teasdale and John W. Taylor.

The case of Brother Moses Thatcher was introduced and some discussion was entered into as to the proper method of dealing with him for his fellowship, and the matter was finally deferred until Pres[iden]t. [Wilford] Woodruff could be consulted concerning it.

The question of the proper place for the erection by the Jubilee Commission of the Brigham Young monument was considered, and it was decided that the request of the Commission to place the Monument on the South East corner of the Temple Block should be ranted, providing that the street on the East of the Temple could be so changed as to describe a semi-circle, part of the street thus being added to the Temple Block, and the same quantity of ground taken from the Tithing Office Block opposite, but that if this could not be effected, the Commission be permitted to place the monument on the South-East corner of the Temple Block, with entrance from the South-East corner.

A letter was read from Pres[iden]t. Orson Smith, stating that the erection of a new building for the B[righam]. Y[oung]. College at Logan [Utah] by donation had been favored by the Priesthood meeting of the Cache Stake, and the mind of the First Presidency regarding it was desired. The Council decided that the proposed work should be proceeded with. ...

On application of Prof[essor]. B[enjamin]. Cluff, Jun[ior]., the Council favored the appropriation of $3000 to enable the B[righam]. Y[oung]. Academy to settle with the teachers at the end of the school year, the amount to be considered as an advance on next year's appropriation, as it was due the Academy for tuition, etc., and was expected to be collected before the commencement of the next school year.

❖

Twelve had their meeting as usual with Presidency and I am informed important business relating to B[righam]. Y[oung]. Trust Co[mpany] came before the Council. Pres[ident] [George Q.] Cannon presiding he censured me for resigning my vice pres[idency] on B[righam]. Y[oung]. Trust Board & thought it was nonsense for me to say anything about helping to support fathers widows as I was not able to support myself & family. Of course I was not present. I feel very bad that Pres[ident]. C[annon] should feel to censure me to my brethren. I pray God to soften our hearts that we may serve Him in it all not cherish dislike to each other.

[April 23, 1897; Journal History]

Pres[iden]t. Wilford Woodruff was able this morning to be at his office. He was seated at his desk at 10 o'clock, to the great delight of all who saw him.

Brother Nephi W. Clayton met with the First Presidency by request, to answer as to charges of immorality made against Saltair as a place of resort. An excursion to Saltair having been decided upon at a meeting of the Officers of the Y[oung]. M[en's]. and Y[oung]. L[adies']. Mutual]. I[mprovement]. Associations, Elder Rodney Badger had voted against the proposition, stating that he and others connected with the M[utual]. I[mprovement]. A[ssociation]. were under covenant not to go to Saltair because it was such an immoral place. Brother Clayton positively denied the charges made, and stood ready to answer them by whosoever preferred. It was elicited that Brother Badger knew nothing personally to substantiate these charges, but believed they were true.

Pres[iden]t. Geo[rge]. Q. Cannon expressed his disbelief in the truth of the rumors which had been circulated, and suggested that Brother Clayton take steps to invite those who believed them to

prove what they asserted.

[April 28, 1897; Journal History]

The First Presidency at their office today. Brother Willard Done called on them, stating that he had been favorably mentioned as principal of the City High School, and he wished to know whether he should accept the appointment, if tendered. The Presidency said that while the Latter Day Saints College would be sorry to part with his services, they thought it would be well for him to accept if offered the position, as it was desirable that our people should occupy such places in educational establishments.

Madame [Lydia Von Finkelstein] Mountford, on her way to the depot to depart for San Francisco [California], called on Pres[iden]t. [Wilford] Woodruff and expressed her reluctance to leave Utah. She regarded her coming here as providential, and expected sometime to return. She departed with the blessing of President Woodruff.

A meeting was held at the Presiding Bishop's Office to consider the labor question. There were present of the committee appointed for that purpose: Bishops W[illiam]. B. Preston, R[obert]. T. Burton, John R. Winder, Abram Hatch, W[illiam]. W. Riter, Reed Smoot and Charles H. Anderson. They subsequently adjourned to the President's Office, where they were joined by Pres[iden]t. Geo[rge]. Q. Cannon. On the suggestion of Brother Reed Smoot, a Bureau of Information was organized with Bishop Preston as President, the headquarters to be at his office. Information to [be] obtained where laborers, mechanics and others out of employment could find work; also where new settlements could be formed, and where land could be had for cultivation.

[April 29, 1897; Journal History]

Meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, L[orenzo]. Snow; Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, H[eber]. J. Grant, and J[ohn]. W. Taylor (Pres[iden]t. Jos[eph]. F. Smith at home sick).

The subject of Dr. James E. Talmage's proposed visit to London [England] and St. Petersburg [Russia] in the interests of science, was considered, and it was understood that the Church would assist in defraying his expenses, the Legislature having failed to make an appropriation, but it was expected that the Board of Regents of the State University would make an appropriation and that Brother Talmage would also furnish a portion.

The case of the standing of Bro[ther]. Moses Thatcher was considered, and it was decided that it should be brought before the high Council of the Salt Lake Stake, that he might be dealt with on his fellowship as a member unless he repented and humbled himself in a satisfactory manner. Pres[iden]t. Woodruff saying that the sooner he was dealt with the better it would be. ...

Elder John W. Taylor sought the mind of the Council as to his returning to his mission in Colorado, and it was decided that he had better return.

After returning to his office, Pres[iden]t. Woodruff felt quite unwell and experienced a failure of memory, and was conveyed to his home.

[April 30, 1897; Journal History]

President [Wilford] Woodruff was at his office this morning, feeling very much better and his memory restored.

President Joseph F. Smith was at home sick. Pres[iden]t. Geo[rge]. Q. Cannon was in Ogden [Utah], but returned in the afternoon in time to speak at the funeral of Patriarch Joseph Horne, which

was held in the Assembly Hall, at 2 P.M.

[May 3, 1897; Brigham Young Jr., Diary]

Pres[ident]. L[orenzo]. Snow was here quite a time discussed propriety of asking Presidency to prohibit sale of liquor on Sunday at Saltair and that males & females bath[e] sep[a]rately if this can be reasonably done.

[May 6, 1897; Journal History]

Meeting of the Presidency and Apostles at the Temple at 11 A.M. Pres[iden]t. [Wilford] Woodruff was not well, having had no sleep during the night, and therefore was not present. Pres[iden]t. Geo[rge]. Q. Cannon in the East; Pres[iden]t. Jos[eph]. F. Smith and Lorenzo Snow; Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, Geo[rge]. Teasdale, H[eber]. J. Grant and A[nthon]. H. Lund were present.

$1,000 was appropriated to pay hands on the Logan [Utah] Temple ground, and for preparing wood for the Temple in winter.

The case of Moses Thatcher was again considered, and it was decided that a complaint against him for apostasy and un-Christianlike conduct should be brought before the High Council of the Salt Lake Stake. That body to have original jurisdiction in this case, for the reason that while Bro[ther]. Thatcher had taken a certificate of removal from the Ward in Logan, where he had resided, which he obtained a long time ago, it had not been presented to the Bishop of the Ward in S[alt]. L[ake]. City, where he now resided, although he had repeatedly promised to do so. The Council was unanimous in deciding that this was the proper course to take in this case.

Elder Heber J. Grant mentioned that he had been invited to act as President of a Life Insurance Company, composed of Mormons and Gentiles, which would occupy four or five months of time in starting it, which would hinder him somewhat in the discharge of his Church duties, but would aid him very much in saving himself from financial ruin. It was the mind of the Council that Bro[ther]. Grant have permission to undertake this work, subject to the approval of the First Presidency.

The following telegram addressed to Pres[iden]t. Woodruff, was received today from D[aniel]. D. McArthur, St. George [Utah]:

> "The Price Ward of this Stake has lost their dam in Virgen River. Lost their dam and crops last year, now destitute. If they lose their crops again this year they must abandon the place. have 200 acres growing crops good, and aid to an amount of $500 at once will with what assistance we can give them, aid them to put in a new dam. There is available to the credit of the Trustee-in-trust on the Washington field Company's books, $350. If you can give an order for this amount and an additional order for $150 on this office it will save their crops and the settlement from abandonment. Please answer."
>
> Pres[iden]t. Smith answered Bro[ther]. McArthur, granting this request.

[May 7, 1897; Journal History]

Presidents [Wilford] Woodruff and [Joseph F.] Smith were at their office this morning. Pres[iden]t. Woodruff approved of the action of Pres[iden]t. Smith on Thursday, appropriating $500 to aid the people at Price ward in reconstructing their dam in the Virgen River.

The Presidency of the Salt Lake Stake were informed of the action taken in the Moses Thatcher case, and requested to entertain it as an original cause before the High Council and that Elders B[righam]. Young [Jr.], F[rancis]. M. Lyman and H[eber]. J. Grant would prefer the charges

against Bro[ther]. Thatcher. Brothers Angus M. Cannon, Jos[eph]. E. Taylor and C[harles]. W. Penrose received these instructions from Pres[iden]ts. Woodruff and Smith.

[May 10, 1897; Journal History]

Pres[iden]ts. W[ilford]. Woodruff and J[oseph]. F. Smith were waited upon at their office this morning, by the Premier of New Zealand—Richard J. Seddon, his wife and two daughters. They were introduced by Brothers William, Isaac and Peter Barton. Mr. Seddon was raised in England, and served his apprenticeship under the father of the Barton Brothers. The gentleman is on his way to England to represent new Zealand at the Queen's Diamond Jubilee. He was pleasantly received by the First Presidency.

Pres[iden]t. Geo[rge]. Parkinson of the Oneida [Idaho] Stake, applied by letter for permission to lease a strip of the square at Preston, ten rods deep, extending the full length of the square on the North and West sides, for business purposes. The request was granted.

[May 11, 1897; Journal History; Brigham Young Jr., Diary]

Elder William W. Barton, of Star Valley [Wyoming], who had recently returned from a visit to the Sandwich Islands, called on Pres[iden]ts. [Wilford] Woodruff and [Joseph F.] Smith at their office this morning, and reported some of the needs of the mission there, by request of Pres[iden]t. Samuel E. Woolley. They consisted principally of means for the improvement of the plantation herd, numbering between 600 and 700 heads. A letter was written to Bro[ther]. Woolley stating that some animals of the Durham and Hereford breed would be shipped to him for that purpose.

Elder Brigham Young [Jr.], who had been laid up for some time with sickness, called at the President's Office for a short time this afternoon. He was still very unwell, but gradually recovering. He was accompanied by his son Albert, who was attending upon him as his physician.

❖

Pres[ident] Jos[eph] F. S[mith]. & F[rancis]. M. Lyman called and administered to me; had a pleasant chat with them. Bro[ther] Jos[eph] is recovering from a dangerous carbuncle on back of his neck. The brethren feel well discussed arrangement before High Council of Bro[ther] Moses Thatcher Presidency & Twelve are agreed.

[May 13, 1897; Journal History]

At 11 A.M. a meeting of the First Presidency and Apostles was held at the Temple. Pres[iden]ts. [Wilford] Woodruff, [Joseph F.] Smith and [Lorenzo] Snow; Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith and Geo[rge]. Teasdale were present.

Pres[iden]t. Woodruff enquired of Elder Lyman when action was to be taken in the case of Moses Thatcher before the High Council, but after some conversation, it was thought best to wait until Elder Brigham Young [Jr.], who was rapidly recovering from his illness, should be able to take part in preferring the charge.

Pres[ident]. Woodruff expressed his great sorrow at having to deal with an Apostle on his fellowship in the Church, and referred to the grief which was caused by the apostasy of leading men in the days of the Prophet Joseph Smith. Pres[ident]. Jos[eph]. F. Smith narrated the personal conversation he and Elder Orson Pratt had with William McLellan, in 1878, who had once been an Apostle in the Church. McLellan then bore a strong testimony to Brothers Pratt and Smith of divinity of Mormonism and the Book of Mormon, and in the same breath condemned the Prophet Joseph

Smith and many of our leading men. His demeanor however was such as to convey the impression that he felt he had made a fool of himself, but had gone so far that he could not retrace his steps.

Elder F[ranklin]. D. Richards mentioned the manner and language of Lyman Wight at a meeting after he had been cut off the Church. Pres[ident]. [Brigham] Young and Elder Heber C. Kimball met Lyman Wight on the street as they were going to a meeting, and invited him to accompany them. He went and at the meeting asked permission to speak. He bore a strong testimony to the divinity of the work, and said he would give his right arm if he could only feel as he used to, but admitted that he could not.

[May 18, 1897; Brigham Young Jr., Diary]

Met Pres[ident] [Wilford] Woodruff & wife out in a carriage he was out to get the air. He said "yesterday I had a laps[e]. lost myself did not know where I was or know anything or anybody. It lasted about one hour." He looks feverish today. He said to me "I am glad to see you out we want you to get well no more dying we have lost enough of our help and you must live. God bless you." I blessed him and we parted.

[May 19, 1897; Journal History]

Pres[iden]t. [Wilford] Woodruff at his office this afternoon, received a call from Bishop H[iram]. B. Clawson, with his grandson Hal, son of Stanley Clawson. The young man had made a study of hypnotism. He brought with him three young men who had been operated upon several times before. He put them into a state of somnambulism, and performed many curious experiments, such as running and hat pins through their arms. One of them when so ordered put a pin through his own cheeks. No blood came from the punctured skin, and the subjects appeared to suffer no inconvenience as a result. One of the young men was suspended across two chairs, his head resting on one and his feet on the other, with nothing else to support him, and he was made so rigid that two brethren present, who weighed together 330 pounds, sat on his body, which remained as stiff as a board. Hal Clawson stated that a noted hypnotist had failed to hypnotize after two weeks trial, and he thought he would try it himself and succeeded at the first effort. No one could be hypnotized without giving voluntary consent. It required a strong minded person, who could concentrate his thoughts upon one object, to be hypnotized. Red haired people were the easiest to control. He said there were three stages of hypnotism known as suggestion, somnambulism and catalepsy.

[May 20, 1897; Journal History]

Bro[ther]. Levon A. Sivas, a young Armenian who came to S[alt]. L[ake]. City some time ago from Aintab, and who has been studying English at school at the expense of the Church, having called on the First Presidency with Elder F[erdinand]. F. Hintze, reporting that several new members had been recently added to the Church at Aintab, but there was no Elder there to confirm them, and none nearer than Elepo, over 100 miles distant, it was decided that a letter be written to the Presidency of the European Mission that Bro[ther]. Negobian be instructed to ordain Bro[ther]. Sivas, the father of Levon, an Elder, and that they two have authority to ordain other Elders and also brethren to the Aaronic Priesthood, according to their best judgment. Bro[ther]. Nagobian came to S[alt]. L[ake]. City in 1895, and was aided by the Church to complete his medical education in New York.

Bishop Frederick Kessler brought to the office of the First Presidency deeds to five by ten rods of ground, the homestead of Sister Eliza Senior, who desired half the property to be conveyed to the Trustee-in-trust, and the other half to the 16th Ward corporation, she to hold the life lease

interest.

[May 22, 1897; Journal History]

A letter to the First Presidency was received today from Senator Frank J. Cannon, containing a communication from Brittan Davis, in which the writer offers for sale to the Church the Corralotos tract of land in Mexico, covering nearly one million acres, about one hundred and fifty thousand of which are said to be susceptible of cultivation. Senator Cannon was answered to the effect that President A[nthony]. W. Ivins would be consulted on the subject before any reply could be made to the offer.

[May 25, 1897; Journal History; Brigham Young Jr., Diary]

Elder Brigham Young [Jr.], who has been very sick for some time, is able to be out today, and walked from his house to the President's Office, about fifty rods distant, and rode down to President [Wilford] Woodruff's house to see him, as he was unable to attend to public business.

❖

Visited Pres[ident] [Wilford] Woodruff who remains feeble, he did not want to ride out for a short distance even. He wanders in his mind can't collect his senses after he wakes from sleep. He desires to go up Canon—City Creek—tomorrow & have a picknick. It is likely we can get him liberty to fish in the creek tho[ugh] it is high.

[May 26, 1897; Journal History]

Pres[ident]. W[ilford]. Woodruff and Elder Brigham Young [Jr.] went up City Creek Canyon to spend the day, for the benefit of their health.

This afternoon the Brigham Young Memorial Association held a meeting at the President's Office, to confer with the First Presidency in reference to placing the monument permanently. The cost would be $8,000. Being without funds it was decided to ask the Church to lend its credit for one year to raise the necessary amount by loan, consequently the following telegram was sent:

["]Hon[orable]. Geo[rge]. Q. Cannon, Hoffman House, New York. Special committee report Pioneer Monument can be erected as heretofore decided in time for Jubilee, for $8,000; Also that money can probably be raised if Church will lend its credit one year at 6%. The Memorial Association ask immediate and favorable action. What is your mind?"—Wilford Woodruff.

The signature of the President was attached by instruction of Pres[ident]. Jos[eph]. F. Smith.

[May 27, 1897; Journal History; Brigham Young Jr., Diary]

Bishop W[illiam]. B. Preston met Pres[iden]ts. [Wilford] Woodruff and [Joseph F.] Smith at their Office this morning, and represented that the Tithing Office was in need of more room to receive produce and for a meat market, the present basement of the building they had being unsuitable and also needed for other purposes. The addition proposed would cost about $1,500. Assent was readily given to the Bishop's proposition.

Meeting of the Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. Woodruff, Smith and [Lorenzo] Snow; Elders B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale and H[eber]. J. Grant.

Pres[ident]. Woodruff was quite feeble on account of his recent sickness. Bro[ther]. Brigham Young rapidly recovering, though much reduced in flesh.

The subject of the placing of the Brigham Young monument was presented by Pres[ident]. Smith and his action in sending the telegram of the 26th inst. to Pres[ident]. G[eorge]. Q. Cannon, was endorsed by Pres[ident]. Woodruff. The following reply was received:

New York, May 27th. Wilford Woodruff:—I favor lending the Memorial Association the credit.—Geo[rge]. Q. Cannon. The Council voted to extend the credit of the Church to the Memorial Association for $8,000, for one year, at 6%, as requested.

The subject of taking down the wall at the South-east corner of the Temple block, for the placing of the monument, was discussed, and the proposition made to take down the entire wall and replace it by a live fence. It was decided that it would be unwise to take down the wall, without replacing it with a permanent fence of iron, or something else, so as not to leave the buildings exposed to reckless elements that might possibly be aroused. ...

As the Tabernacle had been tendered to the Christian Endeavor people, in which to hold their services on Sunday afternoon, July 4th, it was thought wise for the Mutual Improvement Association to hold services in the Tabernacle on the evening of that day, that the Endeavor people might hear our services and the Tabernacle Choir. This was decided upon.

❖

Attended Council meeting in Temple Pres[idents]. [Wilford] W[oodruff]. & [Joseph F.] S[mith]. [Lorenzo] Snow and F[rancis]. M. L[yman]. Jno. [John] H[enry]. S[mith]. [George] Teasdale [Heber J.] Grant present. but little done. I wished to be a missionary to M[oses]. Thatcher and get him to apply to Presidency to have his case investigated, but none seemed to coincide with me.

[May 28, 1897; Journal History]

At noon today Pres[ident]. Jos[eph]. F. Smith and Elder C[harles]. W. Penrose were called upon to visit Elder Heber J. Grant and administer to him. They found him suffering greatly with pain in the bowels, and he had experienced a chill with vomiting. The brethren considered his condition very serious. Brother Penrose was requested to call for Drs. Jos[eph]. S. Richards and Cha[rle]s. F. Wilcox. After examination, they pronounced it a case of appendicitis. In the evening, symptoms growing worse, the Drs. were sent for again, also Dr. Elias S. Wright and Albert C. Young. The latter was not found, but Dr. Harry C. Young and Dr. Wright consulted with the other physicians, and all decided that it was a case of appendicitis, and that an operation was necessary. Pres[iden]t. L[orenzo]. Snow, Elders Jos[eph]. E. Taylor and Hamilton G. Park and the family were averse to the operation, at any rate for the present. The matter was left over for the night.

[May 29, 1897; Journal History]

At 3 o'clock this morning Pres[iden]t. Jos[eph]. F. Smith was awakened with the information that Elder Heber J. Grant was in extreme pain and peril. He at once visited him, and found Dr. Jos[eph]. S. Richards with the patient, strongly advising an immediate operation for appendicitis. Bro[ther]. Grant urgently requested the Dr. to administer morphine to him to alleviate the terrible pain. The Dr. declined to do so, unless he would consent to an operation, which Bro[ther]. Grant was unwilling at first to give. Pres[iden]t. Smith went to the Temple and consulted with Pres[ident]. L[orenzo]. Snow, and on their advice Bro[ther]. Grant consented. Morphine was administered which gave him rest for two hours, when he was conveyed to St. Mary's hospital, where the operation was performed by Dr. Jos[eph]. S. Richards, assisted by several physicians. The appendix was found to

be decomposed, and there was a great accumulation of pus in the abdomen. In consequence of this the operation lasted from 10:15 to noon, and the patient was reported to be in a very low and critical condition, with very little prospects of his recovery. About 3 P.M. he regained consciousness, and prepared remarkably well, considering all the circumstances. Word was sent to the Temples to pray for his recovery.

[June 1, 1897; Journal History]

Word was received from St. Mary's Hospital that Bro[ther]. Heber J. Grant was doing marvelously well. Many physicians who had commented on his case, gave him but so many hours to live, and his progress towards recovery is a surprise to them, eliciting many exclamations more vigorous than polite.

[June 3, 1897; Journal History]

This morning Pres[ident]. Jos[eph]. F. Smith accompanied Dr. Jos[eph]. S. Richards to St. Mary's hospital, where an operation was performed for appendicitis on Winslow Smith, son of Elder John Henry Smith, which was found to be necessary and was successful.

At 11 o'clock, meeting of the First Presidency and Apostles was held at the Temple. Present: Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, G[eorge]. Teasdale and A[nthon]. H. Lund.

A communication addressed to Pres[ident]. Woodruff from the Brigham Young memorial Association, was considered. It proposed to take down the wall on the South-east corner of the Temple Block, to the South gate and to the East gate, to use the stone and materials in the wall for the foundation of the monument. Objection was raised to the removal of the wall, and after the views of Elder Brigham Young were expressed, it was decided that if the City Council would consent and permit the memorial Association to retain the care of the statue, it be placed at the intersection of South Temple and East Temple streets.

The Council next considered an application from the Literary and Scientific Association for the endorsement of the Presidency on a note for the loan of $17500, secured by a mortgage on the Council House corner. The necessity for making the loan was thus explained:

> "The Ellerbeck property in the Seventeenth ward was purchased for the Salt Lake College in the time of the boom, and there was due on this property some $15,000 and taxes and interest amounting to some $2,500. The Ellerbecks had been pressing for payment, and in fact threatened a lawsuit. The Church had assumed this obligation, and had turned the property over with the buildings thereon to the State University as part payment of the endowment of the chair of geology in that institution; and a clear title to this property could not be given to the State University on account of the mortgage that was upon it. The University people had also been crowding the Church for the title to this property, hence the necessity of borrowing in order to satisfy the Ellerbecks and to complete this part of the transaction between the Church (or the Literary and Scientific Association) and the State University. The interest was to be seven per cent per annum. The New York agents propose to make the loan at 6%, for the five years asked for, provided the note of the Association be given for $18,000, with the understanding that the commissions in this transaction would amount to $300, and the reduction on account of making the rate 6% instead of seven, $700. As this latter proposition would save the Church some $225, it was decided to accept it, and the Presidency were authorized to endorse the note.["]

The subject of permitting the Tabernacle Choir the use of the Tabernacle for a concert and lecture, the Choir to furnish the music and the lecture to be delivered by William J. Bryan, late

Presidential candidate, was discussed. And it was decided that it would not be a good thing to allow paid lectures to be given in the Tabernacle, and that if the request was granted it would have the effect of setting a precedent that would be undesirable.

After the meeting the Presidency met with the Board of the Literary and Scientific Association, to arrange for the necessary steps for the borrowing of the money, already referred to.

[June 7, 1897; Journal History; Brigham Young Jr., Diary]

The General Church Board of Education met today with the First Presidency, and considered the matter of annual appropriations to the Church Institutions of learning for the ensuing Academic year. In view of the cramped financial condition of the Church, the appropriations were left to the discretion and action of the First Presidency. ...

The annual meeting of Zion's Saving Bank and Trust Company was held today. The report showed the largest number of new accounts opened in the history of the Bank, being 1,732. The increase in the deposits for the year amounted to $131,144.38, making the total of deposits $1,314,842.36. The old Board of Directors was reelected as follows: Wilford Woodruff President; Geo[rge]. Q. Cannon Vice President; Geo[rge]. M. Cannon Cashier; Jos[eph]. F. Smith, Lorenzo Snow, T[homas]. G. Webber, Heber J. Grant, James Jack, Francis M. Lyman, Angus M. Cannon, Geo[rge]. Reynolds, H[iram]. B. Clawson, L. John Nuttall, Directors.

❖

Called at the office, saw Presidency who are getting on well. Pres[ident] [Wilford] W[oodruff]. seems to be sleepy most of the time but he rouses up to the situation and meets the requirements of the occasion.

[June 8, 1897; Journal History]

The First Presidency were at their office this morning and received a communication from Uriah T. Jones, President of Parowan [Utah] Stake, asking for a loan of 8,000 feet of lumber in the Cedar City Tithing Office, for use in the erection of the Branch Normal School. A telegram was sent granting the request, with instructions that a note be taken from the building committee for the amount, payable in lumber or cash one year from date.

The Brigham Young Memorial Association met with the First Presidency in reference to the tender by the City council of the location for the Brigham Young statue, at the intersection of East and South Temple Streets. It was unanimously decided to accept of the offer.

[June 9, 1897; Journal History]

Pres[ident]. Geo[rge]. Q. Cannon, who with Judge G[eorge]. [C.] Bartch and P[atrick]. H. Lannan were a committee to invite President [William] McKinley and his Cabinet to attend the Jubilee, met with the Jubilee Commission today and formally reported that they had waited upon the President, who had promised to attend, if Congress adjourned in time, and other circumstances permitted.

This evening Messrs. Spencer Clawson, Gus Holmes, Geo[rge]. Y. Wallace, J. S. Cameron, met Pres[ident]. Geo[rge]. Q. Cannon at the President's Office, as a committee interested in the purchase of the corner across State Street, East from the Gardo House for a Club House, to be the property of the Alta Club. The land is owned by Willard Young. There is a difference of about $2,800 between the price asked for the property and the amount the Club is willing to pay.

Considering the enhanced value of adjacent property, if the fine building to be erected shall be built, the property owners in the immediate vicinity are making up a subscription to meet that amount. The Church had already subscribed $300, but the amount to be raised was still short $1,000. After hearing all the particulars Pres[iden]t. Cannon promised a further subscription of the Church of $450, making $750 in all.

[June 10, 1897; Journal History]

Dr. Morey, a noted writer, author of a history of the United States, which has been adopted as a text book in the District schools, met the First Presidency at their office this morning, and was delighted at meeting the oldest living Pioneer, who gave him some interesting incidents in the founding of settlements in Utah.

At 11 o'clock meeting of the Presidency and Apostles at the Temple. Present: Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon and L[orenzo]. Snow; Elders F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale and A[nthon]. H. Lund.

Pres[ident]. Geo[rge]. Q. Cannon reported the meeting he held with the committee representing the Alta Club on Wednesday evening, and the Council endorsed his action in that matter. Pres[ident]. Jos[eph]. F. Smith now attended the Council. ...

Pres[iden]t. Geo[rge]. Q. Cannon drew attention to the influence of the sisters in the Church since they had obtained the right of suffrage. This he considered ought not to be left to the manipulation of wicked and designing men, who were opposed to the Priesthood of God. He thought the Apostles should converse with the Presidents of Stakes in relation to this matter. A list of Sisters had been submitted to the Presidency as selections made by the officers of the Relief Society as aids to visit the Sisters of the various Stakes. It was important that only such persons should be selected who have confidence in the Presiding Priesthood and are wiling to receive their counsel. He moved that the brethren in visiting the Conferences investigate the character of those who were at the head of the Relief Societies and Y.L.M.I.A., with a view to the removal of unsuitable persons and the placing in office those who are of the right spirit. The motion was seconded and carried, and Pres[ident]. Woodruff strongly endorsed the remarks of President Cannon.

Elder A[nthon]. H. Lund suggested that our people should be instructed to attend the Primaries and use their influence so that wise and trusted men would be elected as delegates to Conventions. President Cannon supported the suggestion and it was accepted by the Council, in addition to and part of Pres[ident]. Cannon's motion.

[June 13, 1897; Brigham Young Jr., Diary]

[In Preston, Idaho:] Meeting at 2 p.m. M[utual]. I[mprovement]. Ass[ociation]. Conjoint program carried out. The princip[al] urged me to speak. Consented to occupy a few minutes ... good liberty but rather severe upon the wicked gentiles; the moral men and women I sustain. I was verging on dangerous ground if we consider the policy to placate the obnoxious element. I cannot look up the adulterer policy to placate the obnoxious element. I cannot look up the adulterer whiskey men whores & profaners with any degree of patience only as the Lord gives it to me in answer to prayer. God help me to be long suffering and set back in the breeching so far as taking vengeance into my own hands.

[June 14, 1897; Journal History]

Elder Heber J. Grant, now at his home, having been conveyed there from St. Mary's hospital, was reported today rapidly improving in health.

[June 15, 1897; Journal History]

The First Presidency were at their office this morning. Pres[iden]ts. [George Q.] Cannon and [Joseph F.] Smith, with Elders [Francis M.] Lyman and [Anthon H.] Lund, had called on Bro[ther]. Heber J. Grant and spent some time with him. They reported that he was progressing very favorably.

Bishop W[illiam]. B. Preston called on the First Presidency and reported that he and Bro[ther]. Frank Armstrong had visited the Parson's Ranch property in Nevada, and found about 900 head of cattle there, which were barely sufficient to bear the expenses of the property, and there ought to be at least 2,000 head. Pres[iden]t. Cannon called attention to the arrangement made some time ago that the property should be sold in parcels to some of our people who were willing to go there and make homes. It was thought that the place was capable of sustaining 300 or 400 families, whose presence would give the Church influence in the State, and they would be on the line of the proposed railway to the Coast. He recommended that Bishop Preston have the property platted at once with this view.

[June 16, 1897; Journal History]

Pres[iden]ts. [Wilford] Woodruff and [Joseph F.] Smith, of the First Presidency, met with the Brigham Young Memorial Association today, when the subject of engraving on a copper plate, to be placed in the Brigham Young monument, and the names to be engraven thereon was considered. A banner had been obtained by Bro[ther]. Spencer Clawson from one of the family of the late Pioneer Thomas Bullock, containing the names of all the Pioneers. The body of it was painted in blue, and it contained a representation of the Prophet Joseph [Smith] as an Angel holding a trumpet in his right hand a scroll partly folded in his left. Across the folded part was printed, "THE NAMES OF THE PIONEERS OF 1847", then followed the names in black letters, occupying nearly four columns. The space left in the fourth column was filled up with these words, "ONE HUNDRED AND FORTY-THREE PIONEERS; THREE WOMEN; TWO CHILDREN; SEVENTY WAGONS; ONE BOAT; ONE CANNON; NINETY-THREE HORSES; FIFTY-TWO MULES; SIXTY-SIX OXEN; NINETEEN COWS". On the back of the banner this was printed, "NAMES OF THE PIONEERS WHO LEFT THEIR WINTER QUARTERS AT COUNCIL BLUFFS, APRIL 14, 1847; ARRIVED IN GREAT SALT LAKE VALLEY JULY 24TH, NINETY-FIVE OF WHOM RETURNED TO THEIR WINTER QUARTERS BY OCTOBER 31ST, OF THE SAME YEAR, WITHOUT AN ACCIDENT TO ANY PERSON. PRAISE YE THE LORD".

It was decided to employ Bro[ther]. Dan Weggeland to make an exact copy of it, and ask the Bullock family to accept the copy and present the original to the Church as a relic. Some of the names being incorrectly spelled, it was decided to correct this on the banner and on the copy. It was further decided that the words, "TO BRIGHAM YOUNG AND THE PIONEERS", be cut on the frontis piece of the monument and on the back the names of the Pioneers, as furnished by the banner.

[June 17, 1897; Journal History]

Pres[iden]ts. Geo[rge]. Q. Cannon and Jos[eph]. F. Smith, accompanied by Dr. Jos[eph]. S. Richards, went to St. Mary's Hospital this morning, where an operation was performed for appendicitis on Pres[ident]. Cannon's son Preston, which was successfully attended to.

Pres[ident]. Wilford Woodruff paid a visit to Elder Heber J. Grant at his residence.

[June 18, 1897; Journal History]

The First Presidency at their office this morning met with the Pioneer Electric Power

Company, and it was decided to close the contract for consolidation with a number of English capitalists represented by Mr. Cromwell of New York, and to telegraph this decision to F[rank]. J. Cannon, the manager of the Company.

By request of Bro[ther]. A[nthony]. W. Ivins, the sum of $2,000 was appropriated in favor of the Mexican Mission, to assist in the building of a Stake Academy at Juarez, in the following articles: $400 merchandise; $500 horses; $800 building material; $300 dairy and vegetables.

[June 21, 1897; Journal History]

The First Presidency met today at their office with representatives of the Literary and Scientific Association. The Association having negotiated with New York parties for a loan of $17,500, and requiring as security the Council House Corner, with the personal endorsement of Pres[ident]. Geo[rge]. Q. Cannon and two others, the proposition was discussed. It was elicited that Sister Henrietta Ellerbeck was not anxious to receive payment for her property sold to the association, but merely the interest, which she depended upon for a livelihood. Bro[ther]. A. Miner was appointed to see her and offer the Council House Corner as security for the payment of her money. Bro[ther]. Miner subsequently reported that Sister Ellerbeck had accepted the proposition, the loan to be extended three years at 8% per annum interest. This disposed of the New York proposition, and cleared the way for the turning over of the L[atter]. D[ay]. S[aints]. College property, on the Ellerbeck lot, to the University of Utah, according to previous agreement.

[June 23, 1897; Journal History]

The First Presidency at their office today had a conversation with Attorney F[ranklin]. S. Richards in relation to the Parsons' Ranch, Nevada, the title to which stood in the name of F[rancis]. Armstrong and H[eber]. J. Grant. It was decided to complete the organization of a company today, which was subsequently effected, with W[illiam]. B. Preston as President, Frank Armstrong Vice President, H[eber]. J. Grant, A[nthon]. H. Lund, and F[ranklin]. S. Richards Directors. The name of John Kirkman was suggested as Sec[re]t[ar]y. and Treasurer, and it was understood that Bishop Preston as Chairman of the committee on unemployed labor, would do all he could to help in the settlement of the land on the Ranch, after it is platted.

[June 25, 1897; Journal History]

Mr. Cha[rle]s. Ellis had an interview with the First Presidency at their office today. There were present also Elders Lorenzo Snow, F[ranklin]. D. Richards and Angus M. Cannon. Mr. Ellis had complained that he had been maligned to the Mormon people for whom he had stood up against great opposition in the past, and whom he had defended against their enemies at a critical time, and he felt hurt at being thus misrepresented. It had been intimated that he was responsible for the New York Times letters, which defamed the character of Pres[ident]. Geo[rge]. Q. Cannon; also that he had lectured against the Mormons in Colorado, and further that he had sent a communication to the Boston Traveler, which was in opposition to all the good he had tried to do with the Mormons. Mr. Ellis said that he had never for one moment changed in the high estimation he had entertained for the Mormon people, and whether living or dead he hoped to be regarded by them as their friend, and to be ever worthy of their friendship. He was assured by all present after some explanations had been made, that there were no feelings entertained by the brethren present toward him but the very kindliest, and they appreciated the work he had done in defending our people. In answer to a question from Bro[ther]. Angus M. Cannon, Mr. Ellis declared that he believed in a Supreme Being, and that he had entertained a sincere hope that he might be able to believe as the Mormon people believe, and

to be regarded as worthy to be one among them, at any rate he was their friend. All present shook Mr. Ellis warmly by the hand, and it was understood that a communication from him should be published in the Deseret News in order that he might appear in his true light before the people.

[June 29, 1897; Journal History; Angus M. Cannon, Diary]

A meeting was held today at the Office of the First Presidency, who were all present; also President Lorenzo Snow, Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, A[nthon]. H. Lund, W[illiam]. B. Preston, R[obert]. T. Burton, John R. Winder, A[ngus]. M. Cannon, Jos[eph]. E. Taylor, C[harles]. W. Penrose, S[eymour]. B. Young, B. H. Roberts, Geo[rge]. Reynolds, J. G[olden]. Kimball, Geo[rge]. R. Emery, T[homas]. C. Callister, James Sharp, W[illiam]. W. Riter, John Nicholson, James H. Anderson, R[obert]. S. Campbell, John Clark, Elias Morris, Geo[rge]. M. Cannon, F[ranklin]. S. Richards, John Q. Cannon, Nels A. Empey, C[harles]. W. Nibley. By request of Pres[ident]. [Wilford] Woodruff, Pres[ident]. G[eorge]. Q. Cannon explained the condition of affairs in Salt Lake City, and the necessity of having wise men and good men at the head of affairs, to conduct the City government on business principles without regard to party distinctions. The spirit of partisanship he showed led people into extremes to the detriment of the community. There were many people who did not understand the principles of government nor what is best for society. They were apt to be led by designing politicians for the furthering of their own ends. It was our duty to protect ourselves and our liberties and to unite for this purpose. The purpose of the gathering he said was to devise some plan free from partisanship by which we can lift ourselves from the unfortunate position in which we are placed. Remarks were made by the brethren present, pertinent to this subject, and a committee was appointed to formulate a plan, consisting of B. H. Roberts, Jo[h]n R. Winder, W[illiam]. W. Riter, F[ranklin]. S. Richards, Geo[rge]. M. Cannon, R[obert]. S. Campbell and T[homas]. C. Callister. James Sharp was subsequently added to the committee. Adjourned for one week, at 2 P.M.

❖

Having eaten dinner I attended a called meeting at the President's office, at 1:30 P.M., where about 30 had assembled and we talked of establishing some policy to give control of our City Government into the hands of pure minded honest men.

Our leading men were present. Committee of 7 were appointed to formulate a plan or mode of procedure to present at a meeting to convene at 2 P.M. one week from today.

[June 30, 1897; Journal History]

Bro[ther]. Geo[rge]. C. Lambert, accompanied by Attorney F[ranklin]. S. Richards, met with the First Presidency at their office at noon today. They represented the Utah and Salt Lake Canal Company, and desired the mind of the First Presidency on this question: A man named Lamson representing capital, wanted to associate himself with this company, by enlarging their canal to receive a greater volume of water, which he proposed to furnish by purchasing the land immediately around the shores of Utah Lake and banking it up. They said that he took the ground that he could compel them to entertain and accede to his proposition, but that he did not wish to use the power of the law to bring it about. This question was considered by Pres[iden]ts. Cannon and Smith, who were clearly of the opinion that the company should not voluntarily consent to any such alliance, but leave the gentleman to resort to the law.

Mr. J[ohn]. E. Dooley, President of Salt Lake City Board of Education, had made application for the Tabernacle to be tendered to the Convention of national Educators, to be held next year, as an inducement for the holding of that assembly in Salt Lake City. The Presidency agreed to authorize

Mr. Dooley to tender the use of the Tabernacle for that purpose.

President Wilford Woodruff, though feeling quite feeble today, went to the Temple and performed the ordinance of marriage between his son Abram Owen Woodruff and Miss Helen May Winters.

[July 1, 1897; Journal History]

The First Presidency at their office this morning were called upon by Elders B. H. Roberts and Thomas Hull, who had been delegated by the Y[oung]. M[en's]. M[utual]. I[mprovement]. A[ssociation]. to confer with the local Christian Endeavor people as to a service of welcome to the Christian Endeavorers who will reach Salt Lake on Sunday, July 4th, on their way to San Francisco. The brethren reported that their offer had been declined, on the ground that services would be held in the several Churches in this city. As this was evidently intended as a slight, it was decided to hold services in the Tabernacle on Sunday evening, that the visitors might have an opportunity of attending.

Meeting at the Temple at 11 A.M. Present, Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith, and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, Geo[rge]. Teasdale, Heber J. Grant, and A[nthon]. H. Lund; also the Presidency of the Salt Lake Stake, A[ngus]. M. Cannon, J[oseph]. E. Taylor and C[harles]. W. Penrose.

Bro[ther]. John Henry Smith read a letter from Bro[ther]. Andrew Jackson Stewart, in which he offered for a consideration the concessions he had obtained, to the Church, from the Mexican government. This matter was referred to Bro[ther]. A[nthony]. W. Ivins of the Mexican Mission.

A letter was read from W. H. Remington to Pres[iden]t. Cannon, dated 29th ult. in which the writer enclosed a letter to himself written by M. L. Causey, asking Mr. Remington to bring to the attention of the Church Authorities, with a view to purchasing a tract of land for colonization purposes in the Grande Rodne Valley, at from $27.50 to $40 an acre. It was decided the Church was not in a position to entertain this proposition.

Elder Brigham Young received permission by unanimous consent to take a trip northward for the benefit of his health.

The subject of the Utah Loan and Trust Company, in which Bro[ther]. Abraham H. Cannon had become interested before his death, and which was in a very unsatisfactory condition, was presented to the Council, as the advice of the First Presidency and Apostles had been asked in relation to it. A meeting was appointed to be held on Friday, July 2th to further consider this matter.

[July 2, 1897; Journal History]

Messrs. Spencer Clawson, J. E. Dooley, P[atrick]. H. Lannan and Geo[rge]. M. Scott called at the office of the First Presidency to ask the First Presidency to use their influence with the managers of the several railroads leading to this city, to give free transportation to the Pioneers of 1847 living along the lines of their respective roads, that those Pioneers might be able to attend the Jubilee and return. Presidents [George Q.] Cannon and [Joseph F.] Smith received them, Pres[iden]t. [Wilford] Woodruff not being well enough to be at the office today. The brethren promised to do what they could in the matter.

This afternoon Pres[iden]ts. G[eorge]. Q. Cannon, J[oseph]. F. Smith and L[orenzo]. Snow, Elders F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith and H[eber]. J. Grant met according to appointment, to talk over the affairs of the Utah Loan and Trust Company. It was agreed that it would be a great misfortune if disaster should overtake the Bank, and the brethren present reached the understanding that after ascertaining the character of the loans due the bank and the market value of its real estate, their influence should be used to strengthen the institution as far as possible.

[July 6, 1897; Journal History]

Pres[iden]ts. G[eorge]. Q. Cannon and J[oseph]. F. Smith at the Office of the First Presidency, met with Elders Tho[ma]s. Stevens, John Watson, Jos[eph]. A. West, H. Browning, and C. W. Middleton, all of Ogden [Utah], also F[ranklin]. S. Richards and John Henry Smith, with whom they conferred in reference to the Utah Loan and Trust Company's Bank. After a full explanation of its affairs, it was decided that Pres[iden]ts. Cannon and Smith act as a committee to confer with the Directors of Zion's Saving Bank, to see if they would take the deposits of the U[tah]. L[oan]. and T[rust]. Co[mpany]., and Pres[iden]t. Smith to see the Directors of the State Bank of Utah to see if they would take its commercial business.

At 2 P.M. a meeting was held at the same place, at which the following were present: Pres[iden]ts. G[eorge]. Q. Cannon and J[oseph]. F. Smith, Elders F[ranklin]. D. Richards, F[ranklin]. S. Richards, John R. Winder, C[harles]. W. Penrose, Jos[eph]. E. Taylor, James Sharp, J. G[olden]. Kimball, Geo[ge]. R. Emery, W[illiam]. W. Riter, Geo[rge]. M. Cannon, T[homas]. C. Callister, B. H. Roberts, John Henry Smith, Geo[rge]. Reynolds, Nels Empey, John Q. Cannon, H[iram]. B. Clawson, and James H. Anderson.

The committee appointed on July 2nd to consider and report as to the means of eliminating party politics from municipal and school election, with a view to selecting good officials regardless of political party, presented their report, which after being read and amended, was adopted in the following form:

> I. We recommend as a universal and permanent policy, for the people of Utah, the total elimination of party politics from municipal and school elections; that the municipal corporations be regarded as business rather than political organizations, the purpose of whose existence is to give a clean, honest, economical, and, in a word, a business-like administration of municipal affairs; and that as soon as practicable, the principle be carried into effect.
>
> II. We recommend that a committee of two be appointed on preliminary agitation, who shall suggest to influential and honorable men of Salt Lake City, without respect to political party affiliations or religious convictions, further than that all parties shall have representation and none be discriminated against, the above principle respecting municipal and school elections; and that as soon as they can be assured of the support of fifty representative and influential citizens of Salt Lake City, they take such steps as they may deem necessary to launch this movement.
>
> III. As to State and National politics your committee recommend that they be conducted by the respective political parties, but that the members of this meeting express as their sentiment, and it is understood that they will exert themselves to attain within their respective parties the following:
>
> First. An active participation of the best citizens within the State in politics, especially urging attendance of good citizens at political primaries.
>
> Second. Recommending and urging the election of wise and good men to County and State Conventions, that the nomination of proper men to fill offices may be secured, so that whatever political party shall be successful in the elections, the State may be assured a government by good men, and a government conducted in the interests of the people.

The appointment of a committee of two was left with the chairman of the meeting, which then adjourned subject to call.

[July 7, 1897; Journal History]

President Wilford Woodruff was not able to be at his office today; he was visited by Pres[iden]t. Geo[rge]. Q. Cannon, who found him in a very feeble condition.

[July 8, 1897; Journal History]

Meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. G[eorge]. Q. Cannon and J[oseph]. F. Smith; Elders F[ranklin]. D. Richards, J[ohn]. H[enry]. Smith and G[eorge]. Teasdale. President W[ilford]. Woodruff, though much improved in health, was still quite feeble and unable to attend. ...

Pres[iden]t. Geo[rge]. Q. Cannon explained to the Council that a contract was pending between the Salt Lake and Los Angeles R[ail]. R[oad]. Co[mapny]. and the U[nion]. P[acific]. Co[mapny]., involving the turning over to the former of the Garfield Beach and Tooele Branch R[ail]. R[oad]., and the necessity of his going East to consummate the business. In consideration of Pres[iden]t. Woodruff's feeble condition, he had hesitated about taking this trip, and asked the mind of the Council concerning it. Pres[ident]. Smith considered the matter of great importance, and moved that it be the sense of the Council subject to Pres[iden]t. Woodruff's approval, that Bro[ther]. Cannon take this journey, attend to the business and return as soon as possible. The motion was carried unanimously.

[July 9, 1897; Journal History]

Pres[iden]t. Geo[rge]. Q. Cannon called on Pres[iden]t. Wilford Woodruff, and reported the action of the Council in relation to Bro[ther]. Cannon's going East, and it received the President's cordial endorsement. Pres[iden]t. Woodruff had passed a poor night.

Bishop W[illiam]. B. Preston called on Pres[iden]ts. Cannon and [Joseph F.] Smith in reference to leasing the Church slaughterhouse to the Palace meat market people. He thought that by renting it, on condition that they improve the property and put in a cooler, it would greatly reduce the cost of slaughtering to the Church. The Bishop's recommendation was adopted.

[July 14, 1897; Journal History]

Pres[iden]t. Wilford Woodruff was in very feeble health today, and by his request, Pres[iden]t. J[oseph]. F. Smith was with him all day. Elder F[rancis]. M. Lyman also visited the President.

[July 15, 1897; Journal History]

Meeting was held in the Temple this morning, at which there were present: Pres[ident]. Jos[eph]. F. Smith; Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, John Henry Smith and Geo[rge]. Teasdale. The absence of Pres[ident]. Geo[rge]. Q. Cannon, who had been expected to deliver a memorial address in honor of the deceased Pioneers, on Sunday afternoon, July 15th, the Council expressed the desire that Pres[ident]. Jos[eph]. F. Smith would deliver the address. ...

[July 26, 1897; Journal History]

Pres[iden]ts. Geo[rge]. Q. Cannon and J[oseph]. F. Smith, at the Office this morning, received a visit from Stephen H. Goddard, from California, one of the Pioneers of 1847. He went there at an early day to better his financial condition, against the counsel of Pres[ident]. Brigham Young. In this he had not succeeded, but appeared to be a poor and broken down old man, barren in mind and feeble in body. However, he remembered many things spoken of by the Prophet Joseph [Smith], and having heard Pres[ident]. Joseph F. Smith in the Tabernacle on Sunday, he told Elder

Geo[rge]. Goddard that he heard the Prophet Joseph give instructions concerning the removal of the Saints to the Rocky Mountains, and prophesy that they would eventually go there. He now told Pres[iden]ts. Cannon and Smith that on one occasion in his presence in the Masonic Hall in Nauvoo [Illinois], the Prophet Joseph mapped out on the floor with a piece of chalk a diagram of what he called the Great Salt Lake Basin or Valley, and said that the Latter Day Saints would go there. The course of travel was mapped out, which afterwards was the route taken by Pres[iden]t. Brigham Young and the Pioneers. He did not remember the exact date of this prophecy but as the Masonic Hall was not built until 1843, it must have been after that date.

A meeting was held in the President's Office, Pres[iden]ts. Cannon and Smith, Elder F[rancis]. M. Lyman, Bishop W[illiam]. B. Preston, Elder C[harles]. W. Penrose being present, at which Pres[ident]. F[rancis]. A. Hammond, of San Juan [Utah/Colorado] Stake, Bishop Jens Nielson and His Counselors Kumen Jones and L[emuel]. H. Redd, also Brothers J. F. Barton, Hanson Bayles and Jens C. Neilson, all of Bluff City [Utah], desired counsel in reference to the abandonment of Bluff City and the removal of the settlers to other places. Bishop Nielson stated that he and others had been called to settle at Bluff City at a time when the Indians were very troublesome in the regions south of that place, and which were likely to be overrun by desperadoes and cattle thieves. The brethren had followed the advice of Elder Erastus Snow and had remained there, notwithstanding the difficulties arising from the scarcity of agricultural land and the lack of means to control the river which frequently carried away their dam, destroyed their crops and sometimes swept entire farms away. Some of the brethren had left the place and there was a feeling among others that it was useless to attempt to retain possession of the place. There were now only about 22 families, numbering 185 souls there. Up to the present time it had cost them from $6 to $10 an acre a year to defend themselves against the force of the stream, but in consequence of the lack of farming land they had gone into the sheep and cattle-raising business, and this year they had realized from that source about $27,000. Peaceable relations had been established with the Indians, but he did not think it would be a good thing to abandon the place, and Elder Brigham Young had promised them in times past that if they would hold the place they should be prospered more than if they moved away, and he considered that they had been greatly prospered, notwithstanding the great difficulties they had contended with.

Pres[ident]. F[rancis]. A. Hammond explained the great hardships that had been endured in maintaining the settlement at Bluff City, and the unsafe condition the settlement was in because of the uncontrollable condition of the river. There was only about 150 acres of good land there; this was very rich, the rest was exceedingly poor. It was a serious question whether there was sufficient good results to be achieved at so much expense to warrant a continuation of the struggle. Some of the men of means had already taken steps to secure farms for themselves and their growing families in other places in the stake.

Kumen Jones, Bishop Nielson's counselor, supported the Bishop's view of the case entirely.

L[emuel]. H. Redd, the Bishop's other counselor, coincided with the position taken by President Hammond. He said supplies such as potatoes, flour and roots of all kinds had to be hauled there by way of Monticello [Utah]. The land was scarce and the water which they could control insufficient even for that, and if a few more of the settlers should make a break and leave, it would demoralize the place. Still if the authorities of the Church considered it wise for them to remain, he was willing to try it a while longer.

Bishop Nielson remarked that if a majority of the people felt as Brother Hammond and Brother Redd did, they ought to move and make homes elsewhere.

Elder Brigham Young [Jr.], who was well acquainted with the place, (and who had come into the meeting in the meantime) said that he looked upon Bluff as one of the places that was necessary to be maintained. If it were vacated, he felt it would be inhabited by renegades, who would occupy the mountains around and become a menace to the people in that region. It was a healthy place to live in, it was equal now to any other settlement of the same size in its schools, meetinghouse and private buildings. He felt that the sooner the people there settled down to the fact that Bluff was their home, and it was their duty to maintain it, the better it would be for them and that part of the country

as well. Still he would not urge that the settlers be required to remain there against their will.

Pres[ident]. Geo[rge]. Q. Cannon showed how it had required remarkable faith and hard work to settle St. George [Utah], Mexico and other places, that many had become discouraged and left, but those who remained had been blessed and prospered. He admired the pluck of Bishop Nielson and those who had supported him in the determination to hold the place, and he felt that the Lord was pleased with them for their integrity.

Pres[ident]. Smith enquired how much it would require to protect Bluff permanently against the ravages of the river. Bishop Nielson replied that if the settlement owned a pile-driver they could secure the banks of the river. He remarked further that it was not long ago that Pres[iden]t. Hammond went to Washington to protest against the government removing the settlers from Bluff to give place to the Navajo Indians, but now the same people who made that protest seemed to be willing to abandon the place themselves, although since that time about $25,000 had been expended there in public and private improvements.

Hanson Bayles said the work proposed on the river would mean 7 miles of piling to begin with, besides the expense of keeping it in repair. The river had a quicksand bottom, and could not be depended upon. The County was about bankrupt, and the expense of maintaining the road to the place was more than the few settlers could stand. Also non-Mormons controlled the County because of the brethren sticking so persistently to party lines, which he considered militated against their own interests. Notwithstanding his opinion that the place should not be maintained he admitted that the prophecy of President Jos[eph]. F. Smith, that if the people would stick to Bluff, they would be doubly blessed, had been literally fulfilled.

Pres[ident]. Hammond repeated his willingness to stay there if that was the mind of the Presidency, for he held himself subject to their counsel, but if left to his own judgment, he would move his residence from Bluff to Moab [Utah].

Bishop Jens Nielson said, if the authorities thought it better for the people of Bluff to have a younger man than he for Bishop, he was perfectly willing to step aside, but he did not wish to shrink nor resign unless it was thought better for him to do so. The meeting then adjourned with the understanding that this matter should be further considered at the meeting of the Presidency and Apostles, on Thursday, July 29th.

[July 27, 1897; Journal History]

Mr. Watterhouse, of the Washington University, at St. Louis [Missouri], called on Pres[ident]. Geo[rge]. Q. Cannon at the Office this morning, and expressed his great pleasure at courtesies extended him by Pres[ident]. Cannon, who had placed a carriage at his service, Bro[ther]. R. R. Anderson accompanying him in a tour of the City. He was presented with the first and second volumes of the history of Utah.

A meeting was held at the Office of the First Presidency, at which there were present Pres[iden]ts. G[eorge]. Q. Cannon and J[oseph]. F. Smith, Bishop John R. Winder, James Jack and Robert S. Campbell. The latter read a report as auditor of the Salt Lake and Los Angeles R[ail]. R[oad]. Co[mpany]., which he had prepared some months before, but which there had not been time to hear until now. After examining the report, it was decided by those present that some one should be appointed to look after the interests of the Trustee-in-trust in the Salt Lake and Los Angeles R[ail]. R[oad]. Company and in the Saltair Beach Company, who should act as auditor in examining the books of both companies.

On motion of Pres[ident]. Jos[eph]. F. Smith, Bro[ther]. Robert S. Campbell was selected to act in this capacity for the Church in relation to both these companies.

The sum of $2,500 was appropriated, $500 in cash, $500 in grain, the balance in produce, in favor of the Brigham City [Utah] Tabernacle. A similar amount having been appropriated Feb[ruary]. 19th, 1896, with the understanding that a second appropriation should be made this year.

Mr. Doniphan, of Missouri, nephew of General Doniphan who figured in early Church

history, called today on Pres[iden]ts. Cannon and Smith.

[July 29, 1897; Journal History]

A meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. G[eorge]. Q. Cannon, J[oseph]. F. Smith and L[orenzo]. Snow; Elders B[righam]. Young [Jr.], G[eorge]. Teasdale, John Henry Smith and H[eber]. J. Grant.

The question of the abandonment or maintenance of the settlement at Bluff City [Utah] was considered. A letter was read from Pres[iden]t. Frances A. Hammond stating that the brethren who were dissatisfied with Bluff City did not propose leaving the San Juan Country, but would remain in the Stake if permitted to remove from Bluff, and the simple question was whether they were required to remain and find the San Juan River, with but fifteen acres of land each for a home for themselves and their rapidly increasing families. A letter was read from Elder F[rancis]. M. Lyman expressing the opinion that it would be wise to permit President Hammond and those who feel as he does, to move from Bluff, and let Bishop Nielson, and those who share his views, remain and hold the position if possible. He did not think that Bluff would go to pieces if all the settlers were given their liberty.

Elder B[righam]. Young related some incidents showing the change of feeling among the Indians in the neighborhood of Bluff, and expressed the opinion that the people there were perfectly safe from Indian depredations.

Elder J[ohn]. H[enry]. Smith thought that a kind of stock-raising should be kept up at Bluff, but that both that place and Ramah [Colorado] might be abandoned as settlements, the former on account of the lack of water and the latter on account of too much water.

Elder B[righam]. Young suggested that a delegation of brethren should visit Bluff City, with power to act after investigation.

The subject of carrying the case of Moses Thatcher before the High Council of the Salt Lake Stake of Zion was presented, and it was decided that the committee appointed to attend to this matter proceed as wisdom and the Spirit of the Lord may dictate. *[Note: See Appendix 1 for the proceedings of the Salt Lake Stake High Council's trial of Moses Thatcher.]*

The case of Bro[ther]. Warren N. Johnson was taken up. Physicians who had diagnosed his case had decided that he was not in a physical condition to undergo an operation, and all that could be done for him at present was to build up his system by proper treatment. It was agreed by the Council that he be considered a ward of the Church, on account of the long and faithful services he had rendered at Lee's Ferry, and Bro[ther]. Geo[rge]. F. Gibbs was instructed to place Bro[ther]. Johnson in charge of one of the physicians, who had been consulted concerning him.

[July 30, 1897; Journal History]

The case of Bro[ther]. DeFries was investigated this morning by Pres[iden]ts. Geo[rge]. Q. Cannon, Jos[eph]. F. Smith and Lorenzo Snow, Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], J[ohn]. H[enry]. Smith and H[eber]. J. Grant. He had been suspended in a public Priesthood meeting in Uintah [Utah] Stake, presided over by the President of the Stake, in consequence of a difficulty over water, in which Bro[ther]. DeFries and some members of the High Council of that Stake were interested. On his appeal to be reinstated, the High Council of the Stake had declined to entertain that appeal. The decision of the members of the First Presidency and Apostles present was, that no member of the Church should be punished by excommunication or suspension without due notice and trial before the constituted courts of the Church, and that brethren personally interested in a case should not act as judges or as adjudicators.

[August 2, 1897; George Q. Cannon, Diary]

At 10 o'clock I met with the Board of Directors of the Brigham Young Academy. All the directors were present before the meeting closed, excepting J. D. S. Young. Brother Brigham Young [Jr.], who had been president up to the present, desired to have me appointed as president. I expressed myself to the effect that I thought I ought to resign and not be on the Board at all, having so much to occupy me in other directions; but when I recalled the fact, which was mentioned by some of the brethren, that we had been selected and upheld by the General Conference, I took back what I had said about resigning, as I never had declined to do anything that I had been called upon to do by the proper authority. I was unanimously elected President. We attended to a good deal of business, being in session about three hours.

[August 5, 1897; Journal History; Marriner Wood Merrill, Diary]

Meeting of the Presidency and Apostles at 11 A.M. Present: Pres[iden]ts. [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow; Elders F[ranklin]. D. Richards, B[righam]. Young[Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, H[eber]. J. Grant, M[arriner]. W[ood]. Merrill and A[nthon]. H. Lund.

The subject of the proper method of selecting missionaries was considered, and the following letter from Elder Jos[eph]. W. McMurrin, one of the Presidency of the British Mission, was read:

> "We are of the opinion that if the First Presidency would appoint a committee of experienced missionaries to write a series of progressive tracts on the Gospel, for use throughout the world, it would be a great help and advantage to missionaries everywhere. We have a good many tracts, but one fault with them is they all nearly treat on the same doctrines. If a regular series could be gotten up, something after the style of Penrose's Mormon Doctrine, showing the personality of God, the Atonement, Faith and Repentance, Baptism and the Holy Ghost, Organization, Authority, Apostasy, Restoration, Divine Calling of Joseph Smith, Divinity of the Book of Mormon, the work accomplished by the Saints in the building up and development of Utah, attitude of the government towards the latter-day Saints, and other subjects of an interesting character, which are so little understood by the people with whom we come in contact, we would find our hands greatly strengthened. We are satisfied that no tracts should be written containing more than four pages of reading matter, such pages as the Star. It is the judgment of all our missionaries that longer tracts are not well received by the people. The subjects I have mentioned have been set down at random, without any attention to their proper order, and without naming all that in my judgment should be written. It is my belief that any missionary of experience will say something of the kind is needed in every mission. A committee of competent men at home could in a short time, without any great expense, prepare the manuscript which when printed in tract form, would be invaluable to all the Elders in the field. We always have a large number of Elders in this and other missions who are not able to explain fully many things which they understand and know to be true; a simple short tract to help them in their explanations would be a help indeed. I think I do not lose sight of the fact that men are converted to the truth by the outpourings and power of the spirit of God, nevertheless they are led into their investigations little by little, and a series of tracts written in a short, simple and interesting manner would, I believe, be a great help to us. Such tracts should not only teach the Gospel, but also show the fallacy of many claims, such as, Salvation by faith alone, infant baptism, any church good enough as long as you believe in Christ, and so on, special care being given to such texts as John 3:16; I John 3:9 and other passages of a like character, which many wrest to their own condemnation".

All the brethren were favorable to the proposition and on the suggestion of Pres[ident]. G[eorge]. Q. Cannon, it was decided to request Bro[ther]. C[harles]. W. Penrose tow rite a series of

tracts that would be suitable for missionary purposes.

A letter which had been prepared by Elder F[erdinand]. F. Hintze, addressed to the Saints in Turkey, was read and it was decided that this should be translated into the Armenian language, signed by the First Presidency and sent to the Saints in that land. ...

The sacrament was partaken of, after which the subject of a gathering place in the Orient was discussed, and the project met with the approval of the brethren present. ...

❖

I met with Pres[iden]t [George Q.] Cannon and [Joseph F.] Smith at 3.30 PM on private business.

[August 7, 1897; Journal History]

Pres[iden]ts. [George Q.] Cannon and [Joseph F.] Smith at their Office today received a visit from Elder Benj[amin]. F. Johnson, of Arizona, an old and faithful member of the Church.

The sum of $250 was appropriated by the Presidency to pay the expenses of Elder J[anne]. M. Sjodahl to Sweden, whither he is going by appointment, to convey to the King of Sweden a splendidly bound Book of Mormon in a box of polished Utah onyx, as a present to his majesty.

[August 10, 1897; Journal History]

President [Wilford] Woodruff and his Counselors were all at their office today, the President being in very fair health. He remained until 3 P.M. Bishops W[illiam]. B. Preston and R[obert]. T. Burton called after President Woodruff had left the office to enquire whether it would not be proper while the inside of the wall around Temple Block was being repaired, to pull down the old adobe building just inside the East Gate, which was unsightly and not suitable to have in front of the Temple. Pres[iden]ts. [George Q.] Cannon and [Joseph F.] Smith approved of the removal of the building.

[August 11, 1897; Journal History]

The First Presidency at their office today were waited upon by Pres[iden]t. L[ewis]. W. Shurtliff and Bishop T. J. Stevens, representing the Weber [Utah] Stake Academy, and its desperate financial condition, showing that the sum of $4,583.34 was absolutely necessary to avoid the foreclosure of the property by the New England Loan and Trust Company, who held the mortgage. This amount was for interest which had accrued on a principal of over $19,000. The First Presidency were willing to aid the Academy, but had no cash to furnish. However, on motion of Pres[ident]. [George Q.] Cannon, $2,800 was appropriated in aid of the Academy, with the understanding that Pres[ident]. Shurtliff and B[isho]p. Stevens could raise the money on the strength of this appropriation until the Church had means to pay the cash. The balance of the money the brethren thought they could probably arrange for.

[August 12, 1897; Journal History]

At 12 o'clock, meeting of the Presidency and Apostles in the Temple: Present: The First Presidency, Pres[ident]. Lorenzo Snow, Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, Geo[rge]. Teasdale.

Elder F[rancis]. M. Lyman reported what Bro[ther]. Moses Thatcher had admitted that he had been wrong and in the dark, wanted to be set right and retain his standing in the Church, but he asked for no office, but desired to retain his standing in the Church and was prepared to abide by the decision of the Council.

Elder Brigham Young stated that Bro[ther]. Geo[rge]. W. Thatcher had admitted to him that the Declaration of Principles in the light shown by the High Council, appeared to him very different from what he had previously understood.

On account of the bad state of the roads, the hot season and the poor health of Brothers B[righam]. Young and H[eber]. J. Grant, it was decided to postpone further consideration of the Bluff City, San Juan County [Utah], question until fall, and to so inform Br[other]. F[rances]. A. Hammond.

Pres[iden]t. Geo[rge]. Q. Cannon expressed his thankfulness and gratification at the union that had been consummated of the different Electric Power Companies, which placed the management in the hands of the brethren, and though financial affairs had cast a gloom on the Church, he was full of hope and faith for the future. The Lord was working with this nation, and agencies were at work affecting capital and labor which would bring about changes so that the Latter-day Saints would be able to see the wisdom of the Lord in providing for the system of things in the United Order.

Pres[ident]. [Wilford] Woodruff made a codicil to his will today, this being the third and made specially so that properties held in trust by him, belonging to the Church might be properly executed and the executors be guided in their acts by Pres[iden]ts. Cannon and [Joseph F.] Smith.

[August 13, 1897; Journal History]

Several Scandinavian brethren waited on the First Presidency at their office today and exhibited an elegantly bound Book of Mormon, of large size and type. The binding, which was done in St. Louis [Missouri], was of the finest white calf, embellished with gilt and silver lettering. On the outside was inscribed the sixth verse of the 14 chapter of John, and the letters I.H.S., the initials of Jesu Hominum Salvator. The book was placed in a casket made of polished Utah onyx, on which was a gold plate thus inscribed: “Presented to their majesties, King Oscar II and Queen Sofia, of Sweden and Norway, on the 25th anniversary of their ascension to the Throne, by the Scandinavians of Utah, U.S.A.” Elder J[anne]. M. Sjodahl is to go to Sweden for the purpose of making the presentation. He was set apart today for that purpose.

[August 14, 1897; Journal History]

Elder J[anne]. M. Sjodahl left Salt Lake City this evening on his way to Stockholm, Sweden, representing the Scandinavians of Utah, to present to King Oscar II and Queen Sofia the Book of Mormon enclosed in a Utah onyx casket, as a token of respect and good wishes from their former subjects who are now citizens of Utah and of the United States. Elder Sjodahl was formerly a Baptist Minister, has traveled extensively both in Europe and in the Orient as an Elder of the Church of Jesus Christ of latter-day Saints, and has been connected for some years with the editorial staff of the Deseret News. He takes with him a letter from Pres[ident]. Wilford Woodruff to the King of Sweden. He also bears letters of introduction from Gov[ernor]. Heber M. Wells, Congressman W[illiam]. H. King and others. The Northern Exposition in Sweden, in honor of the King and Queen, commenced May 15th, and is to close October 1st. ...

Bro[ther]. Moses Thatcher went to Pres[ident]. Woodruff’s house this afternoon to see the President, but he had gone to his office on special business, and Bro[ther]. Thatcher did not get to see him, and the latter left the City for Logan [Utah].

[August 16, 1897; Journal History]

Pres[iden]t. Wilford Woodruff, after spending some time in his office today, went to Johnson's photograph gallery, and sat for his portrait, with his oldest son Wilford, with his son's oldest son Wilford, and his son's oldest grandson Wilford, four generations of Wilford Woodruffs.

[August 17, 1897; Journal History]

Brother Jesse Knight, of Provo [Utah], called on the First Presidency today. He is a descendant of Newell Knight, who figured in early Church history. Jesse has become very wealthy through success in mining ventures. These had been pointed out to him by manifestations, in which a voice directed him like someone speaking to him through a telephone, so he explained to the Presidency, to whom he related his singular experiences.

The Presidency consented to the use of the Tabernacle next Sunday evening by Dr. G. Stanley Hall, of Clark University, to deliver a lecture. He has been delivering a series of lectures to the teachers at the B[righam]. Y[oung]. Academy Summer School.

[August 19, 1897; Journal History]

The First Presidency, at their office this morning, appropriated the sum of $555 to the Willow Creek Ward towards a new meeting house. The amount from the present year's tithing less five per cent losses and ten per cent handling. The full amount being about $650.

At 11 A.M. the First Presidency and Apostles met at the Temple. Pres[ident]. Jos[eph]. F. Smith drew attention to the fact that some of the [Joseph] Smith family who had died had not received the Temple ordinances, and asked in relation to William Smith and Emma Smith, brother and wife of the Prophet. Pres[ident]. [Wilford] Woodruff thought it was better to leave those persons in the hands of the Prophet himself. ...

Pres[ident]. Wilford Woodruff inquired what Moses Thatcher had done by way of complying with the decision of the High Council, and was informed that he had fully accepted of the decision.

Elder John Henry Smith drew attention to an editorial in the Logan [Utah] Journal of Aug[ust]. 17th, headed "The Thatcher Case", in which it was stated that the High Council of the Salt Lake Stake had construed the "Manifesto", as it pleased to call the Declaration, to the effect that it did not relate to any member of the Church lower than the Seven Presidents of Seventies, and, therefore, Bro[ther]. Thatcher was able to endorse it, and the decision was a vindication of Bro[ther]. Thatcher's course; also that his removal from his quorum was the result of a misunderstanding on both sides.

Elders H[eber]. J. Grant and F[rancis]. M. Lyman each stated that the High Council did not put any construction whatever upon the meaning of the Declaration of Principles, which some people called the manifesto.

Pres[ident]. G[eorge]. Q. Cannon thought that the article ought not to go uncorrected and that if Bro[ther]. Thatcher did not contradict it, the Deseret News ought to take the matter up.

Elder Lyman remarked that in Bro[ther]. Thatcher's plea before the High Council, he spoke of the excommunication of Bro[ther]. Orson Hyde and his subsequent restoration, intimating, as some of the brethren thought, the possibility of his being reinstated in the Quorum of Apostles.

Pres[ident]. Woodruff explained some things in connection with Bro[ther]. Orson Hyde's repentance. After his wrongdoing, he was endeavoring to cross the Mississippi River and was thrown into the water, but floated onto some driftwood and while clinging to it in a drowning condition, he called upon the Lord to spare his life, promising that he would repent, confess his sins and ask those whom he had wronged to forgive him. This he subsequently carried into effect, and manifesting sincere repentance he was forgiven. ...

Elder Geo[rge]. Teasdale reported spending last Sunday with the people of Porterville, Morgan [Utah] Stake, where there were now two wards, and about two-thirds of the people favored uniting into one ward. The Presidency of the Stake also favored the amalgamation.

Pres[ident]. Geo[rge]. Q. Cannon remarked that he was not in favor of making changes when there was a spirit of disunion and dissension among the people, and thought it was the duty of the Apostles to endeavor to find out the state of feeling existing and endeavor to bring about harmony before taking action, so as to avoid fostering a factional spirit.

Pres[ident]. L[orenzo]. Snow endorsed the remarks of Pres[ident]. Cannon, the wisdom of which he had seen in his own experiences in Box Elder [Utah] Stake. ...

[August 20, 1897; Journal History; J. Golden Kimball, Diary]

A meeting was held at the Office of the First Presidency this morning, at which the subject of a non-partisan movement in behalf of economical and wise municipal government was considered. There were present, in addition to the First Presidency, John Henry Smith, F[ranklin]. D. Richards, Jos[eph]. E. Taylor. (C[harles]. W. Penrose was out of town), James Sharp, R[obert]. S. Campbell, Geo[rge]. R. Emery, John Q. Cannon, Geo[rge]. Reynolds, E[dward]. H. Callister, N. A. Empey, W[illiam]. W. Riter, H[iram]. B. Clawson, J. G[olden]. Kimball, A[nthon]. H. Lund, H[eber]. J. Grant, Frank Armstrong, N[athaniel]. V. Jones, A[ngus]. M. Cannon, F[rancis]. M. Lyman, Lorenzo Snow, Cha[rle]s. S. Wilcken, James H. Anderson.

W[illiam]. W. Riter reported to the meeting his labors in endeavoring to set in motion the non-partisan plan. He had secured the assistance of the Salt Lake Tribune, R. C. Chambers of the Herald had expressed himself in sympathy and promised the support of the Herald, but that paper had come out squarely in opposition and in support of Democracy in Municipal as well as other affairs. However, 27 prominent persons not in politics, had met in the Deseret Bank Building, expressed themselves in favor of the movement and appointed a committee to prepare an address. It was agreed that a similar committee as one appointed for the same purpose in San Francisco, composed of the best citizens, to make nominations for Municipal offices, should be formed. One from each precinct was selected and they were each to select ten more. Bro[ther]. Riter found on investigation that only a few of our own people appeared to be interested in the movement, except to regard it with suspicion, as intended to work against the Democrats and in favor of Republicans.

A number of the brethren present expressed their views some for and others against the movement at the present juncture, but all agreeing that something ought to be done by way of reducing taxation and putting good men in office, irrespective of their party politics, and that our people ought to take part in Municipal affairs, so as to secure good government.

President Geo[rge]. Q. Cannon took it for granted that all present sympathized with the end sought to be achieved. It was very clear to him that good men and wise men should be chosen to manage our municipal affairs, and that the movement should be non-partisan. He thought a good many people in the City felt the same way. The question was whether it would be wise to proceed with this movement under existing conditions. If a ticket was prepared he thought a majority of Democrats might be chosen to head the ticket, so as to meet objections raised by that party.

On motion of John Henry Smith, seconded by N. A. Empey, it was resolved that the movement be proceeded with and that a ticket should be put early in the field. Meeting adjourned sine die.

Later in the day Francis Armstrong called on the First Presidency, Judge LeGrand Young and Sup[erintenden]t. T[homas]. G. Webber of Z.C.M.I. being present, and represented that the County Commissioners, he being one, had succeeded up to the present in their legal fight to keep down the taxes, but the State Board of Equalization had now required the County Commissioners to raise the levy 5 per cent. The Commissioners could not of themselves overcome that difficulty, but the citizens might enjoin the County Commissioners, and so continue the struggle but legal assistance would be needed, and he asked that the attorneys of Z.C.M.I. and other institutions influenced by the

First Presidency should be asked to confer with other attorneys in regard to this important matter. The Presidency approved of the endeavors of the County Commissioners in the interests of economy, and promised to comply with the request.

❖

At 9 A.M. was invited to attend a meeting at the Presidents Office, where prominent brethren of the Church met to consider the wisdom of arranging for a Non Partisan Municipal ticket, so that honest and wise men might be elected to care for our citys interests.

The people under present rule are being enslaved in bondage; and something must be done. Meeting adjourned at 11 A.M. with a unanimous vote for a Non Partisan movement.

[August 23, 1897; Journal History]

Pres[ident]. Wilford Woodruff and his counselors were at their office this morning, the President being feeble in body but quite relieved in spirit, the anxiety which he had felt for some time concerning his daughter Alice, whose life had been despaired of, being removed in consequence of her being healed on Sunday evening in a miraculous manner. The following statement was made by Sister Alice immediately after the occurrence:

> "About 7 o'clock this evening (August 22) while I was lying on my bed, my father and mother and members of the family were out on the porch, Bro[ther]. [William] McEwan was sitting near the bed. Bro[ther]. Lewis Cannon, Edward Jenkins, Libbie Cutler, Joseph and Blanch Daynes called in to see me; they only stayed a few minutes, saying they were willing to help me all they could, but as all arrangements were made for my comfort, they said they would pray for me. As they left I felt very sad with the feeling that I would never see them again, so I commenced to cry bitterly. William McEwan endeavored to comfort me with encouraging words. As he was talking I beheld a brilliant light, which frightened me. I held on to William, and called `Father, father'! I then saw a most glorious personage standing near the foot of the bed, and his feet were off the floor. On my calling for father, Will went out, passing by this personage, almost touching his clothing, and father and the family came in. I motioned them all to go out but father, as I thought he might also see this personage as I did. I sat up in my bed, quite awake; he stretched out his arms over my head, and said in a distinct but under tone of voice, `The Lord has sent me to bless you; you shall be healed from this time forth. The Lord seals his blessings upon you'. He then came to the side of the bed and said I must go to the Temple and there I should receive something (I have forgotten what it was I should receive) and further said the prayers of the circles in the heavens have been heard in your behalf, and the prayers of the circles here upon the earth, also the prayers of the Saints have been heard; that I should stay here and be blessed in my life, that I should have joy and pleasure in my union, be blessed as a mother, having posterity. Said, `you are a daughter of Israel and shall stand as a representative in your father's kingdom. The Lord will give you health and strength and bless you so that you may love him and keep his commandments, for a great work is before you and he expects a great deal from you'. I was so overjoyed I could not speak; I tried to do so but could not. He said many other things for my comfort and consolation, and just before leaving he stretched his hands over my head again and referred to my Temple work and blessed me, saying: `The Lord will bless you with health and strength and make you well and strong, and He expects you to spend your strength in doing His will; I therefore bless you, in the name of Jesus Christ, Amen'. He then put his hands together in front of his face and dropped them down to his hips. I then saw him rise up to near the chandelier and pass out, going towards the hall and thence towards the dining hall. I was so overjoyed that I cried for joy. As soon as I could speak from crying and sobbing I related to father what I had seen, as I did not know whether

it was proper to speak of it or not; but I felt so overjoyed at such a manifestation, and have felt so ever since, that I can scarcely contain myself. All my pains ceased immediately. I felt like I could get out of my bed well and strong, that I was completely restored to health. I partook of some food with a relish. This personage was the most beautiful man I ever saw. He had long hair and beard, was dressed in a white undergarment, then a kind of skirt and something like a robe over his right shoulder, which was drawn across his breast and fastened on the left side about the waist. He had a small white bag trimmed with gold attached to his girdle, and had a small gold-like book in his hand which seemed to be transparent. I did not see any leaves, but I thought I could see print or writing in the book. His head was bare and a circle of light around it. His feet were also bare. About half an hour before this manifestation Brothers John R. Winder and James Sharp, father, Andrew Smith and William administered to me. Bro[ther]. Winder anointed me and Bro[ther]. Sharp prayed. He seemed to be peculiarly wrought upon. He blessed me, promising that I should be restored to health and strength. Whilst they were doing this, I did not seem to feel their hands on my head, but I felt so well under their administration".

Besides the above, President Woodruff remarked that himself and family had devoted themselves to fasting and prayer the entire day on his daughter's behalf.

President Woodruff said this morning that the communication of this personage to his daughter had given him a new idea, that is, the fact that there are prayer circles in heaven. He said he had never thought of it before; but when he came to think about it, it was perfectly plain and consistent. He also said that he felt that the Lord had not only blessed and instantly healed his daughter, but that he himself had been greatly honored by this visitation.

[August 25, 1897; Journal History]

Pres[ident]. Wilford Woodruff was at his office this morning, feeling bright and active; the heavenly visitation received by his daughter having revived his spirits greatly and filled his household with peace and happiness, imparting to him new vigor of mind and body.

[August 26, 1897; Journal History]

Meeting of the Presidency and Apostles at the Temple, at 12 o'clock noon. Present: The First Presidency; Pr[esident]. L[orenzo]. Snow, Elders F[ranklin]. D. Richards and J[ohn]. H[enry]. Smith. Elders B[righam]. Young [Jr.] at San Juan [Utah], F[rancis]. M. Lyman in Southern Utah, G[eorge]. Teasdale in Cache [Utah] Stake on S[unday]. S[chool]. business, H[eber]. J. Grant sick in bed, J[ohn]. W. Taylor laboring in Colorado. ...

[September 2, 1897; Journal History]

Meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. W[ilford]. Woodruff, J[oseph]. F. Smith, L[orenzo]. Snow; Elders F[ranklin]. D. Richards, J[ohn]. H[enry]. Smith, Geo[rge]. Teasdale, J[ohn]. W. Taylor and A[nthon]. H. Lund (Pres[ident]. G[eorge]. Q. Cannon at Soda Springs [Idaho]; B[righam]. Young [Jr.] at Fruitland [New Mexico]; F[rancis]. M. Lyman in Southern Utah; H[eber]. J. Grant sick). ...

Elder J[ohn]. W. Taylor reported his labors in Colorado. The Elders laboring there were all young men, but were making good progress. Branches had been organized a Denver and Pueblo, and some persons had joined the Church at Colorado Springs. With several Elders he had recently visited Manassa, and visited the Gentiles of that place at their homes. The brethren were well received and invited to call again. A number had become interested, attended the Conference, and at the close

forty-five were baptized. Some of them had been very bitter towards the Saints and wept like children at the water's edge. Learning that some prominent men there among the Saints had held hard feelings against the Stake President, Bro[ther]. Taylor took up a labor with them and they confessed their wrong and asked forgiveness. The people of Antonite had invited him to come and preach to them, offering the meeting house at that place. He went there, but they failed to obtain the meeting house, and they asked if he would consent to preach in a saloon. He replied that if the Savior could afford to preach in hell, he could afford to preach in a saloon. A good meeting was held, three Elders were left there to labor, and he had learned that seven persons had since been baptized at Alamosa a neighboring settlement. The Elders were all laboring without purse or scrip and were kindly cared for by the people. Bro[ther]. Taylor testified that the hearts of the people had been softened towards the Saints at home and abroad, in fulfillment of the prophecy uttered by Pres[ident]. Woodruff at the dedication of the Temple. ...

In the afternoon Prof[essor]. W[illiam]. J. Kerr of the B[righam]. Y[oung]. College, Logan [Utah], called on Pres[iden]ts. Woodruff and Smith and conferred with them in relation to support for the College for the ensuing year. The question of closing the institution for one year in order to pay the indebtedness on the College, namely $10,000, was discussed, but it was decided that this would tend to demoralize the establishment and stop the erection of the new building now under construction, which is being built by donation.

Pres[ident]. Woodruff was embarrassed at the situation, the Church not being able to afford the necessary appropriation, and yet not being able to afford to let the College close. Finally the sum of $7,575 was placed to the credit of the B[righam]. Y[oung]. College.

[September 6, 1897; Journal History]

Labor Day: a general holiday. A letter was received at the office of the First Presidency to-day from Elder Brigham Young [Jr.], at Fruitland [New Mexico], in which he stated that as he was to leave that place by the 20th inst., there was not time for him to reach the Presidency and High Council of the San Juan [Utah/Colorado] Stake to obtain their approval of the change contemplated in the Bishopric. By instructions of Pres[ident]. [Joseph F.] Smith, a letter was written to Pres[ident]. F[rances]. A. Hammond requesting him to confer with his counselors and the High Council in regard to this matter, and send word immediately to Elder Brigham Young, as to their approval of the ordination of James Ashcroft as Bishop of Fruitland.

A letter was also written to Elder B[righam]. Young informing him of what had been done, and authorizing him to proceed and make the change if he did not hear from Pres[ident]. Hammond before leaving Fruitland.

[September 7, 1897; Journal History]

Pres[iden]ts. [Wilford] Woodruff and [Joseph F.] Smith, at their office to-day, were waited upon by Elder Henry P. Richards, who reported a visit that he with Elders J. H. Dean, E. W. Davis and E[dwin]. W. Woolley had made to Josepa [Utah]. They made a tour of inspection of the place, which they found looking more tidy and clean than heretofore; the hay and grain had been harvested and was in good shape. They went to the head of the streams, and found them in fairly good condition. Some improvements were suggested; two good meetings were held and a good spirit prevailed.

Pres[ident]. Wilford Woodruff expressed his intention of going to Portland, Oregon, quietly for a couple of weeks to recuperate.

Pres[ident]. G[eorge]. Q. Cannon returned from Soda Springs [Idaho] to-day, and went to the President's Office in the afternoon.

This evening Pres[ident]. Jos[eph]. F. Smith left the City for Parson's Ranch, Nevada, in

company with Elder A[nthon]. H. Lund and B[isho]p. W[illiam]. B. Preston. The purpose in view was to survey and lay off a portion of the property for settlers to locate upon.

[September 8, 1897; Journal History]

Pres[ident]. [Wilford] Woodruff at his office this morning instructed Elder Geo[rge]. Teasdale of the Apostles to instruct Tho[ma]s. R. Galbraith as to the means by which the latter could be restored to the fellowship of the Saints. Galbraith, came to Utah in 1889, recommended by Bro[ther]. Teasdale, who had been the means of his conversion, but he subsequently returned to the Old Country, having apostatized. On August 26th he wrote to Pres[ident]. Woodruff that he was on his way to Utah again, having "suffered both in body and mind because of my vile actions in 1889", so he said. After his arrival he called at the Presidents' Office, stating that he had fully repented of his sins and desired to make amends for his apostasy. Elder Teasdale promised to attend to the matter.

[September 9, 1897; Journal History; Franklin D. Richards, Diary]

Meeting of the Presidency and Apostles at the Temple at 11:30 A.M. Present: Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, L[orenzo]. Snow; Elders F[ranklin]. D. Richards, J[ohn]. H[enry]. Smith and G[eorge]. Teasdale. Pres[ident]. J[oseph]. F. Smith and Elder A[nthon]. H. Lund at Parsons Ranch [Nevada]; B[righam]. Young [Jr.] at Fruitland [New Mexico], F[rancis]. M. Lyman in the South; H[eber]. J. Grant sick.

The subject of filling vacancies in the Council of the Twelve and Seventies was considered, and it was decided to notify all the Apostles to come to the City to attend the regular meeting on the 30th inst., to counsel on this subject. Pres[ident]. Geo[rge]. Q. Cannon expressed the desire that in filling the vacancies nothing should intervene of a personal or partisan character, to prevent the mind and will of the Lord being carried out in the selections that would be made. Pres[ident]. Snow stated that applications were being made by Saints coming from a distance to view the interior of the Temple. It was decided that persons who had received their endowments might be permitted to see the Temple when it was not being used for the endowments.

It was also decided that persons who have not received their endowments, whether children or adults, should not be permitted to witness a marriage in the Temple.

Elder R[ichard]. R. Lyman having been selected to preside over the M.I.A. of Salt Lake Stake, to succeed Elder Jos[eph]. H. Felt, the question of the necessity to ordain him a High Priest was discussed. Pres[ident]. G[eorge]. Q. Cannon stated that Pres[ident]. [John] Taylor had decided that this was to be done in the selection of a man to preside over the Associations of a Stake, and that he should be passed upon by the High Council of that Stake. Some of the brethren thought that this was not really necessary, but Pres[ident]. Woodruff decided not to deviate from a decision rendered by the late Pres[ident]. Taylor.

This afternoon a person from Jalabad, India, named Siddi Mahomet accompanied by Pres[ident]. A[ngus]. M. Cannon, called at the Office and met Pres[iden]ts. W[ilford]. Woodruff and G[eorge]. Q. Cannon.

Pres[ident]. Woodruff, accompanied by L. John Nuttall, left by the 8:45 P.M. train for Portland, Oregon, to be gone a couple of weeks, for recuperation.

Resolved that council of the Apostles accepts the Presidency of the Church and sustains Lorenzo Snow as its president. Each spoke. [George Q.] Cannon & [Joseph F.] Smith will make a statement of church liabilities to the council. Some verbal explanations were made.

[September 16, 1897; Journal History]

Meeting of the Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. Geo[rge]. Q. Cannon and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale and J[ohn]. W. Taylor (Pres[ident]. [Wilford] Woodruff gone to Portland, Oregon; Pres[iden]t. [Joseph F.] Smith at White River Ranch, Nev[ada].; Elders Brigham Young [Jr.] at Fruitland, N[ew]. M[exico].; F[rancis]. M. Lyman in Southern Utah; H[eber]. J. Grant sick in bed; A[nthon]. H. Lund in Nevada).

Elder Teasdale desired information in regard to the emigration of Saints to Utah.

Pres[ident]. G[eorge]. Q. Cannon stated that the Presidents of Missions had been instructed not to encourage people to emirate to Utah until they had become well grounded in the faith and not then until times in Utah became better, unless they have friends or means to provide a home on their arrival. Pres[ident]. Cannon stated that after attending the morning and afternoon session of Salt Lake Stake Conference on Saturday, Sept[ember]. 11th, he went to Bear Lake, attended Conference at Paris [Idaho] and preached on Sunday afternoon and evening. He had felt led recently to warn the people against the spirit which led to a lack of respect for the Priesthood and the counsels of the Lord through his servants.

A letter was read from the Presidency of Utah Stake, asking advice in regard to dividing large wards, referring particularly to Lehi Ward, where a new meeting house was to be erected and the people wished to know whether the Ward should be divided before they took steps to erect the new building.

The mid of the Council was that Wards should not be divided unless the people were widely scattered and it was inconvenient for them to attend the regular ward meetings.

A letter was read from Elder Moroni Ward, of Washakie, stating that a government agent had visited the Indian school there, said he intended to make a favorable report and asked if some of the most advanced pupils could not be sent to one of the government Indian schools, to receive a higher education and learn a trade. The Council decided that advantage should be taken of this opportunity, but that only those who are thoroughly in the faith and will reflect credit on our Church should be sent.

Elder John W. Taylor reported that Mr. [Charles A.] McGrath, agent of the Alberta R[ail]. R[oad]. Company, had informed him that the Company desired some lands owned by it in a valley not far from Cardston [Alberta, Canada], to be settled by our people. They desired to build a canal to convey water on that land from the St. Mary's River, which was under the control of the Company. The people would be employed to build the canal, towards which Mr. McGrath thought his Company would advance $100,000 and the settlers could obtain land with a perpetual water right at a reasonable figure, with ten years to pay it in, on 6% interest. Consideration of this matter was postponed until Conference time, when it was expected that Bro[ther]. C[harles]. O. Card would be present.

[September 17, 1897; Journal History]

This morning Bishop J[ohn]. R. Winder called at the office of the First Presidency with Mr. A[lfred]. W. McCune. They had been inspecting the Gardo House, and Mr. McCune signified his willingness to rent the house from January 1st, 1898, for a term of two or three years, at $150 per month. Pres[ident]. Geo[rge]. Q. Cannon said it would be perfectly agreeable to the First Presidency to let him have it on the terms proposed.

The Non-partisan Municipal Committee completed its general ticket for Salt Lake City to-day, as follows: For mayor, John Clark; for Recorder Miss Joan Sprague; Treasurer Jos[eph]. E. Caine, Attorney Geo[rge]. L. Nye; Auditor Samuel C. Park; Police Justice Orson A. Woolley. Clark, Caine and Woolley are Democrats; Sprague, Nye and Park Republicans.

[September 20, 1897; Journal History; John M. Whittaker, Diary]

Pres[ident]. Jos[eph]. F. Smith was at the office with Pres[ident]. G[eorge]. Q. Cannon to-day, the former having returned from his visit to Nevada. They were called upon by Judge Granger of Ohio, a cousin of Sister Sarah M. Kimball, who was introduced by Bishop R[obert]. T. Burton and was much interested in Utah and its people.

The sum of $200 in tithing orders was appropriated to aid the Kindergarten Association in starting up its school.

On the 20th, had an interview with President Jos[eph]. F. Smith of the Law of Tithing, United order and Order of Enoch, and invited me to come to his office ... and here for a long time the brethren explained, Tithing, United order, The Law of Consecration and the Order of Enoch. The Presidency believes that the Law of Consecration is the highest law of all.

[September 21, 1897; Journal History]

Pres[iden]ts. G[eorge]. Q. Cannon and J[oseph]. F. Smith at the office to-day were called upon by Bro[ther]. C[harles]. W. Penrose on behalf of the Genealogical Society, representing that the Society were desirous of obtaining genealogical information from all parts of the world for the benefit of Temple work, and thought that missionaries abroad could act as agents, particularly in large cities and that they could perhaps obtain a little help in their missions by obtaining genealogies. Pres[ident]. Cannon approved of the plan, but doubted whether many brethren on missions would prove competent to perform that kind of work, and great care was necessary to have it done thoroughly and accurately.

Bishop W[illiam]. B. Preston called and reported his visit to the White River Country [Nevada], with Pres[ident]. J[oseph]. F. Smith and Elder A[nthon]. H. Lund. Surveyor J[ohn]. D. T. McAllister had accompanied them and they had located one town site on the Healy Ranch and two town sites in the White River Valley.

Bishop Preston also presented the question of the propriety of allowing books, photographs, etc., to be sold at the Temple gate and in the Tabernacle. Pres[ident]. Cannon thought that the practice ought to cease altogether.

[September 23, 1897; Journal History]

Meeting of the Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. G[eorge]. Q. Cannon, J[oseph]. F. Smith and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale and A[nthon]. H. Lund. ...

The Council was informed that one of the brethren from Provo [Utah] had reported the discovery of anthracite coal within four miles of that city, and proposed to organize a company, capitalized at $500,000 at $1 a share, and to let the Church take 50,000 shares at five cents per share. Further consideration of this matter was also postponed.

[September 25, 1897; Journal History]

Pres[ident]. Wilford Woodruff returned home to-day from his trip to Portland, Oregon, feeling very much improved in health.

[September 27, 1897; Journal History; Franklin D. Richards, Diary]

Pres[iden]ts. W[ilford]. Woodruff and J[oseph]. F. Smith were at their office this morning, Pres[ident]. [George Q.] Cannon having been called to Ogden [Utah] on business connected with the Light and Power Co[mpany]. He returned, however, in the afternoon. Pres[ident]. Woodruff stated that he visited Elder Heber J. Grant this morning and found him seriously ill. It was feared that he was suffering from consumption, the disease from which his father died. He expressed a desire to meet with the Council on the following Thursday, but Pres[ident]. Woodruff considered it would be unwise for him to do so.

❖

Bro[ther]. H. C. Barrell at lunch informs me that on May 2nd last while he was waiting on Pres[iden]t [Wilford] Woodruff, he (W[ilford] W[oodruff]) asked his son Owen [Abraham Owen Woodruff]—How old was Joseph Smith when he died. Ans[wer] 39. How old was B[righam] Young when he died Ans[wer]. 76. How old was Jno. [John] Taylor Ans[wer] 78. Then Pres[iden]t W[ilford]. W[oodruff]. said & Wilford Woodruff 96 & said no more when Owen said why Pa its 97, when the Pres[iden]t repeated it again Wilford Woodruff 96 this was Sunday morning May 2 & he is 90 since 1st of March having been born in 1807.

[September 28, 1897; Journal History; Brigham Young Jr., Diary]

The First Presidency at their office to-day were waited upon by Elder Brigham Young [Jr.], who exhibited a piece of polished gray marble. The stone was from a ledge in Spanish Fork Canyon [Utah], to develop which Bro[ther]. Don C. Robbins was organizing a company composed of our people, but money was needed for the enterprise or it would pass into the hands of outsiders. Bro[ther]. Young was requested to do what he could to obtain aid from our brethren who had means, by way of taking stock in the company.

United States Senator William S. Stewart, of Nevada, called on the First Presidency and had a pleasant conversation with them, as he was about to visit South Eastern Nevada, they gave him a letter of introduction to Bishop Cha[rle]s. C. Ronnow, of Panacca.

❖

Called on Bro[ther]. H[eber]. J. Grant who seems to be better ... we administered to him. He is cheerful but when I touched upon one of Bro[ther] Geo[rge] Q. C[annon]. sons being called to fill vacancy in our quorum he manifested stormy opposition. It is proposed to fill the 2 vacancies in the Twelve at this Conference. I can't see the wisdom of it yet I pray earnestly that I may be one with Pres[iden]t. C[annon]. but I have much to contend with.

[September 29, 1897; Journal History]

The First Presidency, at their office this morning, met with Mr. [Charles A.] McGrath, representing the railway company in Canada, which proposed to open some lands owned by the company near Cardston [Alberta]. He was introduced by Pres[ident]. Charles O. Card. He stated that his company preferred our people to any others as colonists, and he hoped that the First Presidency would see their way to a satisfactory agreement, by which this arrangement could be effected. The Presidency stated that they did not wish to take upon themselves any great financial responsibility, but instructed Bro[ther]. Card to join Mr. McGrath in formulating a plan by which the Colony desired might be planted upon those lands. ...

[September 30, 1897; Journal History; Brigham Young Jr., Diary]

The First Presidency at their office this morning, met with Elder John Nicholson, also John Q. Cannon and John A. Evans of the Deseret News, to consider a suggestion made by Brother Nicholson, clerk of the General Conference, that a report of the Conference containing the full text of the discourses be published in pamphlet form. It was shown that this might be somewhat injurious to the Deseret News Weekly, which did not now clear expenses; but it was decided that 1,500 of the pamphlets be printed, to be sold at ten cents per copy, the estimated cost being nine cents, and that the type be kept standing for further reprints, as might be required.

At 11 A.M., meeting at the Temple. Present: Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith, L[orenzo]. Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, J[ohn]. W. Taylor, M[arriner]. W[ood]. Merrill, and A[nthon]. H. Lund, comprising all the members of the Council except Bro[ther]. [Heber J.] Grant, still unwell.

The report of Pres[ient]. C[harles]. O. Card concerning the colonizing of the Valley in Canada, near to Cardston [Alberta], after deliberating with Mr. [Charles A.] McGrath, was read, and the whole matter referred to a committee, consisting of Gov[ernor]. H[eber]. M. Wells, Cha[rle]s. C. Burton and A[ugust]. W. Carlson, with a request that they consider the three propositions contained in the report, and make such recommendations as they thought proper.

A communication from Elder Edward Partridge was read, stating that Bro[ther]. Jesse Knight, of Provo [Utah], had erected a building for meeting house and school purposes near his mine at Tintic [Utah], which would be ready for dedication on Sunday, Oct[ober]. 3rd. As none of the Apostles could be present, Bro[ther]. Partridge was authorized to conduct the dedication services and select a suitable Elder to preside over the Saints there.

The subject of filling the vacancies in the Councils of the Twelve Apostles and First Presidents of Seventies was considered, and after some remarks had been made by a number of the brethren, and lists of suitable persons had been made by some of the Apostles, it was decided that the matter be left with the First Presidency and the President of the Twelve Apostles, who withdrew to consult and seek the mind of the Lord in relation to the matter. On returning, Pres[ident]. Wilford Woodruff announced that Elders Matthias F. Cowley and Abraham Owen Woodruff had been chosen to fill the vacancies in the Quorum of the Twelve Apostles and Elder Jos[eph]. W. McMurrin to fill the vacancy in the First Council of the Seventies. The selection was endorsed by the unanimous vote of all the Council.

Pres[ident]. Geo[rge]. Q. Cannon stated that the Lord had revealed to him that Bro[ther]. A[braham]. O[wen]. Woodruff should be selected to fill one of the vacancies.

Pres[ident]. W[ilford]. Woodruff stated that in all his life he had never sought office for himself or family, but it had been deeply impressed on his mind that he would like one of his sons to represent him in the Quorum of the Twelve, so that when he passed to the other side of the veil, he could feel that his labors were being continued by his son. He believed that Owen would prove worthy of the calling. He was a young man, but was sound, virtuous, temperate, honest and a strict observer of the Word of Wisdom. He had lately returned from a two and a quarter years mission in Germany, where he had made a good record; and since his return had been a home missionary, preaching to the Germans in their language, and the English in theirs. He thanked the Lord and the Council for their kindness to him in this matter.

Elder John W. Taylor stated that when he was laboring in the Southern States some years ago, he was with Bro[ther]. Cowley six months, and on reading an article in the Globe-Democrat over Bro[ther]. Cowley's signature, it was manifested to him that Br[other]. Cowley would be one of the Twelve Apostles, and he wrote to him to that effect. ...

❖

Council met in Temple. Several questions were disposed of Choosing two men to fill

va[can]cies in Twelve and one va[canc]y in 7 pres[idents] of Seven[ty]. Each man wrote names on slip of paper and given to Bro[ther] F[ranklin]. D. Richards. Pres[idents]. [Wilford] Woodruff [George Q.] Cannon [Joseph F.] Smith & [Lorenzo] Snow retired to pres[ident's]. room. recess ... until 2 p.m. Met again. Names submitted of pres[ident's]. choice which were _____ I was much disappointed but prayed God would reconcile me which he did altho' I felt almost rebellious for a few minutes, but Thank God He gave me grace.

[October 1, 1897; Journal History; James E. Talmage, Diary]

The First Presidency were at their office this morning, and received a communication from Elder C[harles]. W. Penrose, stating that he had completed the series of twelve tracts, of four pages each, on the principles of the Gospel, for general distribution in missionary work according to their instructions, and entitled Rays of Living Light.

Dr. James E. Talmage called on the First Presidency, having returned from his visit to Russia, where he attended the Conference of Scientists, and afterwards went to other parts of Europe. He returned in good health.

The Committee appointed to consider the question of purchasing land in Canada, namely, Heber M. Wells, Cha[rle]s. S. Burton, and John C. Cutler, who acted in the place of Bro[ther]. A[ugust]. W. Carlson, who was sick, made a report to the First Presidency, and on the strength of that report, the following proposition to Mr. [Charles A.] McGrath was formulated:

> "We will agree to purchase 100,000 acres, paying for the same as follows: One-tenth upon entering into the agreement and the balance in nine equal yearly payments with interest. After the second payment, in order that we may be able to give colonists titles to their lands, your company to transfer to us absolutely 10,000 and each year thereafter, when the annual payment is made, 10,000 acres more. We to agree to use our best endeavors to colonize and irrigate the lands so purchased as rapidly as possible, and we to have the privilege of selecting such lands as may be irrigable".

The venerable President [Wilford] Woodruff is in fair health.

[October 5, 1897; Brigham Young Jr., Diary; J. Golden Kimball, Diary; Andrew Jenson, Diary]

2 p.m. Pres[ident]. [George Q.] Cannon spoke, Authorities presented, after which the names of Mat[t]hias F. Cowley and Abraham Owen Woodruff were presented to fill vacancies in Twleve and Joseph McMurrin sustained to fill vacancy in presidents of Seventies. All seem to be well satisfied with the Lords choice.

At 2 PM conference continued. ... The Authorities of the Church were then sustained. The vacancies in the Quorum of the Apostles was then filled Mat[t]hias F. Cowley, born in 14th Ward S[alt]. L[ake]. C[ity]. in 1858 was then presented. Also O. W. [Abraham Owen] Woodruff, born in 1782, son of Pres[ident] Wilford Woodruff was presented. Both were sustained. Pres[ident] Woodruff stated that they had earnestly appealed to the Lord and it was the will of the Lord. Joseph McMurrin was sustained to fill the Vacancy in the 1st Council of Seventy, caused by the death of Bro[ther] [Edward] Stevenson. Bro[ther] McMurrin is councilor to Bro[ther] Rulon S. Wells, president of the European Mission. The bretheren of the Authorities did not give us any chance to select anyone, neither did they inform our council, until it was made known to the people. There was

great surprise in the persons chosen as Apostles. I know not the reasons, only that Gods ways are not as mans. Believe the bretheren feel that if they are not represented while living, they may not be after they are dead. I shall try to accept of whatever comes along, although it is hard to see why men who have been tried and tested are passed by.

❖

I had expected to be sustained as an assistant historian; but was disappointed, though Bro[ther]. Franklin D. Richards and Pres[iden]t. Joseph F. Smith had advocated it. It seemed to be Geo[rge]. Q. Cannon who interposed.

[October 7, 1897; Journal History]

The First Presidency and Apostles met at the Temple at 2:30 P.M. Present: Presidents W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith, L[orenzo]. Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, J[ohn]. W. Taylor, M[arriner]. W[ood]. Merrill, A[nthon]. H. Lund, M[atthias]. F. Cowley and A[braham]. O[wen]. Woodruff (Elder H[eber]. J. Grant at home sick). Pres[ident]. Jos[eph]. F. Smith made some remarks on the calling of an Apostle, which he said required a man to lay aside everything of a temporal character and hold himself ready to respond to any call which might be made upon him. He was to be a special witness of the Gospel and of the Lord Jesus Christ. He must have a witness for himself that Jesus is the Christ, and that he committed the dispensation of the fulness of times to the Prophet Joseph Smith, and be ready to bear that testimony to all mankind. He should not engage in anything that would interfere with these duties without permission from the proper authority.

Pres[ident]. Geo[rge]. Q. Cannon said the Apostleship was the highest authority the Lord bestows on man on the earth. It comprehends all the authority in the Priesthood. An Apostle should be a Prophet, a Seer and a Revelator. An Apostle, however, was not authorized to go into an organized Stake of Zion and interfere with the things of that Stake, unless authorized to do so by the proper authority. It was the privilege of an Apostle to live so as to have the revelations of Jesus personally. In Council, each Apostle should come with his mind as free as a child, without caucusing or planning how to have certain things done, so as to be free for the spirit of God to operate upon their minds. It was proper for each Apostle to express his views freely, but not his right to contend. When all had expressed themselves freely, it was the prerogative of the President of the Council to have the mind of the Lord and to decide that which was right; then all should be agreed and submit to that decision, and treat the President with the deference due to the man chosen to be the mouthpiece of God. When in Council, it was not right to leave during its session whenever it could be avoided. The word of God and the will of God should be sought for diligently. It was not proper to sit still, content with having received the Apostleship, but it was necessary to progress, magnify the office, realize the weight of the responsibility, seeking by prayer and faith to have the ministration and Angels and the power of God. It was a solemn obligation, the newly chosen brethren were about to take upon them, and they should not assume it unless they were determined to seek after every gift and power connected with it. They must not indulge in ambitious desires; when the sick were healed, when they were successful in preaching, they must not take credit to themselves but give the glory to God. They should be one with the Presidency and listen to the counsels of the man whom God had placed at the head.

Pres[ident]. Wilford Woodruff said God had set in the Church, first, Apostles. This was the greatest authority bestowed upon man in the flesh. He had lived in this Church since 1833 and was familiar with the history of the Apostleship, and had seen Apostles fall, which gave him great sorrow of heart. The First Presidency were responsible before God for their own course; the Apostles were responsible for theirs. In order to magnify this high calling, an Apostle must be willing to sacrifice

everything on the face of the earth. He must let nothing come between him and his God. The brethren now chosen were the youngest of the Quorum and it would require diligence and faithfulness on their part to become thoroughly acquainted with the operations of the Holy Ghost. He believed they would be faithful, and that they would fulfill their office and calling acceptably. Referring to the stir his remarks at Conference had made, the President said, God required the Elders of Israel to refrain from going to extremes in political party spirit. The world would find out that God had a right to make His will known to His children, and if the enemies of Zion take a stand against Him they would wither and die. The greatest desire of Apostles should be for the upbuilding of the Kingdom of God on the earth, regardless of consequences. He did not expect to stay much longer in the flesh among his brethren. He had always known that God had chosen in him one of the weakest instruments and he had never felt for a moment that he could boast. He had felt much joy in this work and felt the credit belonged to the Lord. Out of the books, God would judge the world. His history and that of his brethren would be there. He exhorted the brethren to give heed to the admonitions that had been imparted, to go in peace, serve God and keep his commandments and all things would be added to them.

Elder Matthias F. Cowley said he was fully in accord with all that had been said by the First Presidency, and with all his heart he would seek for strength and power from on high, to honor and magnify the Apostleship about to be conferred upon him.

Elder Abraham O[wen]. Woodruff said his only fear was that he was unworthy of so high a calling, but the great desire of his heart was to be devoted to the upbuilding of the Kingdom of God. He wished to be one with the Council, and had always respected the servants of God. He wished to dedicate his life to the service of the Almighty.

All the members of the Council laid their hands upon the head of Bro[ther]. Cowley, Pres[ident]. Geo[rge]. Q. Cannon being mouth, and he was ordained to the Apostleship and a member of the Quorum of the Twelve Apostles in the Church of Jesus Christ of latter-day Saints, with all the keys and powers and authority pertaining thereunto. The Council then laid their hands upon Bro[ther]. A[braham]. O[wen]. Woodruff, Pres[ident]. Wilford Woodruff being mouth, and he was similarly ordained, after which they were congratulated by all the brethren present.

Pres[ident]. Cannon, Pres[ident]. Woodruff, Elder F[ranklin]. D. Richards, Elder F[rancis]. M. Lyman and Pres[ident]. J[oseph]. F. Smith each made remarks in reference to the course taken by some of the Apostles in the days of the Prophet Joseph [Smith] and since, which had brought darkness upon them and trouble to the Church.

Pres[ident]. Geo[rge]. Q. Cannon suggested that Elder F[rancis]. M. Lyman should visit the Southern States Mission, accompanied by some suitable brother, and this was unanimously adopted. Elder Lyman asked that Bro[ther]. Cowley, who had labored in that mission, might go with him as his companion, and this was agreed to.

[October 8, 1897; Journal History; Brigham Young Jr., Diary]

The First Presidency, at their office this morning, appropriated $30 in favor of Cleveland [Utah] Ward, to assist the people to put in their dam, the amount to be paid in hay to keep teams.

Elder Winslow Farr, after asking counsel, was advised to make Mexico, which was his residence, a home for all his family.

Arrangements were made with Pres[ident]. F[rances]. A. Hammond for Elders B[righam]. Young [Jr.] and G[eorge]. Teasdale to visit Bluff [Utah] and take up the question of the retention of that settlement.

Dr. James E. Talmage reported to the First Presidency his recent visit to England, Scandinavia and Russia. He related his travels, particularly in Russia, and stated that after carefully investigating the opportunities in Russia for proselyting, he came to the conclusion that there was no chance whatever for our missionary work, and not even the Salvation Army would be permitted to proselyte. So strict was the government in its oversight of affairs, that business men were not

permitted to use typewriters without special permission for fear that they might be used for printing machines, for the dissemination of treasonable literature.

The Presidency of Wayne [Utah] Stake represented to the presidency the necessity of strengthening Blue Valley settlement, which unless increased by 15 or 20 families, could not be held by our people. It was an excellent valley for fruit growing. The Presidency viewed the matter favorably, and agreed to further consider it.

Elder Brigham Young, having been requested to accompany B[isho]p. W[illiam]. B. Preston on a visit to Teton Basin, to talk about stock tithing, the First Presidency gave consent to his going.

Elder Elias S. Kimball called on Pres[ident]. J[oseph]. F. Smith this evening and received consent to take his wife with him on his return to Chattanooga [Tennessee], his headquarters over the Southern States Mission.

❖

The presidency wish me to secure the quarry from speculators but are not inclined to aid me.

[October 11, 1897; Journal History]

Pres[iden]ts. [Wilford] Woodruff, [George Q.] Cannon, at their office to-day (Pres[ident]. [Joseph F.] Smith at home sick) appropriated $400 to B[isho]p. O[rson]. F. Whitney as per agreement, to make up the amount of his salary for writing the last volume of Whitney's History of Utah, the firm of Cannon & Sons paying him $1,000, making a total of $1,400 for the completion of the Volume.

[October 12, 1897; Brigham Young Jr., Diary]

Twelve met in Temple. all present but Bro[ther]s. [Heber J.] Grant & [Marriner Wood] Merrill the first sick & the other attending a dying child.

Pres[ident]. [Lorenzo] Snow led out on Adam being our father and God. How beautiful the though[t] it bro[ugh]t. God nearer to us. Bro[ther] Franklin [D. Richards] said it made him thrill through his whole body it was new & it was inspiring. I followed.

[October 13, 1897; Journal History]

Pres[iden]ts. W[ilford]. Woodruff and G[eorge]. Q. Cannon at their office this morning (Pres[ident]. [Joseph F.] Smith still sick) had an interview with Elder F[erdinand]. F. Hintze in regard to the Turkish Mission, and the following brethren met with them in consultation: Pres[ident]. L[orenzo]. Snow, Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, J[ohn]. W. Taylor, A[nthon]. H. Lund, M[atthias]. F. Cowley and A[braham]. O[wen]. Woodruff. Bro[ther]. Hintze said the Turkish people were among the best and most virtuous he had ever seen. This was contrary to the common belief about them. In Turkey a tax of one dollar for each adult member was levied, the Church collecting the tax and accounting for the amount to the government. Our people in that country were not sufficiently numerous in the past to receive recognition, but as they now number about 75 members, Bro[ther]. Hintze thought it would be good policy to take steps toward recognition, but that would involve payment of the tax which they were too poor to pay. He believed the best way to get a footing in Turkey was to purchase land and colonize it with the native members of our Church and send 8 or 11 families from Zion to settle there and regulate the work. He thought about $1,000 would be sufficient to purchase as much land as they would need at first. It was decided that some one be sent

with Bro[ther]. Hintze to investigate the matter, examine the country and make a report. The sum of $150 was appropriated and placed at the disposal of Bro[ther]. Hintze to aid the people in the Turkish Mission, who were in very destitute circumstances.

Elder John Henry Smith suggested the appointment of Bro[ther]. Charles Kingston, of Evanston [Wyoming], a bright, active man, with R[ail]. R[oad]. privileges, to act as a home missionary among the people along the line of the U[nion]. P[acific]. R[ail]. R[oad].

The subject of organizing a new Stake in that region, out of parts of Summit [Utah] and Bear Lake [Idaho/Utah] Stake was informally considered by the meeting.

[October 14, 1897; Journal History]

Meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, A[nthon]. H. Lund, M[atthias]. F. Cowley, A[braham]. O[wen]. Woodruff. (Elder B[righam]. Young [Jr.] in Bannock [Idaho] Stake; Elder H[eber]. J. Grant sick; Elder J[ohn]. W. Taylor in Colorado.)

Th subject of the visit of Elders F[rancis]. M. Lyman and M[atthias]. F. Cowley through the Southern States Mission was considered, and it was stated that it would cost at least $300 each, and as Bro[ther]. [J. Golden] Kimball would accompany the visitors, it was a question whether two of the Apostles should go or only one. It was finally decided, however, on motion of President Woodruff that Bro[ther]. Cowley accompany Bro[ther]. Lyman.

The subject of organization within the Stakes of Zion for the benefit of the Scandinavian people was considered, and while they were decided to be beneficial to Saints who did not understand the English language, it was held that feelings of nationality should be discouraged, and that the sooner such organizations be done away with the better.

The necessity of strengthening Blue Valley settlement in Wayne [Utah] Stake was reviewed, and Bro[ther]. A[nthon]. H. Lund was requested to do what he could to send about 15 families there from Sanpete [Utah] Stake. It was decided by the Council that the ruling made by Pres[ident]. Woodruff forbidding adults who had not received their endowments to be sealed to their parents, and also from witnessing marriages in the Temples, be sustained by the Council.

Pres[ident]. L[orenzo]. Snow took pleasure in reporting to the First Presidency that the Twelve Apostles were now in perfect harmony with each other and with the First Presidency.

Pres[ident]. Woodruff expressed his appreciation of that fact, and reverted to painful experiences since the death of Pres[ident]. [John] Taylor. He believed that through their unity the spirit and power of God would be upon the Apostles and First Presidency and that the Lord would deliver them out of financial bondage and difficulties.

Pres[ident]. Geo[rge]. Q. Cannon also expressed his joy at the union existing among the leading authorities, and went over the ground of recent difficulties, but looked for happy results and a better feeling throughout the Church, that its discipline would be more readily recognized and the result would be greater strength and power.

Pres[ident]. Smith fully endorsed all the remarks that had been made.

[October 18, 1897; Journal History; Seymour B. Young, Diary]

Elder F[erdinand]. F. Hintze called on the First Presidency at their office this morning, concerning the proposed visit to Palestine, stating that he thought it would be necessary to be on the ground by the first of March, as the rainy season would be over about that time. The Presidency informed him that some one of a practical turn of mind would accompany him on that mission.

❖

Presidents [George Q.] Cannon & [Joseph F.] Smith spoke to me about some of our prominent Brethren drifting into theosoph[y]. we had a long chat over the matter.

[October 19, 1897; Journal History]

The First Presidency at their office to-day, instructed Bro[ther]. W[illiam]. A. Rossiter in his duties as a traveling agent of the Trustee-in-trust, namely to visit the different Stakes and see that the tithing was handled in a right and proper manner, to report and correct any errors or abuses he might find, to examine the manner of keeping tithing books, and address all his reports directly to the Trustee-in-trust while working in harmony with the Presiding Bishopric. Elder Rossiter accepted the commission in a cheerful spirit, and said he would give his time freely in this labor.

North Ogden [Utah] Ward, having erected a new meeting house, which was ready for dedication, the Bishop desired an appropriation of the tithing hay on hand, (about 25 tons) to aid in bearing off the indebtedness. This was appropriated, an order to be issued when the exact amount of the hay should be ascertained.

A cable message was sent to England releasing Christopher Galbraith, on account of the serious illness of his father, William W. Galbraith, of Diaz, Old Mexico.

[October 21, 1897; Journal History]

11 A.M. Present: Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, A[nthon]. H. Lund, M[atthias]. F. Cowley and A[braham]. O[wen]. Woodruff. (B[righam]. Young [Jr.] in Bannock [Idaho] Stake; J[ohn]. W. Taylor in Colorado; H[eber]. J. Grant sick.)

Pres[ident]. G[eorge]. Q. Cannon made some remarks on the low grade of some of our missionaries, which were prompted by a report from Pres[ident]. W. T. Jack of Indian Territory Mission, on the qualifications of some returning missionaries. Pres[ident]. Cannon thought that there should be some system by which the qualifications of those suggested for missions should be tested.

It was decided after some remarks by Pres[ident]. L[orenzo]. Snow and Elder J[ohn]. H[enry]. Smith, that while the quorums should be permitted to suggest the names of persons to go on missions, they should be passed upon by the Bishopric of the Ward and the Presidency of the Stake before being called, and also should be seen and interrogated by one or more of the Apostles; also that a printed circular should be issued for the guidance of Bishops and Presidents of Stakes in this matter.

The question of the term which a missionary should serve in the Southern States was discussed, in consequence of a letter sent by the President of that Mission, informing an Elder that it consisted of three years. Pres[ident]. Woodruff said he did not know why the time should be set at three years any more than two years.

Pres[ident]. Cannon said the authority to define the time of missions was that that issued the call, and Elders should labor until they were released whatever the time might be. This view was endorsed by the Council.

It was also decided by the Council that meeting houses should be finished and paid for before being dedicated.

[October 22, 1897; Journal History]

The First Presidency had an interview to-day on Mexican affairs with A[nthony]. W. Ivins, President of the Mission. He represented that it did not pay to keep the Church cattle and sheep in

that country, and it was decided, on his recommendation, that they be sold, if a fair price could be obtained, and the proceeds held to met notes signed by the Trustee-in-trust, in payment of the Aoxaca purchase and any balance that might be left, to be used for the purchase of small parcels of agricultural land, as the opportunity presented. Bro[ther]. Ivins could see no particular good in living in Mexico, as the land was very unfertile, good land being scarce unless he and his brethren became missionaries to the Indians, of whom there were millions in that country. There was a tract of land of about 8,000 acres, belonging to a Mr. Cameron, on the Bavispe River, Sonora, about 25 miles down the river from Aoxaca, which could be purchased and which was of the very best quality, with plenty of water. It would be a benefit to the mission and might tend to the conversion of some of the Yaqui Indians. The Presidency left Bro[ther]. Ivins free to use his judgment as to this purchase.

[October 26, 1897; Journal History]

The First Presidency at their office this morning were waited upon by Elder J[anne]. M. Sjodahl, who reported his visit to the King of Sweden, to whom he was sent with a gift from the Scandinavians of Utah, of a splendidly bound copy of the Book of Mormon, in a polished Utah onyx casket, on the occasion of King Oscar II and Queen Sophia's 25th anniversary of their accession to the throne. Bro[ther]. Sjodahl bore a letter to their Majesties from the First Presidency. This gained him an audience with the King, after letters which Bro[ther]. Sjodahl had from the Governor and other officers of the State of Utah, had failed to open the way. Bro[ther]. Sjodahl was very kindly received by their Majesties, and in returning he bore expression of gratitude and respect from the Saints of Norway and Sweden to the First Presidency for the interest they had taken in this matter. The Presidency were pleased at the success of Bro[ther]. Sjodahl's mission.

A meeting was held to-day by the First Presidency with Geo[rge]. M. Cannon cashier and James Jack of the Executive Committee of Zion's Savings Bank and Trust Company, at which on motion of Pres[ident]. W[ilford]. Woodruff, the bank extended a loan of $12,000 to the Deseret Land Company, to aid in building a reservoir which was absolutely necessary for the success of the enterprise.

[October 28, 1897; Journal History; Brigham Young Jr., Diary]

Meeting of the First Presidency and Apostles at the Temple. The First Presidency were detained at their office on special business until 12:30. There were present also, at the Temple, Pres[ident]. L[orenzo]. Snow; Elders F[ranklin]. D. Richards and B[righam]. Young [Jr.] (Elders [George] Teasdale and [Anthon H.] Lund were filling an appointment in the North; Elder John Henry Smith in Montana; Elder [Heber J.] Grant still unwell, although he called at the Temple and waited some time, but was not strong enough to remain; J[ohn]. W. Taylor in Colorado; F[rancis]. M. Lyman and M[atthias]. F. Cowley on their way to the Southern States; [Abraham] Owen Woodruff on his way to Uintah [Utah] Conference.)

The subject of exclusion from the Temple of persons not qualified to receive their endowments was further considered, with the result that the following rule was adopted by the Council:

> "That no one of either [sex] be admitted to the Temple to be sealed to their parents when they exceed the age of 18 in the case of girls, and 21 in that of boys, without having received their endowments; but that parents shall have the privilege of having their children receive their endowments younger than those ages and also sealed to them, provided they come properly recommended".

This afternoon Elder Geo[rge]. Goddard came by invitation to the office of the First Presidency and was there ordained by them a Patriarch, Pres[ident]. Geo[rge]. Q. Cannon being mouth.

The Presidency received a communication from Bishop David Brinkerhoff, of Tuba, Ariz[ona]., stating that the Moquis Indians were claiming the lands owned and occupied by the Saints at that place, and that the Indian Agents were taking steps against the settlers. It was decided to request Senator J[oseph]. L. Rawlins and Rep[resentative]. W[illiam]. H. King to interpose in behalf of our people's rights.

❖

Met at Temple had long conversation with Pres[ident] [Lorenzo] Snow & [Franklin D.] Richards ... Presidency came a decision was reached that no children adults of parents of age should be sealed to parents unless they had their endowments also.

[October 29, 1897; Journal History]

Pres[iden]ts. W[ilford]. Woodruff and J[oseph]. F. Smith were at their office this morning, and received Bishop W[illiam]. B. Preston, who stated that he had received an offer for the purchase of the old copper boilers, which were brought here many years ago for sugar making, and which were now worthless for anything but old copper. The Bishop was authorized to sell them at six and one half cents per pound, unless the Lehi [Utah] factory could make use of them.

Pres[ident]. Geo[rge]. Q. Cannon was at Manti [Utah] to-day, in company with members of the Young family, who had the use of the Temple and the assistance of a number of residents of Manti to perform work in behalf of the dead of the [Brigham] Young lineage.

[November 3, 1897; Journal History]

The First Presidency at their office to-day issued an order for $157.50, to cover an appropriation in favor of North Ogden [Utah] Ward, to aid in paying for their new meeting house. This was in the shape of forty-five tons of tithing hay, at that place at $3.50 a ton.

[November 4, 1897; Journal History]

Meeting at the Temple at 11 A.M. Present: Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith, and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], and H[eber]. J. Grant. The other brethren of the Twelve filling appointments.

Bro[ther]. Grant's presence was much appreciated. He reported that the members of his prayer circle had united in fasting and prayer in his behalf, then came to his residence in a body and administered to him, and from that time he had made remarkable progress, and the spirit witnessed to him at the time that he was going to get better. He had been advised by physicians to spend the winter at St. George [Utah]. He thought that if he remained at home he could take better care of himself, and the brethren of the Council endorsed that view, believing that if he could learn to rest the result would be favorable.

Pres[ident]. G[eorge]. Q. Cannon reported to the Council the steps that had been taken in regard to procuring lands near Cardston [Alberta, Canada] for colonization purposes.

A deed was filed for record with the County Recorder to-day, conveying to the Salt Lake Literary and Scientific Association forty-three feet by twenty rods in block 7 in block 96, Plat "A", S[alt]. L[ake]. City survey, from the L[atter]. D[ay]. S[aints]. College Association, the consideration set forth is $25,000, and the deed was executed by Elias Morris President and W. B. Dougall Secretary.

[November 5, 1897; Journal History]

Pres[ident]. W[ilford]. Woodruff to-day issued the following circular to the Presidents of Stakes and Bishops of Wards:

> "Feeling the responsibility of my position, as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints, I am desirous to have the property of the church in the various Stakes of Zion examined, and its condition ascertained. I have therefore selected the bearer, Bro[ther]. William A. Rossiter, as my agent, to visit those places where such property may be, and to examine into its condition; also the manner in which the tithing, and everything pertaining thereto, is received, cared for and disbursed. In order to get a full understanding of these things, it may be necessary for Bro[ther]. Rossiter to examine such books and papers as the officers of the Church in the various Stakes and Wards may have in their possession.
>
> You will please afford Bro[ther]. Rossiter every facility in your power to inform himself in regard to these matters, and assist him to move from place to place and to obtain the accommodations he may need in the performance of his duties".

[November 8, 1897; Journal History]

Senator F[rank]. J. Cannon called upon the First Presidency at their office this morning, and conversed with them in reference to his visit to China and Japan.

Father Malone of Denver [Colorado] also called upon the First Presidency, introduced by Mr. W. P. O'Mera, ex-City Councilor.

[November 9, 1897; Journal History]

The First Presidency at their office to-day, met with Attorney F[ranklin]. S. Richards, also with B[isho]p. J[ohn]. R. Winder and H[iram]. B. Clawson, and consulted with them in regard to the occupancy of the Gardo House, which had been in possession of Col[onel]. Isaac Trumbo and his wife, who had received it in a very bad state when vacated by the Keeley Cure people, and which they had put into presentable shape. After Col[onel]. Trumbo's Senatorial aspirations had been defeated, he had gone to California, leaving Mrs. Trumbo here, in possession of the house, and considerable property belonging to them. The rent of the house had not been paid, and the Church desired to regain possession. Trouble having arisen between Col[onel]. and Mrs. Trumbo, likely to result in a legal separation, she desired to vacate the premises, taking their property with her, and after the matter was thoroughly considered, Attorney F[ranklin]. S. Richards was authorized to inform Mrs. Trumbo's attorney that on her vacating the premises she would be permitted to take away such property as did not belong to the Church, and no claims would be pressed for the rent. B[isho]p. W[illiam]. B. Preston, coming in after the matter was decided, was informed concerning it and expressed himself satisfied with the decision.

[November 11, 1897; Journal History]

Meeting of the Presidency and Apostles at the Temple at 11:30. Present: Pres[iden]ts. [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow; Elders F[Ranklin]. D. Richards, B[righam]. Young [Jr.], J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, H[eber]. J. Grant, A[braham]. O[wen]. Woodruff. ...

[November 12, 1897; George Q. Cannon, Diary]

I started to Provo [Utah] early this morning for the purpose of attending the Brigham Young Academy and delivering an address to the pupils and to be present at a Board meeting. It is very interesting to stand before about 500 pupils, young men and young women of intelligence, and an excellent spirit prevailed. We had a very fine lunch, prepared for us by Sister Leah Dunford, a daughter of Susa Young Gates, who is in charge of the cooking department in the Academy. After the Board meeting, which was held in the afternoon, I returned to Salt Lake City.

[November 15, 1897; Journal History]

The First Presidency were at their office this morning and made an appropriation of $9,000, in tithing scrip, in favor of the General Church Board of Education, this amount having been previously agreed upon, to be appropriated by the General Church Board, in favor of the Latter-day Saints College, to aid it during the ensuing school year.

[November 16, 1897; Journal History]

The First Presidency were all at their office this morning, and attended to some routine business, answering correspondence, etc., and received several callers.

Elder M. F. Mortenson called on the First Presidency in reference to his going to San Francisco [California], where he has a married daughter, and where he formerly resided and returned there from Utah, taking his family with him. When the California Mission was opened, he entertained the Elders, helped to establish a Branch in San Francisco, and presided over it. He returned to Utah, and after living here a while his wife died. He thought that by going to San Francisco again he might bring his daughter into the Church. He was given a missionary certificate, and appointed to labor under the Presidency of Br[ther]. E[phraim]. H. Nye. He was also set apart.

Pres[ident]. Wilford Woodruff, accompanied by his counselors, went to the Temple at 1 o'clock, P.M., where he performed the marriage ceremony for his daughter Alice and Bro[ther]. William McEwan. After the sealing was solemnized, Pres[ident]. Woodruff made these remarks:

> ["]You are now husband and wife, having entered into this covenant, and promises have been made to you for time and eternity. Now if you honor God, yourselves and your parents through all time, and keep the commandments of God and the covenants you have entered into, I will promise you that you will be true and faithful throughout all eternity, and I will tell you the reason why.
>
> ["]While here you and all of us are surrounded by temptation because we are where devils dwell, they are all around us and have the power to tempt us, and here is the place where they work. But there is no man or woman who has been true and faithful here until death that will ever be disturbed or annoyed after death, for the reason that when the faithful Saints receive their resurrected bodies they will occupy a place in the celestial kingdom, and there is where devils do not dwell; and therefore when you get there, there will be no one to tempt or lead astray, and for that reason, if you are true and faithful here, you will be true and faithful there throughout all eternity. Here is where our trouble lies. We have them to contend with in this city and this territory, and there are plenty of them in the midst of the latter-day Saints, as to the number of them I do not know, but there are plenty of them. They are continually working for our destruction, and they do all they can against us. When those who are guided by these evil spirits die, they go where they are, and the evil spirits will still have power over them, while they will have no power over faithful Saints who have learned to resist them in the flesh".

The First Presidency met with Pres[ident]. L[orenzo]. Snow and decided that Elder A[nthon].

H. Lund of the Apostles, should go to Palestine and look out a suitable place for the gathering of the Oriental Saints, accompanied by Elder F[erdinand]. F. Hintze. Bro[ther]. Lund was notified by telegraph.

[November 18, 1897; Journal History]

Eleven A.M. meeting of the First Presidency and Apostles at the Temple. Present Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, H[eber]. J. Grant and A[braham]. O[wen]. Woodruff.

After some conversation in regard to the admission of persons to the Temple, it was decided to leave the matter to the discretion of the Temple Presidents, under the rules recently adopted.

Elder B[righam]. Young introduced the subject of supporting an enterprise to quarry a valuable marble deposit, which would require the use of the names of some leading authorities of the Church. The Council, after considering the matter, decided that it would be an improper thing for the leaders of the Church to have their names connected with speculative companies. ...

[November 23, 1897; Journal History]

Pres[iden]ts. W[ilford]. Woodruff and G[eorge]. Q. Cannon returned this morning from Deseret, where they went on Friday evening, 19th, to inspect the dam and reservoir and to attend the Millard [Utah] Stake Conference.

By request of Bishop Page of Payson [Utah], the Presidency sent a telegram to Chattanooga [Tennessee], releasing Elder William H. Bennett as a missionary to the Southern States, on account of the mental condition of his wife.

[November 24, 1897; Journal History]

The First Presidency at their office to-day authorized Pres[ident]. William Budge, of Bear Lake [Idaho/Utah] Stake, on his application, to baptize Ex-Bishop Peter Beck, of Lanark Ward, who had been excommunicated, but had applied for restoration, showing fruits meet for repentance, and to reconfirm upon him all his former blessings.

[November 26, 1897; Journal History]

The First Presidency to-day appropriated the sum of $150 at the request of Elder F[erdinand]. F. Hintze for the reprinting of his tract, “An Invitation to the Kingdom of God”, in the Armenian language.

[November 29, 1897; Journal History]

The First Presidency were waited upon at their office this morning by Bro[ther]. J. E. King, a Cherokee Indian belonging to the Church, who had been visiting his tribe also the Otto Indians. He brought a walking stick as a present from chief White Horse of the Ottos to President [Wilford] Woodruff. It was made of chitin wood, with a round brass handle and carved by White Horse himself with figures of a turtle, elephant’s head, buffalo head, dog’s head, etc. Bro[ther]. King reported that he had baptized all of White Horse’s band, also 86 Wahtangos in Oklahoma. The Ottos he said were

on their way to Mexico, where they had bought lands, having sold their possessions because the Government officials required them to give up their plural wives. This they refused to do, and hence their migration.

Bishop L[eonard]. G. Hardy submitted to the First Presidency a proposition for the people of Oakley, Cassia [Idaho] Stake, to obtain possession of 500 acres of patented land with water privileges, which would enable them to build a reservoir capable of watering 40,000 acres of land, the price asked being $10,000. Some time ago a similar proposition was made, but the price asked was $20,000. The First Presidency did not feel at liberty to make the purchase, but it was for the people of Oakley to consider.

[November 30, 1897; Journal History]

The First Presidency this morning was waited upon by Bishop W[illiam]. B. Preston who interposed an objection to the selling of books, photographs, etc., in the Tabernacle, to visitors, by the janitor, Bro[ther]. Cha[rle]s. J. Thomas. He had sought for permission to sell these things at the gates and in the grounds. It was thought best not to permit this and Bishop Preston was requested to see that the practice was discontinued. The Presidency felt that they would rather the loss on this business should be made up to Bro[ther]. Thomas by an increase of wages than that the traffic should continue.

[December 1, 1897; Journal History]

The First Presidency received a call to-day from Bro[ther]. W[illia]m. H. King, Representative to Congress from Utah, who intended to start next day for Washington, D.C.

The First Presidency in conversation with Elder Anthon H. Lund of the Apostles, decided that he and Elder F[erdinand]. F. Hintze should arrange their affairs so as to start on their mission to Palestine early in January.

[December 2, 1897; Journal History; Marriner Wood Merrill, Diary]

The First Presidency were waited upon this morning at their office by a delegation of four Hawaiians, who were on their way to Washington [D.C.] to oppose the annexation of the Sandwich Islands to the United States. They were Col[onel]. John Richardson, James K. Kaulia, William Auld and David Kalanokalaani. After expressing their views and desires, which were that they might obtain the influence of the First Presidency to aid their cause at the seat of government, they were asked as to the intention of the leaders of the natives in case annexation should fail. Their answers showed that it was an open question among the natives as to whether they should try to reestablish the Monarchy or form some other kind of government. Pres[iden]ts. [George Q.] Cannon and [Joseph F.] Smith conversed with them in the Hawaiian tongue and President [Wilford] Woodruff joined his counselors in the opinion that it would be better for the Hawaiians to have the Islands annexed to the United States than to be in constant danger of being overrun by some other and foreign power, with the probability of being absorbed by Japan. However, the Presidency expressed their desire to do anything within their power for the benefit of the Hawaiian people, and gave them letters of introduction to senators [Frank J.] Cannon and [Joseph L.] Rawlins of Utah, Clark of Wyoming and Shoup of Idaho and Representative [William H.] King of Utah. The Hawaiians were taken to the Tabernacle, where an organ recital was arranged for their entertainment.

At 12:20 meeting of the Presidency and Apostles at the Temple. Present: Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph. F. Smith, L[orenzo]. Snow; Elders F[ranklin]. D. Richards, J[ohn]. H[enry]. Smith, H[eber]. J. Grant, and M[arriner]. W[ood]. Merrill.

Elder J[ohn]. H. Smith reported that although an appropriation had been made for the printing of Bro[ther]. F[erdinand]. F. Hintze's tract "An Invitation to the Kingdom of God", in the Armenian language, Brothers [Anthon H.] Lund and Hintze had come to the conclusion that they had better not attempt to take any printed matter into Turkey. Bro[ther]. Smith also stated that Bro[ther]. [Franklin S.] Bramwell presiding over the Montana Mission, desired the aid of some competent and experienced Elders, as most of those with him were young and unpracticed missionaries. ...

❖

I went to Presidents Office had an interview with Bro[ther] [George Q.] Cannon. went to Temple at 11 AM attend the Presidents Meeting which adj[ourned] at 2.30 PM. I was Mouth in Prayer.

[December 3, 1897; Journal History]

Pres[ident]. Geo[rge]. Q. Cannon attended a meeting at noon to-day in the Lion House of a number of sisters in the Church who had descended from Revolutionary fathers. They had been called together by Sister Susa Young Gates. She had been solicited by Eastern people to organize in Utah a branch of the Daughters of the Revolution. Pres[ident]. Cannon favored the purposes of the meeting and encouraged the sisters to go forward with the work. He subsequently reported his action to Pres[iden]ts. [Wilford] Woodruff and [Joseph F.] Smith, Elder H[eber]. J. Grant also being present, and they endorsed his action.

[December 6, 1897; Journal History]

Bishop W[illiam]. B. Preston presented to the First Presidency at their office to-day, the subject of the supply of beef for the Tithing Office meat shop. He showed that scrip to the value of about $30,000 was now in circulation and that the hands, many of them, sold their scrip at a discount for cash and those who bought it usually spent it in meat, and that the supply was not sufficient to meet the demand and beef had to be bought with cash. The Bishop suggested that it would be better to issue special meat-orders and pay the hands in percentage of their wages in such orders. He also stated that there were more cattle in the Church herd in Canada than there was tithing hay to feed them with over winter, and therefore hay had to be purchased. The Bishop thought that the number of the herd should be regulated by the amount of feed, and that what cattle there were over that should be sold and the money sent here. The Presidency decided that as sufficient feed had already been bought by Bro[ther]. [Charles O.] Card to keep the herd through the winter, no change should be made at present, but that in future Bro[ther]. Card would be instructed by the Bishop to carry out the policy he had suggested. The matter of scrip orders for meat was postponed for the present.

[December 7, 1897; Journal History]

A delegation of Sisters belonging to the Tabernacle choir called on Presidents W[ilford]. Woodruff and G[eorge]. Q. Cannon at their office this morning, and asked for the use of the Tabernacle some time in March to give a complimentary concert to Bro[ther]. Evan Stephens, conductor of the choir, presenting his own compositions entirely. They proposed to charge 50 cents for admission. The Presidency expressed their dissent at charging that amount, as it would exclude a great many of our people who were unable to pay so much. If it could be made complimentary, no charge for admission, but arranged on subscription, no charge would be made for the use of the Tabernacle, or for heating, lighting or other expenses. If they would charge only 25 cents for

admission, they could have the use of the Tabernacle, and if the receipts warranted it, they should pay for the cleaning, heating, lighting, etc., of the building.

[December 8, 1897; Journal History]

Elder Tho[ma]s. Allen in charge of the Branch at Park City [Utah], called on the First Presidency to-day, and informed them that the closing down of the mines at Park City had forced many persons to leave that place, and the Churches had to close down, as the ministers could get no pay. This caused a larger attendance at the meetings of the Saints, and Bro[ther]. Allen desired continued missionary assistance. He also reminded the Presidency of the aid promised in favor of the new meeting house. He was permitted to obtain credit on Tithing for brethren of whom he might be able to make collections to the amount of $850, which a few of the brethren had obligated themselves to meet, and which was owing on the house. ...

The First Presidency have been in correspondence with Senator Frank J. Cannon, who has been visiting in New York and attending to business there in which the Church is interested. The following letter in reference to his association with some prominent people has been received by the First Presidency:

PLAZA HOTEL

New York, December 8, 1897

Presidents Wilford Woodruff,
George Q. Cannon, and
Joseph F. Smith,
Salt Lake City, Utah.

Dear Brethren:—

Last evening was given the annual dinner of the Order of Founders and Patriots of America, at which, as you know, I had been invited to speak. On arrival here I learned for the first time that ladies were expected to be present, and that an invitation had been sent to my wife, who was to have been escorted in to dinner by Col[onel]. Frederick D. Grant, the Governor General of the order. As the invitation for Sister Cannon was not received in time, she did not come up from Washington. I was assigned to escort Mrs. Fred Grant, and, through the kindness of our old friend L. C. Hopkins, I was placed at the right hand of the presiding officer and seated between Mrs. Grant and Mrs. Russell Sage, with Russell Sage himself sitting at the other side of Mrs. Grant. Mrs. Sage's first words to me, distinctly audible, as we were moving in to dinner were: "Are you a Mormon?" "Yes, madam, and proud of it," I replied. Later she asked: "How many wives have you?" My answer was: "One." Then she said: "Your people in Utah marry too much," and I retaliated by remarking: "Mrs. Sage, I shall have to tell you as I answered a man in New York not long since, who made the same observation.["] He said: "Senator Cannon, you come from a State where they marry too much," and I replied, "And you, sir, live in a State where they marry too little." This pleased Mrs. Sage, and she said: "Of the two evils I think ours is the worst." We had a long and interesting discussion, and when she talked of the Mountain Meadow Massacre and a number of other things concerning which the newspapers said falsehoods, I asked her how she would like to have me judge Russell Sage by what I can read of him in public print. Mrs. Sage said: "I would not like it at all. You would be justified in thinking that he was a fiend, while he is the gentlest and justest of human beings. But I do wish that our missionaries could convert you to Christianity." I answered, "Use your money in New York for this purpose, Mrs. Sage. Every Mormon is a sincere and earnest Christian." And in the course of my remarks, the title of which had been selected for me—A found of Japan and a patriot of China—I told the story of Jizo, the Japanese God of little children. The ladies, of course, were very much interested in it, and after my address was completed Mrs. Grant invited me to visit them at their home at any time that I should choose, and Mrs. Sage

insisted that she desired to see more of me. "Uncle" Russel Sage is a very entertaining man. He was as friendly and sociable with me as though I had been one of his associates in Wall Street.

—

One of the high officers of the order refused to come to the dinner on the ground that there had been invited to speak on this occasion the "chief Apostle of polygamy." From his oral statement to the officers, he thought father was to address the dinner. My only regret was that father could not have been there in my stead. When I learned of his objections I offered to withdraw and not to speak, but the officers said, they were proud to have me there, and that they would regard it as a personal insult to themselves if I should not remain and take the part which had been assigned to me. At the conclusion of my remarks Col[onel]. Grant rose and said that it was one of the most beautiful speeches he had ever listened to, and felt that the society should be grateful to me for coming such a long distance in answer to their invitation.

I have written frankly about the matter, as there is no one else here to communicate with you on the subject, and I only do so that you may be advised. I trust that no harm will result from my participation in the affair last evening but that good may flow from it.

—

It has been suggested that I shall speak before the National Geographical Society on the evolution of a Commonwealth, and if I accept, I shall take Utah for the text, of course. It is also suggested that I accept a long-standing invitation from the Ohio Society to speak on the Rocky Mountain Pilgrim Fathers. Of these matters I shall write you later.

Yours affectionately,
Frank J. Cannon.

[December 9, 1897; Journal History]

Meeting at the Temple at 11:45 A.M. Present: Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith and L[orenzo]. Snow; Elders J[ohn]. H[enry]. Smith, G[eorge]. Teasdale and H[eber]. J. Grant.

The subject of building a temple at Juarez, Mexico, was suggested by the reading of a letter from Bro[ther]. James H. Martineau. He stated that it cost about $750 in Mexican money for a couple to come from that place to Salt Lake City, to be married or do other Temple work. Pres[ident]. L[orenzo]. Snow favored the building of an Endowment House in Mexico, and perhaps another in Canada and one also in Arizona. If the people in those parts had faith and means enough to build them without calling upon the Church for funds.

Pres[ident]. G[eorge]. Q. Cannon favored increasing facilities for the solemnization of marriages, and he thought Temples might be built at some time in those places, costing very much less than our present Temples. The subject was postponed for the present. ...

A communication from Elder H[eber]. J. Grant was read, showing that the Mutual Improvement League was financially running behind at the rate of $100 per month; that it was in debt for borrowed money with interest in the sum of $2,000, and he was authorized to obtain the mind of the First Presidency in relation to the continuing of the organization, which had been established for young people of our Church to render unnecessary their joining the Young Men's Christian Association. The sentiment of the Council was in favor of continuing the League, but it was agreed that the Church could not furnish funds to maintain it, but would give its moral support to the institution. ...

In the afternoon Elder J. E. King called on the First Presidency, stating that he had been invited to visit some Otto Indians who were on the Reservation near Pocatello, that he might teach them the Gospel as he had taught their kinsman who had joined the Church in the Indian Territory, and who were now on their way to make a home in Old Mexico, one of whom invited Bro[ther].

King to join them there and bring the Book of Mormon. Under instruction from Pres[ident]. Woodruff, Pres[ident]. J[oseph]. F. Smith assisted by Elder G[eorge]. Teasdale, set Bro[ther]. King apart for that work.

[December 10, 1897; Journal History]

The First Presidency to-day appropriated the sum of $400 in aid of the Cassia [Idaho] Stake Academy, and also the sum of $601.50 to cover a Canada Land cash payment made by Bro[ther]. C[harles]. O. Card, out of the Tithing which had been duly reported.

[December 13, 1897; Journal History; Brigham Young Jr., Diary]

The First Presidency to-day appropriated $50, the usual annual sum in favor of the St. George [Utah] Indians. ...

I find that many of my brethren condone what I said in defense of overloaded tax payers. I Condemn High Schools as a public charge. District free schools are sufficient tax upon us. George Gibbs said to me that some one had said that, it was my opposition which caused the Gentiles to rally to a man and elect their entire ticket. I am glad of it and hope that their union will show the saints where their saf[e]ty lies. God hasten the [day] when "My sheep Know my voice & a stranger they will not follow."

[December 14, 1897; Journal History]

The First Presidency met with Bishop John R. Winder at their office this morning and spent considerable time in the investigation of the financial condition of the Church, with a view of taking steps to introduce a better system, to cut down expenses, so as to come within its income, and of devising means to meet demands and contingencies.

[December 15, 1897; Minutes; Journal History]

A letter from Elder Francis M. Lyman was read, dated at Vanceburg, Kentucky, 5th Instant, enclosing a letter from Elder S. P. Oldham, who asked Brother Lyman the following questions, and Brother Lyman forwarded it to be answered by the First Presidency:

"Can a man (white) be permitted to receive the priesthood, who has a wife who is either black or is tainted with negro blood?"

President [George Q.] Cannon said he had understood President [John] Taylor to say that a man who had the priesthood who would marry a woman of the accursed seed, that if the law of the Lord were administered upon him, he would be killed, and his offspring, for the reason that the Lord had determined that the seed of Cain should not receive the priesthood in the flesh; and that this was the penalty put upon Cain, because if he had received the priesthood the seed of the murderer would get ahead of the seed of Abel who was murdered. The point, President Cannon said, which President Taylor sought to make was that if a white man who had received the priesthood should have children by a negro woman, he could go back and act for his dead ancestors on his wife's side, and he therefore thought it would be improper for a man, as for instance the case referred to, to receive the priesthood for the reasons assigned as being those given by President Taylor.

While there was no formal action taken, this seemed to be the mind of the Council, President [Lorenzo] Snow adding that the way might be opened for the man referred to in the case under consideration to get a divorce from his present wife and marry a white woman, and he would then be entitled to the priesthood.

❖

The First Presidency were waited upon at their office to-day by Presiding Bishop W[illiam]. B. Preston, who submitted to their inspection the annual circular addressed by him to the Presidents of Stake, Bishops, etc., in reference to tithing matters.

President Geo[rge]. Q. Cannon objected to the instructions requiring the cash tithing to be sent to the Presiding Bishop, who, after using such portion as was needed through his office, turned over the balance through his bank account to the Trustee-in-trust. Pres[ident]. Cannon considered, as he had stated before many times, that the Trustee-in-trust should control the cash tithing as had always been the method until after the decease of Pres[ident]. John Taylor. Bishop Preston expressed his entire willingness to have the old order restored, and the circular was changed accordingly. The following paragraph being also added to the circular:

> "The Question was asked at the late Priesthood meeting, at which were present Presidents of Stakes and Bishops of Wards, what authority if any have Presidents of Stakes over the tithes of their Stakes? The answer was that they should take supervision of everything in the Stake, including the care of the Tithing, and as they are required to certify to the correctness of the tithing report made annually to the Presiding Bishop's Office, they should satisfy themselves that the tithing account of the Bishops and Stake Tithing clerks are correctly and properly kept".

The circular was also amended so that Presidents of Stakes, their counselors and others, were prohibited from drawing from the tithing office with the expectation of obtaining an order at the end of the year to cover the amounts, and that application should be made at the beginning of the year for such assistance as they might need for the year.

[December 16, 1897; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

Meeting of the Presidency and Apostles in the Temple at 11 A.M. Present: Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith and L[orenzo]. Snow: Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, H[eber]. J. Grant and A[nthon]. H. Lund.

The subject of sealings in marriage performed by or under the authority of the President of the Church when the parties through distance from a Temple had not received their endowments was thoroughly discussed, with the result that Pres[ident]. Woodruff decided that the authority of the Priesthood exercised in the form established and used in Temples, was that which legitimizes and was more than the place where the ceremony was performed; that it was greater than altar or Temple, and therefore, when parties were sealed for time and eternity by that authority, their children would be born in the covenant, even though the parents had not been able to enter a Temple; but in all cases where it was possible the parties should receive their endowments and be sealed over the altar in a Temple. The decision was unanimously sustained by the council.

Elder Brigham Young reported the visit made by him and Elder Geo[rge]. Teasdale to Bluff City [Utah], in San Juan [Utah/Colorado] Stake, for the purpose of advising with the people as to their remaining in or abandoning that settlement. They attended Conference at Moab [Utah], held meetings at Monticello [Utah] and on arriving at Bluff, held meetings and preached to the people. After canvassing the subject with the members of the Church, a list was made of those who decided to stay, and this was found to contain nearly all the heads of families who were present at the meeting. Pres[ident]. F[rances]. A. Hammond, who had thought of removing, also determined to

remain as did the rest of the people with one exception after learning that the authorities of the Church favored the retention of the place. As they had been unable to raise sufficient wheat for their support at Bluff, it was arranged that they obtain summer quarters where they could raise wheat, without forsaking the settlement. Bro[ther]. Young reported further that in order to make a circuit of the Stake about 250 miles of desert had to be traveled. He and Bro[ther]. John Henry Smith were in favor of making two separate Stake organizations. Bro[ther]. Young also presented the subject of the Coolidge canal, which covers Fruitland [New Mexico] and would command the watering of a good many thousand acres. Mr. J. W. Coolidge wanted to dispose of the property, and it was decided that Elder B[righam]. Young correspond with the gentleman in relation to the subject.

Elder H[eber]. J. Grant represented the condition of the Mutual Improvement League, of Salt Lake Stake, which was in debt and struggling for existence, and asked for an appropriation of $50 a month in tithing scrip to assist the organization. It was finally agreed to appropriate $25 a month for the purpose for six months, if it continued to live so long; also to allow the League the use of the Assembly Hall for lectures at a low price of admission. ...

❖

At 11 at council with W[ilford] W[oodruff]. G[eorge] Q C[annon] & J[oseph]. F S[mith]—L[orenzo] S[now], F[ranklin] D Richards], B[righam] Y[oung] [Jr.], J[ohn]. H[enry]. S[mith], G[eorge] T[easdale], H[eber] J G[rant], A[nthon]. H. Lund.

After investigation it was decided by Pr[e]s[iden]t. W[ilford]. W[oodruff]. that children (of parents who are sealed but not endowed) are born in the Cov[enan]t. & need not to be sealed to their parents, and voted by all present.

Letter & Article by E[phraim]. H. Nye wer[e] read & highly approved but no action as to the dealing with Adam our F[ather]. & God subject.

B[righam] Young [Jr.] reported result of his [Anthon H.] Lund [George] Teasdale visit to San Juan Co[unty]. [Utah] Bluff will be still occupied.

John H[enry]. Smith reported Br[other] Gillespie clerk of the Bannock [Idaho] Stake acted Crazzly.

At Pres[iden]t. G[eorge] Q C[annon] request stated W. H. J.'s distressed condition d[itt]o R[obert] S. Campbell.

❖

Meeting at 11 a.m. in Temple. Pres[ident]. W[ilford]. [Woodruff] Geo[rge] Q. [Cannon] Jos[eph]. F. S[mith]. L[orenzo]. S[now]. F[ranklin]. D. R[ichards]. B[righam]. Y[oung]. [Jr.] Jno [John] H[enry]. S[mith]. Geo[rge]. T[easdale]. H[eber]. J. G[rant]. A[nthon]. Lund present. Question on ceremony of marriage sealing couples who have never had their endowments; do their children need to be sealed to them in the Temple when they come to have their own endowments. Answer, No. It is all done. Adam is our father and God and no use to discuss it with Josephites or any one else. Gave in my report on Bluff, that city will be maintained for the present; all agreed to remain.

[December 17, 1897; Journal History]

Elders B. Goodard and Ezra Stephenson, called on the First Presidency this morning in relation to the New Zealand Mission, to which Elder Stevenson had been appointed. They suggested that Chief Hirini Whanga would do great good by returning to preach to the Maoris. Pres[iden]ts. W[ilford]. Woodruff and J[oseph]. F. Smith approved of the suggestion. Pres[ident]. G[eorge]. Q. Cannon was absent attending an important meeting of the Union Power Co[mapny].

This afternoon Pres[iden]ts. Woodruff and Smith attended the entertainment at the S[alt]. L[ake]. Theatre, given to the Old Folks. The building was crowded and the aged people present were

mystified and delighted with the tricks performed by Oscar Eliason, a Utah boy, who has attained great proficiency in the art of legerdemain, and has gained fame in various parts of the United States under the stage [name] of Dante. He was assisted by his wife. The Old Folks' choir and Miss Lennie Savage treated the audience to familiar songs, and the Old Folks Committee managed the affair with their usual skill and kindness.

[December 23, 1897; Journal History; Franklin D. Richards, Diary]

Meeting of the Presidency and Apostles at 11 A.M. Present: Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], J[ohn]. H[enry]. Smith, G[eorge]. Teasdale and H[eber]. J. Grant.

Elder J[ohn]. H[enry]. Smith stated that J. M. Willoboughy, of S[alt]. L[ake]. City, who presided over the Seventh Day Adventists, desired that Dr. J. H. Kellogg, who was about to visit the City, should have the privilege of speaking in the Assembly Hall, or to the congregation in the Tabernacle. As many of our Elders frequently met with people of that sect, Elder Smith thought that it would be wise to grant the request. The Council approved of the suggestion and that the Doctor should address the congregation in the Tabernacle. ...

The financial condition of the Church was considered, with a view of taking steps to relieve it of indebtedness, and this took up the greater part of the time of the Council.

Pres[iden]t G[eorge] Q C[annon] made a sad & gloomy statement of the Financial affairs of the Church & it was thought that others men ought to do what was asked & no action had. After meeting closed the Apostles considered further & decided if other means failed to ask the T[rustee]. in T[rust]. to render the aid.

[December 26, 1897; Brigham Young Jr., Diary]

Note from Pres[ident]. L[orenzo]. Snow informed me he Jno. [John] H[enry]. S[mith]. & H[eber]. J. G[rant]. would call at noon. Our chat was a long one decided that the presidency should admit us the Twelve into their confidence. Pres[ident] [George Q.] Cannon carries Pres[ident]. [Wilford] Woodruff with him, Jos[eph] F. [Smith] is obliged to succumb to what he believes to be wrong in financial matters. It is our opinion that Pres[ident]. C[annon]. will bankrupt the church if allowed to proceed with Frank J. Cannon and Nephi Clayton as aids. These men he places before all others in money matters and they have more say in the disposition of church funds than everybody else combined. I believe the Lord desires those upon whom the burden will soon fall to regulate this matter. If the quorum of the First Presidency were going to remain it would be a defferent thing, but a short time and the Twelve will be the presiding authority. I exclaim in my heart what holes pres[iden]t. C[annon]. is preparing for us to drop into God help us or we are financially drained. Pres[ident]. C[annon]'s wild schemes have done it.

[December 28, 1897; Journal History]

Pres[ident]. Wilford Woodruff returned from Ogden [Utah] this morning.

Bishop J[ohn]. R. Winder, Judge Legrande Young and R[obert]. S. Campbell met with the First Presidency in relation to some claims near Price, Emery Co[unty] [Utah]. The coal being represented as of excellent quality for domestic use, gas and coking. Bro[ther]. Young held an option on the claims for $12,000, which was to expire Saturday, January 1st. It was decided for the brethren to borrow $7,000, give their note for $5,000 and purchase the property, Brothers Young, Winder and

Campbell to secure it.

Bro[ther]. F[erdinand]. F. Hintze called on the First Presidency in relation to Bro[ther]. Jacob Hagobgagosian, an Armenian who had been in Utah some time, was well versed in the Gospel, had received his endowments and saved about $50. Bro[ther]. Hintze felt that he would do good in the Mission to Turkey, as he had a family there. The sum of $50 was appropriated to enable him to return to his native country; also $50 to Bro[ther]. F[erdinand]. F. Hintze to aid him in his expenses, he giving to the Church 2,000 of his tracts, entitled, "An Invitation to the Kingdom of God".

A credit of $6,000 was given to Bro[ther]. [Jesse] Knight, of Provo [Utah], on his Tithing account, he having advanced that sum of money to aid in the completion of the Addition to the B[righam]. Y[oung]. Academy.

[December 29, 1897; Journal History]

The First Presidency at their office to-day, with Elder Heber J. Grant, set apart Elders A[nthon]. H. Lund and F[erdinand]. F. Hintze for their mission to Palestine and the East.

The sum of $150 was appropriated, as decided by the Council of the Presidency and Apostles, for the benefit of the Armenian Saints and $100 to pay Bro[ther]. Hintze's expenses to Liverpool [England]. Transportation to that point having been obtained for Bro[ther]. Lund, he was authorized to draw from the Liverpool office such amounts as were necessary for him and Bro[ther]. Hintze from time to time. A further sum of $15 was appropriated in addition to the $50 yesterday towards Bro[ther]. Jacob Hagobgagosian's expenses to his home in Turkey.

[December 30, 1897; Journal History]

Meeting of the Presidency and Apostles at the Presidents' Office at 11 A.M. In addition to the First Presidency there were present Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, J[ohn]. W. Taylor and A[braham]. O[wen]. Woodruff. Elders F[rancis]. M. Lyman and M[atthias]. F. Cowley were granted permission to visit the Northern and Eastern States Missions before returning home.

The subject of round dancing was discussed with the result that while the Council were averse to the practice it was thought better not to establish any rigid rule in relation to it, as if that were done some Bishops would apply it irrespective of circumstances and results. The policy of Pres[ident]. [Brigham] Young in providing proper amusements for the people was endorsed and approved by the Council.

[December 31, 1897; Journal History]

The First Presidency at their office to-day appropriated $4,500 in favor of the Board of Education. Also $150 cash expenses of Bishop H[iram]. B. Clawson to California on business for the First Presidency.

Madam [Lydia Von Finklestein] Mountford from Palestine, who has lectured successfully on Bible subjects in various parts of Utah, had an interview to-day with Pres[ident]. Wilford Woodruff.

1898

[January 1-2, 1898; Ferdinand F. Hintze, Diary]

Jan[uary]. 1st and second were spent in important private business. Bro[ther]. [Anthon H.] Lund continuing his journey to Ann Arbor [Michigan] to visit his son. *[Note: According to "Personal Family Record of Ferdinand F. Hintze": "Ferdinand F. Hintze married Nora Mikkelsen [as a plural wife] on January 1, 1898 on a ferry between the United States and Canada by Anthon H. Lund."*

[January 3, 1898; Journal History]

Pres[ident]. Geo[rge]. Q. Cannon went to Provo [Utah] this morning; Pres[iden]ts. W[ilford]. Woodruff and J[oseph]. F. Smith were waited upon by Bro[ther]. C[harles]. W. Nibley, who represented that the Baker City, Oregon, meeting house was destroyed by fire some time ago and a new building had been erected on which $287 was owing, and he requested permission to use that sum out of the tithing which the Branch would pay this year and would probably reach $1,000 to clear off the debt. The permission was granted.

[January 4, 1898; Journal History; Brigham Young Jr., Diary]

The First Presidency to-day conferred with Brothers John A. Evans and John Q. Cannon of the Deseret News and Bro[ther]. [Janne] Sjodahl and Johnson of the Bikuben. A young man named Fernstrom going on a mission had a claim against Bikuben for $73, which that paper was unable to pay. As notwithstanding the aid that had been rendered, the paper was running behind in its accounts and could not pay the Deseret News for printing it, the Presidency appropriated $73 to help Bro[ther]. Fernstrom and appointed a committee to investigate and see whether the paper could be

put upon a paying basis.

The sum of $203.48 was appropriated in favor of the L[atter]. D[ay]. S[aints]. College to pay a note due to Elias Morris.

Elder Brigham Young [Jr.] received permission of the First Presidency to go to California with his wife Lizzie who was very ill, to see if the climate would aid her.

❖

Quorum met at 10 a.m. but six present Bro[ther] [Franklin D.] Richards & [John W.] Taylor came in an hour late. Pres[ident]. [Lorenzo] Snow called upon Bro[ther] [Abraham Owen] Woodruff followed by Bro[ther] Taylor. Then Pres[ident] Snow spoke on condition of first presidency followed by Bro[ther] [George] Teasdale (who was in favor of our minding our own business) Jno [John] H[enry]. S[mith]. B[righam]. Y[oung]. [Jr.] & F[ranklin]. D. R[ichards]. we all had complaints to make. I wanted a T[rustee]-in-T[rust] appointed to relieve Pres[ident]. [Wilford] W[oodruff]. and for the Frist Presidency to correct all mistakes especially pres[ident]. [George Q.] Cannon so that he would not be humiliated when the first Quorum was dis[s]olved, Jno. [John] Q. C[annon]. & Frank C[annon]. would be relieved soon as the Twelve managed matters. Bro[ther]. Richards did not agree with me. I related dream about relief coming to Pres[ident]. W[oodruff]. Met again at 2.22 p.m. in which most of the above talk was had.

[January 5, 1898; Journal History; Brigham Young Jr., Diary]

The First Presidency to-day appropriated $1,500 in labor tithing in favor of the Mexican Mission, for general purposes, including the building and repairing of meeting houses.

❖

Meeting at 10:30 a.m. Our conversation in relation to first presidency was resumed. We are all thoroughly convinced that Presidents [Wilford] Woodruff & [Joseph F.] Smith are all right but Pres[ident]. [George Q.] C[annon] is wrong in many things in financial business. I proposed that, we trust the people with the labor of helping the church out of its indebtedness we must keep in touch with the people. There were present Pres[ident]. L[orenzo]. S[now]. F[ranklin]. D. R[ichards]. B[righam]. Y[oung]. [Jr.] Jno. [John] H[enry]. S[mith]. Geo[rge]. T[easdale]. H[eber]. J. G[rant]. Jno. [John] W. T[aylor]. M[arriner]. W[ood]. M[errill]. & [Abraham] O[wen]. Woodruff 9 in all, and we seem to be agreed. Met at 3 p.m. It was agreed that Pres[ident]. Snow lay our feelings before the presidency, for we feel that Pres[ident] S[mith?] and one or two others of the Quorum should be in perfect harmony & Knowledge of financial affairs.

[January 6, 1898; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

The First Presidency and Twelve were in Council to-day.

❖

At 11 a.m. met with W[ilford]. W[oodruff], G[eorge] Q C[annon], J[oseph]. F S[mith],—L[orenzo] Snow, F[ranklin] D R[ichards], B[righam] Y[oung] [Jr.], J[ohn] H[enry] S[mith], G[eorge] T[easdale], H[eber]. J. G[rant], J[ohn] W T[aylor], M[arriner]. W[ood]. Merrill], & A[braham]. O[wen]. Woodruff & had an extraordinarily interesting time in which several brethren expressed themselves freely & fully on several points—one We wish to be informed of all great measures of the Church business that we may be able to defend & justify the Acts of Presidency &

preserve the confidence of the Saints who inquire about many things. This President W[ilford] W[oodruff] granted cheerfully & fully.

❖

Meeting in Temple at 10.30. Pres[ident]. [Lorenzo] Snow was asked to present the views of the Council to the Presidency. They came at 11.30. Pres[ident] S[now]. spoke very gently and to the point. Bro[ther] F[ranklin]. D. Richards followed in same strain. I followed and charged Bro[ther]. [George Q.] Cannon of taking on himself too much of presidential authority and keeping a man [i.e., John Q. Cannon] who did not live as a L[atter]. D[ay]. S[aints]. but drank and played billiards as the chief head of the church official organ; and that if he the presidency had submitted the question of appointing Frank J. Cannon as the church agent to borrow money in the east to the Twelve he would not have been sustained; and that, many people believe that Pres[ident]. Cannon is the responsible person for all of our present financial difficulties. Pres[ident]. Cannon resented what I said tried to pin me down to day and date. Much occured many things were said that were bettwe unsaid, but I was the scape goat, and president [Wilford] Woodruff notified me to be at the office at 10.00 tomorrow morning. Afterwards I talked with the Twelve and every man stood by me and it was the voice of the Quorum that I stand firm in what I had already said.

[January 7, 1898; Journal History; Franklin D. Richards, Diary; George Q. Cannon, Diary; Brigham Young Jr., Diary]

The First Presidency and Apostles were in council to-day, continuing from yesterday.

❖

At 12 met Presidency & 8 of Twelve at Temple—had a peculiarly interesting time explaining apologizing confessing and forgiving. Pres[iden]t G[eorge] Q Cannon explained and read an account of a peculiar transaction of Pres[iden]t. Jno. [John] Taylor's in a dedicated Fund and money derived from Bullion Beck & C[hampion] Mine. A time of explanations that may prove of great benefit to many, and partook of the Sacrament of the Lord's supper.

❖

There was considerable talk in relation to the dedicated stock of the Bullion, Beck & Champion Mining Company, and it was plainly stated that it was my duty to turn over that dedicated stock into the hands of President [Wilford] Woodruff as trustee in trust.

Had this dedicated stock, transferred to me by President [John] Taylor, remained intact, I should never have thought of holding it in my hands any longer than to get it out of debt; but when everyone withdrew their stock and my dedicated stock only was left, I did not feel that I was guilty of the least impropriety in retaining control of it myself.

I have made a provision in my will concerning it. I have kept up to the present time a strict account of it, and hope to be able to make a full accounting at the proper time to my brethren of all that I have done with this. I have not felt, however, up to the present that it was either advisable or necessary that I should transfer it out of my own hands.

In making my remarks I said to the brethren that we all had dedicated property to the Lord, just as much as this stock had been dedicated. I asked the question, Are we ready to account for this dedication.

The reply was made that no one had asked for an accounting. I then said, in order to understand this quorum as it should be understood, it is proper that you should know the terms on which this stock was dedicated, how it was done and why it was done.

I then proceeded to read the document which President Taylor, John Beck and myself had signed, by which this stock was given to President Taylor. We say:

> We do hereby set apart and unreservedly give three-fifths of the said shares, amounting to 20,000 shares of the nominal value of $10 per share, for each of us, or 60,000 shares of the nominal value of $10 per share in the aggregate for all of us, to John Taylor, president of the Church of Jesus Christ of Latter-day Saints, to be absolutely and unquestionedly held by him as his own personal property, to be disposed of by him in any manner and for any purpose that he may deem wise, for the benefit of the work of God and the advancement of its interests, and this without any supervision or question upon our part or upon the part of any authority in the Church of Jesus Christ of Latter-day Saints.
>
> In making this gift of stock and placing it at the sole disposal of President John Taylor, we do so with the definite understanding that upon our part that it is to be the commencement of the creation of a fund to be used by John Taylor, as president of the Church of Jesus Christ of Latter-day Saints, for the furtherance of its interest, whenever in his judgment it can be expended advantageously. And this fund shall be kept distinct and separate from the tithing and the other church properties, and at no time shall be mingled therewith by the church itself or by any of the officers thereof.

President John Taylor, in the document signed by him twenty-three days before his demise confers "upon the said George Q. Cannon all the rights, powers and authority held, had or enjoyed by him, the said John Taylor, individually or otherwise, by virtue of the written instrument aforesaid in and to said shares."

President Taylor mentioned the purchase of the Temple Block in Jackson county, that was designated an set apart by the Prophet Joseph as a site for a temple of God, as something that I was authorized to do with that fund.

The closing paragraph to his deed says:

> And it is distinctly understood that the said George Q. Cannon, in assuming the control of said funds, shall not be accountable for its disposition or management to the Church of Jesus Christ of Latter-day Saints, nor to any authority thereof, but shall have absolute control and management of said fund without question from any source whatever; provided only that said fund shall not be used for his on private benefit, nor for the benefit of his heirs.

These extracts show conclusively that I have not exceeded any of the powers entrusted to me, in my management of my own dedicated stock. I have not used in any form one dollar of anybody else's dedicate stock or its proceeds.

As I have said before, I consider this fund in my hand sacred, and will be able to make a satisfactory accounting for it at the proper time.

I have been thus particular in alluding to these different matters, because they were mentioned almost in the form of charges against me. They appear on the official minutes of our meeting. I have not, in any remarks that I have made, explained them sufficiently to clear them up. It is with the view that the truth in history may be vindicated and my action be clearly explained that I write these explanations.

❖

Met Presidency in Temple at 12 noon. Considerable talk was had & Pres[ident]. [George Q.] Cannon read a document purporting to have been written under Pres[ident] Jno [John] Taylor's dictation which gave C[annon]. complete controle over all the B[ullion]& B[eck] dedicated stock which he afterwards gave up to claimants, and now claims that he is responsible to God alone for the management of his dedicated B[ullion]. & B[eck]. stock. This was all news to the Council, or Bro[ther]. C[annon]. had caused the idea that his stock was still dedicated as we understood it. I was shocked to hear Bro[ther]. C[annon]. make the statement th[at] I am the sole custodian of the dedicated stock. I understood Pres[ident]. Taylor that this stock would be held independ[e]ntly by his successor in office to which it would be duly transfered at proper time.

All was forgiven by us all and we partook of the sacrament I think worthily before God.

Bro[ther]. A[braham]. O[wen]. Woodruff said he could let me have 500.00 for a year he thought without interests. I remonstrated but he insisted. I was thankful and received it ws answer to my prayer that the money may come & on easy terms.

[January 8, 1898; Journal History]

The First Presidency at their Office to-day, advanced the sum of $35 to Bro[ther]. Tho[ma]s. Katsunuma, the Japanese student who has been in the Brigham Young College and was at San Francisco [California] and wrote urgently for this amount to take him to Honolulu [Hawaii], promising faithfully to return it.

B[isho]p. W[illiam]. B. Preston, Brothers F[rancis]. Armstrong and F[ranklin]. S. Richards laid before the Presidency maps of the Parson's Ranch [Nevada] property, and recommended that some competent and responsible persons be appointed to settle on the property, and that inducements be made to get our people to colonize it.

[January 9, 1898; Brigham Young Jr., Diary]

Called upon Pres[ident]. L[orenzo]. Snow. Conversation on situation. We agreed perfectly. As far as I know the 12 agree with us, or rather the 12 are united.

[January 10, 1898; Journal History]

The First Presidency met with the Committee appointed to consider the matter of the Church finances, this morning, namely, Elders J[ohn]. R. Winder, R[obert]. S. Campbell and James Jack. The question of funding the Church debts was favorably considered.

[January 11, 1898; Journal History]

This being the birthday of Pres[ident]. Geo[rge]. Q. Cannon, he received the congratulations of Pres[iden]ts. W[ilford]. Woodruff and J[oseph]. F. Smith, who said many comforting things to him; Pres[ident]. Woodruff blessed him, bore testimony to the righteousness of his labors and spoke of the great strength and assistance he had been to him as his counselor. A birthday party was prepared by his family in his honor.

[January 12, 1898; Journal History]

The First Presidency sent a telegram to Elder Anthon H. Lund, at Liverpool, Eng[land]., authorizing and requesting him to ordain Bro[ther]. Jos[eph]. W. McMurrin one of the Seven Presidents of the Seventies.

Request was made by Elder B[enjamin]. Cluff, Jun[ior]., of Provo [Utah], to have a native Hawaiian from the Josepa Colony [Utah] accompany him to the Sandwich Islands, whither he is going by permission of the First Presidency, at the request of Senator Frank J. Cannon, to use his influence with the natives in favor of annexation, or to learn their sentiments on that important question. The First Presidency offered no objection to Bro[ther]. Cluff's request, but suggested that it would probably do more harm than good to take such a companion.

[January 13, 1898; Journal History]

Meeting of the Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. [Wilford] Woodruff, [George Q.] Cannon and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], J[ohn]. H[enry]. Smith, H[eber]. J. Grant, J[ohn]. W. Taylor and A[braham]. O[wen]. Woodruff.

Elder H[eber]. J. Grant reported remarkable and gratifying success resulting from the labors of the missionaries sent out through the Stakes of Zion, under the Y[oung]. M[en's]. M[utual]. I[mprovement]. Associations. Great interest had been aroused and many of the young people had been induced to attend meetings and join the associations. ...

[January 14, 1898; Journal History; Brigham Young Jr., Diary]

Sister Elizabeth Hyde called on the First Presidency today, stating that her son Orson, who was on a mission in the Southern States, was sick and that he had been absent 22 months. The Presidency decided to release him to come home.

Elder Erastus Fullerup, having been released from a mission to go to Mexico to teach school, $50 was appropriated to pay his fare from this City to Mexico.

The First Presidency met with Elders L[orenzo]. Snow, F[ranklin]. D. Richards, B[righam]. Young [Jr.], J[ohn]. H[enry]. Smith and H[eber]. J. Grant, and listened to a report from B[isho]p. James Bowns of Almy, who had examined some property belonging to the Holiday Coal Co[mpany]., near Price [Utah], on which Bro[ther]. LeGrand Young had secured an option. The report was very favorable and Bro[ther]. Bowns showed some coke which had been produced from coal which he had brought from the mine himself. The First Presidency gave the opportunity to any of the brethren present who desired to become interested in the property. None of them wished to invest, but a motion was offered and seconded that all present saw no reason why the First Presidency should not engage in the enterprise, and the motion was unanimously adopted.

❖

Called to office at 2 p.m. on business. Subject of submitting to purchase of Coal measures near "Price" [Utah] discussed and Power light company. asked permission to purchase above. It was a clearly strange meeting. None of the Twelve could understand it. My impression was that it was called to show Pres[ident]. [Wilford] Woodruff how preposterous it was to try to do business with such a crowd. The business was not strictly on our line: Was questioned about the Clayton affair by pres[ident]. in office.

[Ca. January 17-March 2, 1898; George Q. Cannon, Diary]

I have been desirous to see some of the city council in relation to the franchise to be granted to the Union Light and Power Company, and the following members came to the office today: Arthur Barnes, John Allen, E. M. Weiler and Henry Wallace. I explained to them with some detail what we were aiming to accomplish, and set before them our situation and how desirable it was that our brethren in the city council should recognize what we were doing, and not treat us as a foreign corporation.

I afterwards spoke to them about the Arthur Pratt business–not so much that either as to bring to their attention the necessity of union; that it was a city council of thirteen Mormons and two Gentiles and that the Latter-day Saints would be blamed for everything that was not right and therefore they ought to act in harmony and not as partisans.

Arthur Barnes made the remark that they were elected as Democrats, on a Democratic ticket.

I dwelt on that and showed that they should be latter-day Saints first, above all things. I told them that if they divided and pulled against each other, as they had started out to do, they would bring themselves into discredit. I talked with exceeding plainness to these brethren, as did President [Wilford] Woodruff also.

I fear that this conversation will not effect any great change in their feelings, but we shall have given them our views, and if they do not act upon them they will be without excuse. In parting with them I told them, as a servant of God, that they would always be safe in following the counsels of the servants of the Lord.

[January 18, 1898; Journal History]

Brothers Henry W. Bigler, Azariah Smith, Ja[me]s. S. Brown and J. S. Johnson, having been invited by the Pioneer Association to take part in their celebration of the Jubilee, those brethren having been associates of Mr. Marshal when he discovered the gold in California, the First Presidency approved of their going, and issued an order for $30 to assist Bro[ther]. Bigler of St. George [Utah] in making the trip.

Pres[ident]. L[ewis]. W. Shurtliff, of Weber [Utah] Stake, informed the First Presidency that he had requested Bro[ther]. Geo[rge]. D. Pyper to represent Utah and manage its exhibits at the Nebraska Exhibition in Omaha; Bro[ther]. Pyper had promised to accept the position if approved by the First Presidency, they therefore informed Bro[ther]. Shurtliff that they approved of Bro[ther]. Pyper's accepting a commission from the Governor to represent the State on that occasion.

[January 19, 1898; Journal History]

Brothers Azariah Smith and J. M. Johnson called on the First Presidency, on their way to the Pioneer Golden Jubilee in California.

The First Presidency met with Brothers A[ugust]. W. Carlson, J[anne]. M. Sjodahl, and C. Orlob, in relation to the business of the Bikuben, which was running behind and in debt to the Deseret News Publishing Company. As a committee they had investigated the affairs of the paper and found that it would take 61,600 a year to keep the paper alive. The Presidency felt that the Church could not afford to appropriate that sum.

[January 20, 1898; Journal History]

Meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, H[eber]. J. Grant and A[braham]. O[wen]. Woodruff. ...

Elder Heber J. Grant made a request that the Church should assume control of the Salt Lake Theatre by purchasing the balance of the stock and thus coming to his financial relief or by becoming security for him to obtain a loan, the Church taking that stock as collateral. The financial condition of the Church was discussed and it was deemed inadvisable to do anything in this matter at the present juncture. Later Elder Grant received permission to go to Chicago [Illinois] to meet a prominent insurance man, with a view to negotiating a loan from the Hartford Life Company.

[January 21, 1898; Journal History]

The First Presidency were waited upon to-day by Mr. W. F. Monypeny, of the London Times,

with whom they had a long conversation and whom they furnished with some Church literature, including the History of Utah by O[rson]. F. Whitney.

[January 22, 1898; Journal History]

This afternoon Elder Andrew Kimball was set apart to preside over the St. Joseph [Arizona] Stake of Zion, by Pres[ident]. Jos[eph]. F. Smith (who was mouth) and Elder Heber J. Grant. ...

[January 24, 1898; Journal History]

Pres[iden]ts. [Wilford] Woodruff and [Joseph F.] Smith were at their office this morning (Pres[ident]. G[eorge]. Q. Cannon at Franklin attending Oneida [Idaho] Stake Conference). Sister Martha Hughes Cannon in company with Sister Martha Horne and Minnie J. Snow, called on them, in reference to an invitation received by Sister Cannon to attend a Woman's Convention at Washington, D.C., she being a member of the State Senate. The presidency approved of her attending the Convention, but could not furnish any funds for her expenses.

[January 25, 1898; Journal History]

The First Presidency to-day, by request of Senator Frank J. Cannon, gave an order to the Juvenile Instructor to forward copies of Church works to Senator J. K. Jones and Mr. Towne.

[January 26, 1898; Journal History]

The First Presidency to-day granted the use of the Assembly Hall, on request of the Principal of the City High School, to hold services in commemoration of the birth of President Abraham Lincoln, on Feb[ruary]. 11th, the school to bear the expense of lighting and heating.

[January 27, 1898; Journal History]

Meeting of the Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith, and L[orenzo]. Snow; Elders F[ranklin]. D. Richards and A[braham]. O[wen]. Woodruff. F[rancis]. M. Lyman and M[atthias]. F. Cowley in the East; J[ohn]. H[enry]. Smith and J[ohn]. W. Taylor in Arizona; B[righam]. Young [Jr.] in California; H[eber]. J. Grant in Chicago [Illinois]; A[nthon]. H. Lund on his way to Palestine.

Pres[ident]. G[eorge]. Q. Cannon stated that he had been waited upon by Bro[ther]. T[homas]. G. Webber and asked to meet the President of the Chamber of Commerce to-day, to see if something could be done to unite different elements in business circles in S[alt]. L[ake]. City in support of the Chamber of Commerce, and Bro[ther]. Cannon desired the mind of the Council as to the course he should pursue. The sentiment expressed was that the Saints never expected to be so mixed up with the gentiles as circumstances had led them into, but that the United Order would be established and our financial affairs regulated thereby; also that success could not be expected until that system should prevail among the Saints. However, it was conceded that under the present laws of the land, it would not be possible to establish that order, but that a change might come when it would be practicable. The result of the conversation was, that the sense of the meeting was that Pres. Cannon should accept the invitation to meet the President of the Chamber of Commerce, and do what he could in the direction indicated.

This afternoon the First Presidency appropriated $105.75 in Church pay in favor of M[oses]. F. Farnsworth, of Manti [Utah], for the purchase of some genealogical works for the Genealogical Society of Utah, of which Elder F[ranklin]. D. Richards is president.

[January 28, 1898; Journal History]

The First Presidency at their office had an interview with Don. C. Robbins, in relation to the marble deposits in which he was interested. Elder Brigham Young [Jr.] had been endeavoring to assist him to obtain assistance to secure these valuable deposits, as he desired the control to be held by members of the Church. Bro[ther]. Robbins was now owing about $1,200 for assessment work. He had received an offer of $1,500 if he would part with his controlling interest, but desired that the Presidency should have the opportunity of controlling the interest if they were able to do so. As the Presidency were without the necessary funds to invest, Bro[ther]. Robbins was left free to dispose of his interests in the best way he could, for which he felt thankful.

Elder Heber J. Grant returned from Chicago [Illinois] this afternoon, where he had been to endeavor to raise funds on his Theatre stock security, in which he had not yet succeeded.

[January 31, 1898; Journal History]

The First Presidency at their office to-day met with the Presiding Bishopric, who represented that there were certain regular expenses and pay-rolls connected with the Presiding Bishop's Office which would have to be met and arrangements were desired in conformity with the decision to have the cash tithings sent direct to the Trustee-in-trust. It was decided that the Bishop's Office should draw upon the President's Office once a month to meet that account, a petty cash account to be kept at the Bishop's Office. On the suggestion of Bishop Preston, it was decided that the system of issuing meat orders should be restored, a fixed proportion of Church scrip to be issued in those orders to the Church employees.

Bro[ther]. James Emmett met with the First Presidency in relation to Lee's Ferry, of which he has had charge since the release of Bro[ther]. Warren M. Johnson. He suggested a change in the place of crossing the Colorado River, the lower crossing being dangerous because of its proximity to the Box Marble Canyon. The change would involve the expense of making a new road, and the purchase of a new boat and a new steel cable. Bro[ther]. Emmett stated that Col[onel]. Stanton, an engineer, who was engaged in exploring the Colorado River, was in the City, and it was arranged that he should meet with the First Presidency to talk this matter over.

Pres[ident]. G[eorge]. Q. Cannon called the attention of Pres[ident]. [Wilford] Woodruff to the fact that while Bro[ther]. Cannon was President of the California Mission money was advanced by Tho[ma]s. Orr and family to help the brethren when the California Mission was broken up in consequence of the [James] Buchanan War, when the Elders had to return home; also that it was agreed that the money should be refunded. The family being in distress, had applied for it, and Pres[ident]. Cannon had arranged that $300 should be sent to Mrs. Mary A. Whitney, daughter of Tho[ma]s. Orr, and $200 to her brother in California. Pres[ident]. Cannon had attended to this, and President Woodruff said it was all right.

[February 1, 1898; Journal History]

Bishop H[iram]. B. Clawson waited upon the First Presidency at their office to-day and reported his visit to Col[onel]. Isaac Trumbo in San Francisco [California], with whom he conversed in company with Jefferson Chandler, the celebrated lawyer. He found Col[onel]. Trumbo incensed at charges made against him in the San Francisco Bulletin of having used Mormon Church property

and money. He wanted this refuted; claimed that he had rendered services to the Church for eight years and had received no remuneration except something for expenses. All he desired was to be vindicated and he was willing to turn over the Gardo House, after removing such property as belonged to him. Col[onel]. Trumbo claimed to have been instrumental in obtaining amnesty, in saving the franchise and the return of church property, softening the feelings of the public towards the Mormons, and also in getting Statehood. He wanted to be recognized by the First Presidency, as having worked to accomplish those ends, and to have that done in a public manner.

After some conversation on these matters, it was decided that Pres[ident]. Geo[rge]. Q. Cannon with Bishop H[iram]. B. Clawson should prepare a written statement covering the points desired by Col[onel]. Trumbo, so far as would be consistent, to be signed by the First Presidency and published in the Deseret News.

[February 2, 1898; Journal History; George Q. Cannon, Diary]

Pres[iden]t. Geo[rge]. Q. Cannon and Bishop H[iram]. B. Clawson prepared and presented to the First Presidency the address in relation to Col[onel]. Isaac Trumbo, which they had been appointed to draft. Pres[ident]. [Wilford] Woodruff was willing to accept, but Pres[ident]. [Joseph F.] Smith favored taking a little time to consider it.

❖

Spent most of the afternoon in arranging for a settlement of the [Isaac] Trumbo business. I have felt very much impressed to close this business up and secure from Bishop [Hiram B.] Clawson the receipt that Trumbo has given him for us when we complied with his terms. To my surprise, Bishop Clawson expected that something would be said in the tabernacle as well as the article that was published. A perusal of Colonel Trumbo's letter conveys that idea; but, as I told Bishop Clawson, I thought that when he accepted this writing and wanted it put in the paper, that complied with the request. I said I could not say anything more on the stand than had been published and it seemed to me entirely unnecessary. He said he thought it ought not to be asked to say anything; but somebody ought to say something. President [Wilford] Woodruff said finally that he would talk, for he was heartily sick of this whole business and wanted to get it out of his hands and he was willing to do anything he could do to lose the business up. I have been under the impression that we had not to pay any money, but it seems I was mistaken—that we have to pay $10,000 for the Gardo House improvements which Colonel Trumbo made; so today we advanced $2,000 in cash, and gave two notes or $4,000 each, payable in 90 days and 6 months, with 5% interest from maturity. I dictated receipts for Bishop Clawson to sign, also a letter embodying the proposition concerning the Gardo House, which he signed, addressed to us. I am glad to get this business closed up. President Woodruff agrees to make some remarks on Sunday, and with that understanding Bishop Clawson gave us Trumbo's receipt in full, and also a receipt for the $10,000 as agent for Colonel Trumbo.

[February 3, 1898; Journal History]

Meeting of the Presidency and Apostles at the Temple at 11 A.M. Present Pres[iden]ts. [Wilford] Woodruff, [George Q.] Cannon, [Joseph F.] Smith and [Lorenzo] Snow; Elders F[ranklin]. D. Richards, G[eorge]. Teasdale, H[eber]. J. Grant and A[braham]. O[wen]. Woodruff.

A letter was read from Bishop W. H. Lee of Woodruff [Arizona] (former Bishop) asking that Bro[ther]. C[harles]. W. Penrose or some other competent Elder visit Woodruff to explain some things which had been under consideration by the Theological class at that place, on which they desired further light. It was decided to send Elder C[harles]. W. Penrose to visit the settlements in Bear River Valley.

A letter was read from one J. S. Leerberger addressed to H[orace]. G. Whitney, proposing a scheme to take the tabernacle Choir on an Eastern tour as far as Chicago [Illinois]. The subject was considered, and it was thought that if the Choir went on such an excursion it would be as well to go as far East as New York. This, it was learned, was the opinion of Conductor Evan Stephens, to whom the letter had been submitted. It was decided that Bro[ther]. Stephens be permitted to enter into negotiations for this purpose, providing no expense would be entailed upon the Church.

After adjournment and before leaving the Temple, the First Presidency met with Bishop John R. Winder, who made a report to them in writing concerning the purchase of the Deseret Investment Company stock and of the Jordan Lake Park property. The report was received and the suggestions made adopted, and the sum of $3,600 in cash and $2,879 in tithing scrip was appropriated for that purpose.

[February 4, 1898; Journal History]

Bishop Jos[eph]. S. Rawlins with one of his counselors waited upon the First Presidency at their office this morning, and represented the condition of the Central School Building, which had been erected by six of the Wards in the Southeastern part of Salt Lake Stake in which to hold a high school. After using it for that purpose for some time, in consequence of the failure of financial support, the building had been vacant for three years. It could not be reopened without some pecuniary aid from the Church. An offer had been made from the Public School Board to purchase the building for a high school under the County Sup[erintenden]t. The First Presidency explained to the brethren that the Church was not financially able to advance any more means than was now appropriated for school purposes, and advised that the building be leased for County High School purposes, if that could be done, the Wards owning it retaining legal control of the property. Elders L[orenzo]. Snow and F[ranklin]. D. Richards were present and endorsed this recommendation.

[February 8, 1898; Journal History]

Bishop H[iram]. B. Clawson had an interview with the First Presidency this afternoon in relation to a settlement with Col[onel]. Isaac Trumbo, at which Pres[ident]. Wilford Woodruff expressed his willingness to speak a few words in the Salt Lake Tabernacle, commendatory of the work performed for the people of Utah by Col[onel]. Trumbo, this to be in addition to the publication by the First Presidency in the Deseret News. A settlement was finally effected as to the Gardo House and the improvements made upon it by Col[onel]. Trumbo, which was certified to by H[iram]. B. Clawson as his agent.

[February 9, 1898; Journal History]

The First Presidency had an interview with Bro[ther]. Andrew Jenson, in which the subject of putting the Bikuben on a paying basis was considered. Bro[ther]. Jenson had written his views to the Presidency, expressing the belief that the paper ought to pay for itself without Church support, and that nothing but mismanagement had brought it into its present financial condition. Bro[ther]. Jenson was informed that the paper belonged to a company, but that it had been unable to publish the paper without aid from the Church, and that could no longer be extended. Bro[ther]. Jenson produced a copy of Bikuben and pointed out in it several columns of dead advertisements, which merely filled up the paper and extended its size without benefit. His idea was to reduce the size of the paper by rejecting dead matter, improve its reading columns, reduce its price and appeal to the Scandinavian people to come to its support. This met the approval of the First Presidency.

[February 10, 1898; Journal History]

Meeting of the Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, G[eorge]. Teasdale, and H[eber]. J. Grant.

A letter was read from Pres[ident]. A[nthony]. W. Ivins, Juarez, Mexico, Jan[uary]. 31st, asking these questions:

1. If a man comes into one of our colonies, who is not a member of the Church, but whose wife is in good standing and desires to locate with the Saints, and raise his family among them, shall he be permitted to have a lot and locate as other colonists under our concession?

2. Where a family resides in one of our Colonies, the husband or wife not being in the Church, but where one or the other is in good standing, should they be prevented from participating in the social parties of the people, to which all Latter-day Saints in good standing are made welcome?

3. Where students who are not members of the Church attend our schools or Academies, whose morals are not known to be bad, should they be excluded from participating in the social parties which are given by those institutions?

Particulars calling forth these interrogatories were given in the letter. After the subjects mentioned were discussed, all the brethren of the Council agreeing in their views, the first question was answered in the affirmative and the other two in the negative, surprise being expressed that members of the High Council in the Juarez [Mexico] Stake should entertain such narrow views as those held by some of them, which were contrary to the decision now given by the Council.

[February 11, 1898; Journal History]

The First Presidency received a letter from Elder Anthon H. Lund, reporting his safe arrival with Bro[ther]. F[erdinand]. F. Hintze, at Liverpool [England], January 19th; also his setting apart of Elder Jos[eph]. W. McMurrin as one of the Seven Presidents of Seventies. President Geo[rge]. Q. Cannon expressed the hope that Brother Lund had ordained Bro[ther]. McMurrin as well as set him apart.

The case of a young man who was about to be ordained a Priest by the Bishop of his Ward, and who wished to take the name of his stepfather, his own father having been very cruel to the young man and his mother, was considered, the Bishop having declined to ordain under the adopted name. As it appeared that the young man's mother had separated from his father, had married again and she and her son were well treated by the stepfather, the Presidency decided that the boy be allowed to choose his own name and recommended that as he so desired, he should be adopted to his stepfather and ordained in the name he chose.

Elders Jon [John] T. Caine and H[iram]. B. Clawson waited on the Fist Presidency and introduced Mr. Faulkenburg and Mr. Hughes son of Gen[eral]. Hughes, of Denver [Colorado], who were in Utah in the interest of the Order called the Woodmen of the World, which they explained to the First Presidency, and showed that it was a benevolent institution, which had done a great amount of good. They presented to the President some works relating to the Order and its By-laws. They desired to establish the order in Utah, and while they did not ask for any special favors, hoped that it would not be antagonized. President Geo[rge]. Q. Cannon explained to them that our organization was complete in itself, and there was no need for other organizations so far as we were concerned. The gentlemen recognized this, and had nothing to say but in praise of the Mormon people.

[February 14, 1898; Journal History]

Elder M[arriner]. W[ood]. Merrill of the Apostles called upon the First Presidency, and consulted them in relation to the appointment of some one to assist him in taking charge of the Logan temple, so that he might have some one upon whom to rely when absent upon other labors. The Presidency gave him the liberty of selecting some brethren whom he would like to assist him and presenting their names to the First Presidency.

[February 15, 1898; Journal History]

Bishop W[illiam]. B. Preston waited upon the First Presidency and reminded them of the necessity for the appointment of some one to take charge of the settlement on the Parson's Ranch [Nevada] property, and of his suggestion of Bishop Thomas Judd, of St. George [Utah], as a suitable man for the post. After studying the matter over, he could not think of anyone else, and so urged the matter on the attention of the Presidency, who sent the following to Brother Judd, at St. George.

> "An Elder is needed to take charge of the White River property in Nevada and to stand at the head of the Colony to settle in that country. In canvassing the names of persons who would be suitable for that position, yours had been suggested. Are you situated so as to accept an appointment of this kind? it will be necessary for whoever goes there, to go at an early date, as the season is now coming in. (Signed) Wilford Woodruff."

[February 17, 1898; Journal History]

Meeting of the First Presidency and Apostles at the Temple. Present: Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith and L[orenzo]. Snow; Elders F[rancis]. M. Lyman, G[eorge]. Teasdale, H[eber]. J. Grant and M[atthias]. F. Cowley.

Elder F[rancis]. M. Lyman reported the visit made by Bro[ther]. M[atthias]. F. Cowley and himself to the Southern and Eastern States Missions, stating that they left S[alt]. L[ake]. City Oct[ober]. 21, 1897. ... Bro[ther]. Lyman thought the Elders were tied up too much with requirements of letter writing, and that they preached too much in a mechanical way on texts of scripture some of them preaching about 25 sermons on the subject of faith. They also avoided testifying to the divine mission of Joseph Smith. He advised the Elders to pay more attention to the study of the Book of Mormon, never fail to bear testimony and to free themselves from mechanical modes of preaching, holding themselves free to the guidance of the spirit of the Lord. Several other routine methods he had corrected, which Bro[ther]. [Elias S.] Kimball had at first felt hurt about, but afterwards acknowledged that the corrections were right. Some of the Elders were suffering from malaria and the Apostles advised their release. But they endorsed the idea that they should not limit their missions to one, two or even three years. The Apostles had discouraged the holding of a great many meetings, simply to make a record; also the washing of feet against certain families and localities, unless under special instructions or the inspiration of the holy Ghost. Bro[ther]. Lyman thought too great sacredness was attached to the circular epistles issued in the Mission, and he advised the Elders not to depend upon the written word, but upon the word of the Lord. There were about 7,000 members in the Mission. ...

Elder M[atthias]. F. Cowley endorsed the report made, but added that while the Elders did not testify in public to the divinity of the mission of Joseph Smith, they did so in private conversations. He also explained that in some things the Elders had exceeded instructions given by Pres[ident]. E[lias]. S. Kimball, for which he should not be held responsible. The Elders fasted on Thursdays and Sundays of every week. The speaker thought their health would not be so good if they did not fast, as the food they had to partake of was not of a healthy kind. The Elders were advised to observe the monthly fast and such special fasts as they might feel led to keep. In reference to

scriptural texts, Br[other]. Cowley explained that the Elders had been given to speaking in a rambling way, and Elder Kimball had picked out certain texts which he advised the Elders to fix in their minds, so as to make their speaking more systematic. This Bro[ther]. Cowley had followed himself when on a mission, but he always trusted to the spirit of the Lord, and this was Bro[ther]. Kimball's idea.

[February 18, 1898; Journal History]

The First Presidency considered the subject of appointing assistants to Elder M[arriner]. W[ood]. Merrill, in charge of the Logan Temple. He had submitted some names of suitable men, the first two on the list being Thomas Morgan and James Quayle, both of whom had been working in the Temple for a long time. They were selected, and Elder Merrill was authorized to set them apart as his first and second assistants.

Bishops W[illiam]. B. Preston and R[obert]. T. Burton were instructed by the First Presidency to govern their office and its financial affairs according to a report made by the committee on the financial condition of the Church, a copy of which was furnished to them.

[February 21, 1898; Journal History]

Pres[iden]ts. [Wilford] Woodruff and [George Q.] Cannon gave permission to Bro[ther]. Evan Stephens to use the Tabernacle for concert purposes on Tuesday, Wednesday and Saturday, the 5th, 6th and 9th of April.

[February 23, 1898; Journal History]

Bishop Thomas Judd, of St. George [Utah], called on Pres[iden]ts. W[ilford]. Woodruff and Geo[rge]. Q. Cannon at their office to-day (Pres[ident]. J[oseph]. F. Smith in New York) and was informed of the desire of the First Presidency that he should take charge of the White River [Nevada] property and its colonization, and on being asked as to his willingness to stand at the head of the colony, he replied that though he was deeply rooted in the Dixie country, he would do what was desired of him by the authorities of the Church. It was decided that he should first visit the White River country, and was referred to Bishop W[illiam]. B. Preston for particulars.

The following letter in reference to an attack made by natives on our mission house in Samoa was received from Senator Frank J. Cannon, dated Feb. 16th:

"I have received confidential communications from the Department of State and navy Department concerning the proposed visit of the Mohican to Samoa. The instructions are all that we could wish, and I have pleasure in hoping that our people will be protected and the outrages against them redressed.["]

[February 24, 1898; Journal History]

Meeting of the Presidency and Apostles at the Temple at 11 A.M. Present Presidents W[ilford]. Woodruff, G[eorge]. Q. Cannon and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, H[eber]. J. Grant, M[atthias]. F. Cowley and A[braham]. O[wen]. Woodruff.

The financial circumstances in which Elder Heber J. Grant was placed was considered by the Council, all of whom made some remarks on the subject. It was unanimously decided that the Council should sustain the Trustee-in-trust in the endorsing notes for Bro[ther]. Grant to the amount of $65,000, this includes $15,000, already endorsed for. This arrangement was in lieu of an

understood agreement that the Church would purchase a controlling interest in the Salt Lake Theatre, for $65,000, the money to be borrowed by Bro[ther]. Grant for three years, at 6% interest per annum, and was considered by the Council preferable to the purchase of that stock by the Church. The brethren appreciated the financial ability and labors of Bro[ther]. Grant in the interests of the Church, and considered it perfectly right to extend this endorsement to him to help him out of the financial pressure which was upon him.

Elder M[atthias]. F. Cowley referred to a practice which was being introduced of using set forms of asking a blessing, of performing ordinations to the Aaronic and Melchesidek Priesthood and other ceremonies. He showed eight forms of this kind, which had been used by one Elder while on a mission in Samoa, and they were being introduced in other places. It was decided to inquire into this matter, and correct the practice.

[February 28, 1898; Journal History]

Pres[iden]ts. W[ilford]. Woodruff and G[eorge]. Q. Cannon visited and inspected the Gardo House, which had been vacated by Col[onel]. Isaac Trumbo, and had been returned to the control of the Church.

[March 1, 1898; Journal History]

Pres[ident]. W[ilford]. Woodruff is 91 years to-day. He was at the Office, looking and feeling well and attending to business as usual, in company with Pres[ident]. G[eorge]. Q. Cannon. He waived his usual birthday party, but promised to have one if he should live to a hundred.

Permission was given by the President for the use of the Assembly Hall to repeat the program given at the 11th Ward meeting-house for the benefit of Hirini Whaanga, as the Ward house proved too small to accommodate the audience assembled.

Bishop H[iram]. B. Clawson informed the Presidency that the late James T. Little had expressed a desire previous to his death that H[iram]. B. Clawson, Jun[ior]., his brother-in-law should be baptized for him after his decease.

[March 3, 1898; Journal History]

Meeting at the Temple at 11 A.M. Present, Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, L[orenzo]. Snow; Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, G[eorge]. Teasdale, M[atthias]. F. Cowley and A[braham]. O[wen]. Woodruff. (Pres[ident]. J[oseph]. F. Smith in the East, B[righam]. Young [Jr.] in California, J[ohn]. H[enry]. Smith in Mexico, H[eber]. J. Grant sick, J[ohn]. W. Taylor in Colorado, A[nthon]. H. Lund in Palestine.) ...

Some instructions were given in regard to Temple clothing for the dead. Also in regard to curtailing the current expenses of the Salt Lake Temple.

Bro[ther]. Reuben S. Collett, of the Uintah [Utah] Stake Presidency, called on Pres[iden]ts. W[ilford]. Woodruff and G[eorge]. Q. Cannon to-day, seeking aid for the Uintah Stake Academy. He as informed that only the proper percentage out of the funds appropriated for educational purposes could be bestowed, as the Church was not in a financial condition to do anything further.

[March 4, 1898; Journal History]

A letter was received by the First Presidency from Andrew Kimball, Pres[ident]. of the St. Joseph [Arizona] Stake, in which the following occurs in reference to his predecessor:

"Elder Christopher Layton, our retiring President, is failing daily, but is still active mentally. I have carefully investigated affairs here and find Bro[ther]. Layton to be a grand old man. He bought this town site of a Gentile and has sold building lots to the Saints on easy terms, mostly through notes unsecured, and from what I can see, many of them are worthless, and those enjoying the benefits are unscrupulous in their statements about him. I find that he furnished the land on which the Academy is built and lot for the Ward meeting house and Tithing property. He paid $10,000 for a grist mill to a Gentile, and in fact, has used up his substance for the good of the Saints of God as well as Bro[ther]. Layton. He has received me very kindly, and is ready still to do all he can for this Stake".

The Presidency appropriated $200 in aid of the Montana Mission, $50 now, and the rest as may be needed during the year.

[March 8, 1898; Journal History]

Pres[iden]ts. W[ilford]. Woodruff and J[oseph]. F. Smith were at their office this morning, the latter having returned on Monday, 7th inst., from his journey to the East. Pres[ident]. Geo[rge]. Q. Cannon went to Provo [Utah], but returned by the midday train and went to Sugar House Ward to attend the funeral of Sister Mary Wood Pratt, widow of the late Apostle Parley P. Pratt. ...

This afternoon Pres[ident]. Cannon, having returned, the subject of reducing wages of the hands employed at the Tithing Office, Temple and Tabernacle grounds was considered by the First Presidency and Pres[ident]. J[oseph]. F. Smith was appointed chairman of a committee to revise the payrolls of the Historian's Office and make such recommendations as might appear advisable.

[March 9, 1898; Journal History]

The First Presidency at their office to-day appropriated the sum of $57.10 for lumber for a new boat at Lee's Ferry.

[March 10, 1898; Journal History]

Meeting of the Presidency and Apostles at the Temple at 11 A.M. Present: W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith, L[orenzo]. Snow; Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, G[eorge]. Teasdale, H[eber]. J. Grant, M[atthias]. F. Cowley.

Some instructions were given and questions answered in relation to prayer circles and Temple workers. ...

Bro[ther]. King, who had been dealt with and excommunicated having appealed to the First Presidency, had done all that was required of him, had made confession to the Bishop and the Ward, and receiving the privilege of being rebaptized. The President of the Stake, however, took the ground that notwithstanding the appeal taken and the subsequent action, Bro[ther]. King was to all intents and purposes excommunicated. Bro[ther]. Cowley took a different view, but had raised no dispute on it, and the Council agreed, unanimously, that the President of the Stake was wrong in his conclusion. The case having been appealed to the First Presidency, it was still pending when a satisfactory settlement was reached. The decision, therefore, was not final, and the settlement, therefore, under the direction of the First Presidency, superseded the excommunication.

[March 11, 1898; Journal History]

Pres[ident]. Jos[eph]. F. Smith, with Bishops W[illiam]. B. Preston and R[obert]. T. Burton,

as an investigating committee, visited the Historian's Office this morning and went through the entire establishment for the purpose of learning about its management and different departments, with the view of improvements and of reductions of expenses.

The First Presidency to-day considered letters received from Elders E[phraim]. M. Nye, of the California Mission, Jos[eph]. W. McMurrin, of the European Mission, and Geo[rge]. Osmond of Star Valley [Wyoming] Stake, in reference to the good which could be and is accomplished by lady missionaries from Zion. Elder Nye suggesting that Elders in California who are soon to be released, might do much good by having their wives visit them and stay until their return, bearing their testimony and allaying prejudice. Bro[ther]. McMurrin gave instances in which our sisters gained attention in England, where the Elders could scarcely gain a hearing. he believed that if a number of bright and intelligent women were called on missions to England, the results would be excellent. Bro[ther]. Osmond suggested that Bro[ther]. Chester Campbell, called on a mission to the Northern States, was about to wed the daughter of Bishop Dewey, and if they could go together, on their missions, being perfectly able and prepared, it would be a good thing. After the matter was discussed, it was decided that Bro[ther]. Chester Campbell and his wife should receive a regular missionary call and certificate, and that it would be a good thing to call other sisters as occasion might require, to do missionary service.

Pres[ident]. Wilford Woodruff endorsed notes to-day for Bro[ther]. Heber J. Grant, one for $30,000, secured by Theatre stock, the other for $35,000, secured by Theatre and H[eber]. J. Grant & Company's stocks. The notes were signed by Grant Brothers, Heber J. Grant, B[enjamin]. F. Grant and Augusta Grant. The endorsement of the Trustee-in-trust was in accordance with the resolution passed by the First Presidency and Apostles in Council Feb[ruary]. 24th.

[March 12, 1898; Angus M. Cannon, Diary]

[At Salt Lake Stake conference:] Pres[ident]. [Joseph F.] Smith followed deploring the spirit of war that is abroad in the land. He said if it were not for war we would not be burdened with the pension list, that costs our nation Millions of dollars.

I spoke to Bro[ther] Done about being particular about what he wrote of Pres[ident]. Smiths remarks as enemies would be sure to garble what he said. He said D[esere]'t News would publish nothing of any of First Presidency's remarks.

I advised that he make a correct report of them, and I explained my reasons to Pres[ident]. Smith would appeared to approve of what I said.

Bro[ther] Done called upon me late, in my office and said: Bro[ther]. James Anderson of News refused to publish any thing of what Pres[ident]. Smith said. I replied: I am not surprised, inasmuch as they refused to publish a notice directed years ago to be inserted by High Council, when B. F. Culmer was cut of[f] the Church.

[March 15, 1898; Journal History]

Gov[ernor]. Heber M. Wells called on the First Presidency, and introduced Gov[ernor]. [William H.] Adams of Colorado and Gov[ernor]. [DeForest] Richards of Wyoming. They had attended the Tabernacle services on Sunday and spoke very highly of the discourses then delivered, and expressed their pleasure that what they had seen and heard in this City.

Pres[ident]. Geo[rge]. C. Parkinson and B[isho]p. Chester Call also called on the Presidency, Elder F[rancis]. M. Lyman being present, and explained a project for tapping Bear River about 6 miles below Soda Springs [Idaho], conducting it into the Portneuf River, then conducting it so as to water about 5,000 acres of arid land. The proposed canal would be about 100 miles long. Stock in the Company to be paid one-tenth in cash in partial payments and the rest in labor. The Presidency approved of the enterprise.

[March 16, 1898; Journal History]

Prof[essor]. B[enjamin]. Cluff, Jun[ior]., called on the First Presidency and reported his return from the Sandwich Islands, where he had been in response to a request from Senator Frank J. Cannon, for the purpose of ascertaining the sentiments of the majority of the natives there concerning annexation, having acquired a knowledge of the language, history, customs, etc., of the Hawaiians, he was able to make an intelligent and thorough investigation. He found that fully one-half of the intelligent natives were in favor of annexation to the United States, and the other half preferred a return to the Monarchy, but annexation as a second choice. The great body of intelligent natives would rather be united to this government than continue under the present regime or be annexed to any other nation.

[March 17, 1898; Journal History]

Meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. Wilford Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, Heber J. Grant and M[atthias]. F. Cowley. ...

[March 21, 1898; Journal History]

Elder John Henry Smith, recently returned from Arizona, and Mexico, reported to Pres[ident]. Geo[rge]. Q. Cannon this morning that Pres[ident]. C[ollins]. R. Hakes, of Maricopa [Arizona] Stake, had informed him that our people were selling their capital stock in the Canal Co[mpany]., at that place, and he feared that the control would pass into the hands of non-Mormons. Bro[ther]. Smith said he had advised the leading brethren there to cooperate for the purpose of buying up such shares as might be offered for sale, so that the canal might be kept in the hands of our people.

[March 22, 1898; Journal History]

The First Presidency this morning decided to grant the request of Bishop Lewis of Ramah [Colorado], and furnish the people of that place with 5,000 pounds of seed wheat, as they had suffered from drought three years, and last year lost their crops through the destruction of their river dam.

[March 23, 1898; Journal History]

F. Marion Crawford, the novelist and lecturer, accompanied by his manager, Major Pond, called on Pres[ident]. W[ilford]. Woodruff this morning, and had a pleasant conversation.

In the afternoon Sister Susa Y. Gates met with the First Presidency and represented that Major Pond had suggested to her and her Sister Zina Williams Card, that they go on a lecturing tour in the East, under his management, next fall and winter, as he believed that they would make a favorable public impression. As Major Pond was the man who managed Ann Eliza Young's lecture tour, Sister Susa felt that it would be a sort of triumph for two of Pres[ident]. Young's daughters to lecture in favor of Mormonism under the same management, in which Ann Eliza spread her falsehoods. It was suggested by the Presidency that probably some odium would attach to the two sisters in going under the management of Major Pond, considering the feeling in regard to the tour of Ann Eliza, but Sister Susa said if it was the right thing to do, she would not care for that, and if

it was wrong, she did not want to do it anyhow. After some conversation on the subject, the brethren stated that they had no objections whatever to the undertaking.

Bro[ther]. Tho[ma]s. Alston, who had been working in the Recorder's Office of the Salt Lake Temple, but under the retrenchment system was now out of employment, asked the mind of the Presidency as to his going to G[rea]t. Britain to collect and compile private genealogies, for such persons as chose to employ him. The First Presidency said they had no objection to his engaging in the business on his own responsibility, and hoped he would be successful.

[March 24, 1898; Journal History; George Q. Cannon, Diary]

Gov[ernor]. Daniel H. Hastings of Pennsylvania, with his wife and daughter, Attorney General Henry C. McCormick and State Senator J. Henry Cochran, with wives and daughters, called on the First Presidency to-day, introduced by Gov[ernor]. H[eber]. M. Wells. They were on their way to the Pacific coast. ...

Meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[ohn]. H[enry]. Smith, L[orenzo]. Snow; Elders F[ranklin]. D. Richards, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, H[eber]. J. Grant, M[atthias]. F. Cowley and A[braham]. O[wen]. Woodruff.

Elder John Henry Smith reported his visit to Arizona and Mexico, accompanied by Elder John W. Taylor. They visited all the Stakes in Arizona and most of the Wards, and virtually reorganized the St. Johns [Arizona/New Mexico] Stake. They also visited all the Stakes in Mexico. At Juarez, they reorganized the Ward, with Jos[eph]. C. Bentley as Bishop; also organized a new Ward called Garcia. Diaz he reported as diminishing, because of many persons moving away, but Dublan, the R[ail]. R[oad]. terminus, was growing rapidly. They found the people contented and happy, and had to warn them against carelessness, in providing means for protection against the Apache Indians. The result was that a stockade was erected for defense. They found Bro[ther]. Christopher Layton in very poor health. A report from B[isho]p. W. D. Johnson showed that the Saints in Mexico will pay this year tithing to the amount of $66 per capita, or $33 each American money, which he thought was the highest average among the Stakes of Zion. Maricopa Stake needed strengthening. Non-Mormons moving in and some of our people moving away. St. Johns Stake was building a reservoir which was expected to be of immense advantage to the people there. They found Bro[ther]. Cha[rle]s. Shumway very feeble, he being in his 93rd year. Bro[ther]. Andrew Kimball had been received as President of the St. Johns Stake, by his predecessor, Bro[ther]. C. Layton, in the most royal manner, and Bro[ther]. Layton was giving him his entire support. ...

In the afternoon the First Presidency met with the Presiding Bishopric, Elders L[orenzo]. Snow and F[ranklin]. D. Richards of the Apostles being present, and considered the question of expense, in handling the tithing in the different Stakes. It was found that 14 of the Stakes consumed from 12 to 15% in that expense. It was agreed that the rule established by President John Taylor should be made uniform, but not to exceed 10% should be allowed in each Stake of Zion for that purpose, and that if it should be found by experience that this would be insufficient in some Stakes, a special appropriation be made to cover the deficiency.

❖

Among other business, Brother John Henry Smith announced his desire to be a candidate for the United States Senate in case his party, the [William F.] McKinley wing of the Republican Party should get in power here. He said he was desirous to serve his country, etc., etc. It was moved by President Joseph F. Smith, and seconded by President [Lorenzo] Snow that there were no objections to his trying to get this position.

The proposition did not strike me very pleasantly, as I think the highest office any man can hold on the earth is that of an apostle, and to magnify that properly, it seems to me, requires all his

time and is powers.

I myself, however, have gone to Congress while an apostle, but it was because I was urged to do so, and not from any desire of mine. I would rather have gone on any mission to preach the gospel than to have gone there, and so told President [Brigham] Young when he proposed that I should go to Washington [D.C.].

[March 29, 1898; Journal History]

The First Presidency, at their office this morning, received a visit from Elder Brigham Young [Jr.], who had just returned from San Francisco [California], where he left his wife, Lizzie Fenton Young, seriously ill.

Elder William T. Jack, President of Indian Territory Mission, called on the First Presidency, and suggested the advisability of sending a good sister to St. John, Kansas, to work among the ladies of that place, and recommended Sister Belle Taylor Copening, whose husband is now in that mission. The Mayor of the City had spoken favorably of such an appointment. It was decided that Sister Copening be called to labor as a missionary, with her husband.

Bro[ther]. Jack stated that the name of the mission be changed, as young men called to labor in it imbibed the idea that they would have to labor amongst the Indians. It was decided that hereafter the Indian Territory Mission should be called the Southwestern States mission.

Bro[ther]. [Joseph B.] Keeler, of Provo [Utah], an officer of the national Guard of Utah, inquired of the Presidency by letter whether it was proper to approach our young men in reference to enlisting in the expected war between the United States and Spain. They decided that Bro[ther]. Keeler should be left free in this matter, and that if any of our young men desired to enlist they should be allowed to do so, and if any influence was exercised it should be to get them to join the National Guard.

[March 30, 1898; Journal History; Brigham Young Jr., Diary]

The First Presidency were at their office this morning. An application was made by Gov[ernor]. H[eber]. Wells for the use of the Tabernacle, for a popular concert in aid of the suffering people of Cuba, which was cheerfully consented to.

Met again at 10 a.m. Brethren were full of the spirit. I was a triffle annoyed to have some of the brethren refer to Bullion Beck affairs. When it came my turn my full determination was to let nothing occupy mind only have the spirit let it direct. I was very pronounced in letting the record stand which we had made in our love feast with the First Presidency and submit to whatever they choose to order; they now know our feelings it is they and the Lord to manage.

Pres[ident]. [Lorenzo] Snow sustained what I said that we bury the past in these matters and hold ourselves humbly before the Lord to His will. Our meetings fore- and afternoon were times of refreshing from the Lord.

[March 31, 1898; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

Meeting at 11:30 A.M. Present: Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, H[eber]. J. Grant, J[ohn]. W. Taylor, M[arriner]. W[ood]. Merrill, M[atthias]. F. Cowley, and A[braham]. O[wen]. Woodruff, all

present except Elder A[nthon]. H. Lund, on a mission in Palestine.

The sacrament was administered, and the Council considered the question of the power of the Presiding Authorities to entirely deprive an officer in the Church of the Priesthood without excommunication. The general sentiment being that such authority was so bested, but the view was not held by all. A number of general matters pertaining to the government of the Church were discussed and passed upon.

After the Council was dismissed the First Presidency, by request, appropriated the sum of $250, to aid in keeping open the Kindergarten school, under the auspices of the Church.

Elder M[arriner]. W[ood]. Merrill, President of Logan Temple, reported to the First Presidency that he and Elder M[atthias]. F. Cowley, on March 16th, at Logan [Utah], set apart Elders Tho[ma]s. Morgan as his first and James Quayle as his second assistant in the Presidency of the Logan Temple.

❖

Later the First Presidency arrived & the question was asked if a man can be severed from the Priesthood after having been ordained an Apostle without being cut off from the Church. Some thought he could, & some that he could not. After J[osehp]. F. S[mith]. H[eber]. J. G[rant]., B[righam]. Y[oung]. [Jr.] F[ranklin]. D. R[ichards]., (J[oseph]. F. S[mith]. again) F[rancis]. M. Lyman G[eorge]. Q. C[annon]. summed up If ~~M[oses]. T[hatcher].~~ If restored how, by vote or ordination.

Pres[iden]t [Wilford] Woodruff said if he was cut off from the Priesthood, he would have to be ordained again.

❖

Met at 11 a.m. fasting a number of brethren spoke on depriving a man of his priesthood and still leave him a member of the Church. We differed considerably on this subject Presidency came in and they agreed to talk it over themselves Pres[ident]. Jos[eph] F. S[mith]. & Bro[ther] F[rancis] M. L[yman]. were the most energetic, but we all agreed to abide the decision of the Presidency on this matter. Pres[ident]. W[oodruff]. is very feeble.

[April 4, 1898; Journal History; George Q. Cannon, Diary]

The First Presidency met to-day with Messrs. [Elliot T.] Galt and [Charles A.] McGrath, in reference to the irrigation scheme in Canada, in which our people are interested. Mr. Galt had just returned from England, where he had induced some capitalists to engage in the scheme. Some changes in the proposed contract which had been preliminarily entered into, were suggested by Mr. Galt and the matter was postponed for further consideration.

The First Presidency met with Prof[essor]. B[enjamin]. Cluff, Jun[ior]., and Attorney F[ranklin]. S. Richards in relation to the establishment of a Branch of the B[righam]. Y[oung]. Academy at Beaver [Utah]. It was decided that on the Fort Cameron property being conveyed unconditionally to the Church, it should be understood positively that the Church would maintain a Branch of the Academy at Beaver.

The Presidents of five canal companies in Salt Lake County had an interview with the First Presidency, in reference to the troubles and damages to our people resulting from an outrageous decision rendered by Chief Justice [Charles S.] Zane in the Supreme Court of Utah, in violation of the facts, of law and of justice, by which the Surplus Canal and the Drain Ditch constructed for the purpose of relieving the lands in the Southwestern part of the County, were ordered closed. Attorney F[ranklin]. S. Richards was present, and fully explained the situation.

❖

The First Presidency had an interview with Brother F[ranklin]. S. Richards, our attorney, and B[enjamin]. Cluff, Jr., concerning the establishment of a branch of the Brigham Young Academy at Beaver [Utah]. The Church owns half of what is called the Fort Cameron property, and Brothers John R. Murdoch and P[hilo]. T. Farnsworth own the other half. These latter parties are willing, we are informed, to give their half for the purpose of establishing a branch of the Academy there. We discussed the method of doing this.

[April 5, 1898; Journal History]

The First Presidency met this morning with Pres[ident]. L[orenzo]. Snow and Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, H[eber]. J. Grant, A[braham]. O[wen]. Woodruff, W[illiam]. B. Preston, R[obert]. T. Burton, J[ohn]. R. Winder and C[harles]. O. Card, and took into consideration the proposed changes in the preliminary agreement entered into with Mr. [Elliot T.] Galt, as to work to be done by our people on the projected canal in Canada. The result was that the propositions be accepted, with such modifications as the First Presidency may be able to secure. Also that the First Presidency be sustained in taking such an option for the stock in the canal in behalf of the Church, as may seem wise to them.

[April 8, 1898; Journal History]

The First Presidency, at their office this morning, met with a Committee consisting of Elders George Shorten, William Crane, C. W. McCune, and Tho[ma]s. Bailey, who represented a Convention of Conference Presidents in the British Mission, who met at Birmingham, England, and considered the question of providing a better class of meeting houses than those in use, so that respectable people might be induced to attend the meetings of the Saints. It was shown that iron churches with a capacity to seat 100 persons could be bought for $1,250 each; ground could be rented on which to place these portable buildings, which could be removed at pleasure. It was thought the Saints would be able in each place to pay the ground rent and that the churches might be bought with funds raised by subscription. The committee suggested that these subscriptions could be started in Zion, the larger Conferences at least would be able to do their part towards obtaining one of these iron churches each. The Presidency favored the movement and it was arranged that these brethren of this committee should attend the meeting of the Presidents of Stakes and Bishops, etc., during the Conference.

[April 11, 1898; Journal History]

The First Presidency at their office this morning, had an interview with Bishops W[illiam]. B. Preston and Thomas Judd, in reference to the Parson's Ranch [Nevada] property. It was decided to call the settlement there The White Pine Ward, with Thomas Judd as Bishop. he was thereupon ordained, (President Geo[rge]. Q. Cannon being mouth) and set apart to look after the interests of the Church at that place.

Prof[essor]. J[ohn]. A. Widtsoe presented to the First Presidency the Mss of an elaborate concordance of the Doctrine & Covenants, which he had prepared with great labor and completeness, and offered it as a gift to the Church, hoping that it would prove acceptable and useful. The Presidency thankfully accepted the gift in behalf of the Church, and expressed the belief that it would prove very useful.

[April 12, 1898; Journal History]

The First Presidency at their office to-day received a report from Elders David H. Cannon and James G. Bleak of the running expenses of the Temple at St. George [Utah], and it was agreed that by request of Br[other]. D[avid]. H. Cannon, a special appropriation of $1,800 in addition to the amount apportioned should be made if necessary, so that the Temple at St. George should not be closed for want of financial support.

[April 14, 1898; Journal History]

Meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith, L[orenzo]. Snow; Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, H[eber]. J. Grant, M[atthias]. F. Cowley and A[braham]. O[wen]. Woodruff. The subject of a change in Emery [Utah] Stake Presidency was considered, and it was decided that Bro[ther]. F[rancis]. M. Lyman should be left free to act in the matter as the Spirit of the Lord may indicate to him.

Some conversation was had in relation to the alleged belief of some Elders in the doctrine of reincarnation, but as those brethren did not claim the right to teach their views as doctrine and fully sustained [and] respected the authorities of the Church, the conclusion reached was that every Elder's right to believe what seemed right to him should be respected and that no action should be taken against him while he refrained from teaching his views to others and respected and upheld the authority vested in the Presiding Priesthood.

On motion of Pres[ident]. G[eorge]. Q. Cannon, Elder Heber J. Grant was authorized to continue his labors in reference to the Utah Loan and Trust Company, the Church to render assistance to the amount of $25,000, if the sum of $150,000 could be made up by individual subscription.

The Assembly Hall was placed at the disposal of Mr. William O. Clark, in which to deliver a temperance lecture. Conference appointments were made and the Council adjourned.

[April 18, 1898; Journal History]

Bro[ther]. John B. Ferguson consulted with the Presidency this afternoon as to his accompanying Lieut[enant]. [Robert E.] Peary on his next trip to discovery the North Pole. While lecturing recently in Salt Lake City, Lieut[enant]. Peary invited Bro[ther]. Ferguson to accompany him as engineer in the new expedition, Bro[ther]. Ferguson having been with him before to a point within 313 miles of the pole. As Bro[ther]. Ferguson desired to make the journey and had been there before, the Presidency saw no objection to his making the journey.

The Presidency met with Messrs. [Elliot T.] Galt and [Charles A.] McGrath and held a long conference resulting in their signing a contract in regard to lands and labor by our people in Canada.

[April 20, 1898; Journal History]

The First Presidency to-day received a visit from Siddi Mohammed Ta'Eiber, who was introduced by Bro[ther]. C[harles]. W. Penrose. The gentleman was of English parentage, but was brought up and educated in Indian and was thoroughly familiar with the rites and doctrines of Hinduism, and also a prominent Mason, having given instructions in the higher orders of Masonry to lodges in this country. He was on his way to San Juan County [Utah] to explore for relics of the ancient inhabitants of this continent. He held to the theory that America and not India was the original habitation of man, and that to use his own expression: "India has not a gray hair in its head

compared with America". Ta'Eiber used no flesh meat of any kind, nor any description of stimulants; declared he had never been sick a day in his life and never expected to be. He was of very youthful appearance, though 40 years of age, tall, well-built, but slim, with all his muscles well developed. He spoke good English, but did not convey clearly anything particularly new and interesting.

[April 21, 1898; Journal History; Brigham Young Jr., Diary]

Meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith and L[orenzo]. Snow; Elders B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, M[atthias]. F. Cowley and A[braham]. O[wen]. Woodruff.

Elder M[atthias]. F. Cowley reported that at a meeting in Preston [Idaho] at which Br[other]. Moses Thatcher was present, some of the members of the Church found fault with B[isho]p. William Parkinson because he did not invite Bro[ther]. Thatcher to take a seat on the stand. Bro[ther]. Cowley also stated that in a conversation with Bro[ther]. Thatcher, the latter took the ground that he was still an Apostle, although he was silenced and suspended for the time being from exercising his calling. After some conversation the sense of the meeting was expressed that B[isho]p. Parkinson was perfectly right in not inviting Bro[ther]. Thatcher to the stand in a religious meeting and that he be so informed.

Elder John Henry Smith stated that Ben E. Rich's name had been mentioned by prominent Idaho politicians as a candidate for the Idaho Representative to Congress. Bro[ther]. Smith was informed that the First Presidency were considering the matter of sending Bro[ther]. Rich on a mission to the Southern States, and Bro[ther]. Rich had better see those brethren before he engaged in any other pursuit.

Meeting of Council at 11 a.m. Temple. Pres[ident]. [George Q.] Cannon remarked to me this morning that "Our young men might distinguish themselves in this war." "Yes, they would undoubtedly extinguish themselves." "If I knew of any young men who wanted to go to this war I would call them on a mission to preach the gospel of peace." Our mission is peach and to save souls.

[April 23, 1898; Brigham Young Jr., Diary]

Have condemned in unmeasured terms our young men volunteering to go to war. First they would be victims to the malaria of the south and it is our business to preach the gospel not kill men.

[April 24, 1898; Journal History]

Elder Brigham Young [Jr.] of the Apostles, was the speaker in the S[alt]. L[ake]. Tabernacle to-day. He deplored the worldly mindedness of many of the Latter-day Saints, who in their mad race for the riches and ambitions of this world, lost sight of the more valuable things of the kingdom and faltered by the wayside. He also deprecated the frivolous, pastimes which were indulged in by young people and advocated order and discipline in the household. He showed that argument was not so much a factor in convincing honest people of the divinity of the Gospel, but the testimony and witness of the Holy Spirit was the chief agent in that work. Referring to the spirit of warfare that was animating the nation he testified that the spirit of God was not a spirit of strife or bloodshed, and advised the young men of Israel not to imbibe that spirit. He thought they could show their patriotism better by contributing to the results of their honest labor to the support of the nation in the conflict

with Spain, than by rushing forward pell mell to engage in shedding the blood of their fellowmen. Those who had been legitimately called to the front to defend their country should be sustained. If necessary, he was willing himself to step forward at his country's call to defend it against a foreign foe. He believed that there was more to be dreaded from yellow fever and similar diseases in the low swamps of a tropical region than from the weapons of warfare. He related some of his experience with that dreadful scourge and warned young men not to be carried off their feet by reckless enthusiasm. He referred to the revelation on the Civil War, given through the Prophet Joseph and pointed out its partial fulfillment and the certainty of the fulfillment of that which remained. He declared that the mission of the Church was to establish peace, that the Saints should be true to their God and to their covenants and strive to maintain peace on earth and good will toward men.

[April 25, 1898; Journal History; Brigham Young Jr., Diary]

Elders Willard Young and Richard W. Young called on President Wilford Woodruff at his office this morning (Pres[iden]ts. G[eorge]. Q. Cannon and J[oseph]. F. Smith were attending Conference at Ogden [Utah].) The brethren explained that they expected as military officers to go to the front, having tendered their services to the Governor, and they also expected to aid in furnishing the required number of volunteers from Utah to serve in the war with Spain. They had attended the meeting in the Tabernacle on Sunday and heard the discourse of Elder Brigham Young [Jr.], which they considered diametrically opposed to the views they entertained and the mission in which they expected to be engaged. Elder Brigham Young came in and engaged in a long conversation with his brother and nephew in relation to this subject. Pres[ident]. W[ilford]. Woodruff expressed his views very strongly to the effect that Utah should stand by the government in the present crisis and that our young men should be ready to serve their country when called upon. He instructed Bro[ther]. John Q. Cannon to have an editorial in the Deseret News on the subject, which after being prepared, was submitted to Pres[ident]. Woodruff and approved by him. He desired the Brothers Young to come again when his counselors were present so that the matter might be fully considered by the First Presidency.

Met number of brethren who commend me and some condemn my your remarks of yesterday. Bro[ther]. W. B. Dougall was not very particular what he said in support of the war feeling. I condemned this was spirit as anti-Christ, and those who encourage it will forsake the Gospel if they do not repent, and they will go to hell. See to it brethren that we do not offend our God, He will take care of the balance.

[April 26, 1898; Journal History; Brigham Young Jr., Diary; Seymour B. Young, Diary]

Elders Willard and Richard W. Young called again at the President's Office. Elder Brigham Young [Jr.] was also present, and desired that the First Presidency should all be present during the consideration of the subject introduced by the Brothers Young. Pres[ident]. Jos[eph]. F. Smith, not being present, the matter was deferred for some time, but at length was taken up by Pres[iden]ts. W[ilford]. Woodruff and G[eorge]. Q. Cannon. The question propounded was, should members of our Church be discouraged by its prominent officials from enlisting as volunteers under the call made by the President of the United States. President W[ilford]. Woodruff replied, "Certainly not", and said he regarded it as bad policy for any of our leading men to take a stand not in harmony with the government. He desired that Utah should be among the first to furnish its quota of volunteers, and asked Pres[ident]. Cannon to express his views. Pres[ident]. Geo[rge]. Q. Cannon said it was clear to him that both Willard and Richard W. Young who had been educated under the government

of the United States at West Point, should proffer their services to the government and that if any influence at all were exercised by our leading men, it should be in support of the President's call. Anything contrary to that would place our volunteers in a very disparaging light and would intimate that there was a reluctance on our part to respond to the Nation's call. Pres[ident]. Woodruff then said to Brothers Willard and Richard W. Young, "Brethren, you have my mind; go ahead and do your duty, and God bless you". Elder Brigham Young in explanation of his remarks on Sunday stated that many of our young men were running rampant on the war question, and he regarded it as a serious thing for them to indulge in the spirit of bloodshed. It was for the wicked to slay the wicked, and not the Saints. His remarks had been misrepresented by the morning papers, and what he did say in substance was, that it would be better for our young men to work two years and give the Government the benefit of their earnings to aid in the war, than to enlist for two years and go into a malarial country like Cuba and risk their life or health and become permanently. President Woodruff expressed his feelings to the effect that it would have been better if Bro[ther]. Brigham had consulted his brethren before expressing his views in that manner. Bro[ther]. Brigham declared he was willing to do anything in his power to place himself in perfect harmony with the Presidency.

❖

In company with my brother Willard [Young] & nephew Richard W. [Young] met Pres[iden]t. [Wilford] Woodruff & Geo[rge] Q. C[annon]. I was condemned without question. Pres[ident]. W[oodruff]. said I have talked with no one nor read anything but the Herald this morning and I say when men leading men in our church undertake to defy the Gov[ermen]t. they should be careful to seek the Council of the presidency & twelve. I said President, who has defied the Gov[ermen]t. you should not judge me the words and what is written by the Herald an enemy to God & his people. The pres[ident]. decided for Willard & Richard to go on receiving volunteers. I said I have tried to make head against the spirit which is going through the people especially among our young men to rush into the army exhibiting a desire to engage in war; that spirit is not of God and I condemned it. perhaps my language was rough and certainly subject to misconstruction but I am content for you to get your information from such men as Angus M. Cannon & C[harles] W Penrose who heard all I said and if I have said one disloyal sentence I will make such reparation as you may choose to recommend. The feeling among the gentiles and some of the mormons is strong against me. God help me to be humble & take reproof in proper spirit. I will be one with the president God being my helper.

❖

Apostle B[righam] Young [Jr.] spoke in the large tabernacle on Sunday PM and advised the young men of Israel not to desire to enlist for the purpose of shedding the blood of their fellowmen. the two morning papers of today called him a coward, a traitor and &c, and even some of his presiding brethren have sensured him for making these remarks but I feel that they are exactly in keeping with the advi[c]e of President Brigham Young to us when we enlisted in the war of the rebellion in 1862. To not desire to shed blood and to keep from doing so for when our temples were completed he wanted the brethren to be able to go into those holy houses and minister for the dead and living and that they could not do this if their hands were stained with the blood of their fellowmen.

[April 27, 1898; Journal History]

The First Presidency met with Bishop J[ohn]. R. Winder, Elder R[obert]. S. Campbell and James Jack, at 9:30 this morning, and spent the forenoon in discussing the disbursement of the revenues of the Church. The following schedule was the result, based on the revenue of the Church

for 1895, less 10% retained for a reserve fund. It was decided that the income of the present year should be disbursed as near as possible according to the percentages herein set forth as recommended by the committee appointed for the purpose.

Account		Percentage	Amount.
TEMPLES:			
Sundries	625.00		
S.L. City	16000.00		
St. George	8000.00		
Manti	8000.00		
Logan	8000.00	6½	$ 40,625.00
COLLEGES AND EDUCATION		3½%	21,270.00
CHARITY ACCOUNT		6½%	40,625.00
BISHOPS AND CLERKS		10%	62,500.00
LOSSES IN HANDLING TITHES		5%	31,250.00
MISSIONARY ACCOUNT		2½%	12,625.00
COMPENSATION			
General Authorities		8%	50,000.00
Stake Presidencies		4%	25,000.00
		12%	75,000.00
COLONIZATION		1%	6,250.00
Meeting Houses		1%	6,250.00
IMPROVEMENTS—General		1%	6,250.00
d[itt]o. Stake Storehouses		1%	6,250.00
STAKE STOREHOUSE EXPENSES			
Including cattle expense,			
rents, agents, etc.		3%	18,750.00
EXPENSE, Salary Employees, &c,			
President's Office,		3%	18,750.00
TRAVELING EXPENSES, Attorneys, &c			
TAXES, &c		2%	12,500.00
SINKING FUND		15%	93,750.00
Expense Bishops, G.S.H. over 10%		2%	12,500.00
INTEREST		15%	93,750.00
Total		90%	$559,495.00

[April 28, 1898; Journal History; Brigham Young Jr., Diary]

Meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. Wilford Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith, and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, Brigham Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, H[eber]. J. Grant, M[arriner]. W[ood]. Merrill, M[atthias]. F. Cowley and A[braham]. O[wen]. Woodruff. ...

The First Presidency to-day received a letter from Gov[ernor]. H[eber]. M. Wells, asking them for an expression of their views concerning the advisability of young men volunteering to serve the United States in the war with Spain. It was decided to comply with the request, and the following dictated by Pres[ident]. G[eorge]. Q. Cannon was published in the Deseret News this evening:

Executive Office.

Salt Lake City, Utah, April 28, 1898.

To the Editor:

I am in receipt of the accompanying letter from the First Presidency of the Church of Jesus Christ of latter-day Saints, which I should be pleased to have you publish.

Very respectfully,
HEBER M. WELLS, Governor.

Office of the First Presidency of the Church of Jesus Christ of Latter-day Saints.

Salt Lake City, Utah,
April 28, 1898.

Dear Governor—We have read with much interest your proclamation to the people of our State, in which you call, in response to the proclamation of the President of the United States, for the enlistment of 500 men to furnish Utah's quota of the 125,000 volunteers called for by the President to serve in the army of the United States for two years.

The people whom we represent are lovers of peace, and would do anything in their power, consistent with honor and the patriotic duty which every citizen owes to his country, to avert war and its dreadful train of consequences. because of this feeling we have been led to admire the course which has been taken by President [William] McKinley throughout this Spanish imbroglio, and we have hoped that his efforts to preserve peace between the two countries would result in success.

But war has been declared, and we have it to meet. Our citizens are called upon to enlist, and Utah is asked to furnish cavalry and batteries of artillery approximating 500 men.

We trust that the citizens of Utah who are Latter-day Saints will be found ready to respond with alacrity to this call which is made upon our State. There was a time in the past when we were called upon, as a religious organization, to make a far greater sacrifice than this, under circumstances that were exceedingly painful. Then there was no hesitation; but upwards of one-third of the men of suitable age formed a battalion of 500, left the camp and volunteered to take part in the Mexican war. In like manner, there should be no hesitation now; and we sincerely trust that your recruiting officers will find our co-religionists as ready now to enlist and march to the defense of their country as their fathers were in the days to which we refer.

Trusting that you will be eminently successful in raising Utah's proper quota of volunteers, and praying that the Almighty will protect our nation in the hour of trial and assist us in our battles for humanity and right, we remain, Very respectfully,

Wilford Woodruff,
Geo[rge]. Q. Cannon,
Jos[eph]. F. Smith,
First Presidency of the Church of Jesus Christ of Latter-day Saints.

❖

Presidency have written a piece advising saints to volunteer to go to war. It suits me all right and now that the First P[residency]. have spoken we know what to do. It is an unrighteous Cause in my opinion and Americans have gone wild with a blood thirsty spirit which will bring disaster, I fear.

[April 29, 1898; Journal History; Brigham Young Jr., Diary]

The First Presidency met with the Presiding Bishopric and Elder James Jack and R[obert]. S. Campbell this morning, to consider the manner in which accounts should be kept in future, in view of recent changes, and it was decided that new books should be opened and necessary changes in the manner of bookkeeping be instituted.

This afternoon Pres[ident]. J[oseph]. F. Smith went to Josepa [Utah] to attend conference.

❖

Pres[ident]. [Wilford] W[oodruff]. gave me recommend for my wife Abbie to have second annointings which Pres[ident]. [Lorenzo] Snow gave her. Spent most of the day in Temple. spoke at their meeting in the morning; for 18 m[inutes]. Met Pres[ident]. Angus M. Cannon who told me that "I said to my circle Bro[ther]. Brigham Young [Jr.]'s remarks on war last Sunday afternoon in the Tabernacle were dictated by the Holy Ghost, but we think them unwise." It is rather a strange remark but I am satisfied it is true.

[April 30, 1898; Journal History; Brigham Young Jr., Diary]

Gov[ernor]. H[eber]. M. Wells called at the President's Office and had an interview with Pres[ident]. G[eorge]. Q. Cannon in reference to the raising of volunteers for the army and the necessity for aid from the local authorities in the respective Stakes and Wards. Whereupon Pres[ident]. Cannon held a conversation with Pres[ident]. [Wilford] Woodruff by telephone and was authorized by him to telegraph at once to the Presidents of the respective Stakes as follows:

> "We sincerely trust that nothing will be said in public or private conversation by Stake or Ward authorities that will in any way tend to retard the enlistment of the troops for Utah's Volunteer Army. But on the contrary that they will assist in every way consistent to encourage our young men to enlist, that Utah's quota, called for by the President may speedily be furnished".

On the suggestion of Bro[ther]. Heber J. Grant, Pres[iden]ts. Woodruff and Cannon agreed that if the Directors of Z.C.M.I. were agreeable, it should be announced that any employees of the institution who desired to enlist in the army to aid in the war with Spain should receive one-half of their regular salaries during their absence. The directors were interviewed and agreed to that proposition. Sup[erintenden]t. T[homas]. G. Webber was so instructed and made the announcement.

The Cooperative Wagon and Machine Company took the same steps with its employees.

❖

I understand volunteers come in slowly. Hope I am not blamable.

[May 2, 1898; Journal History]

Bishop David Stoker of Bountiful [Utah] called on Pres[iden]ts. W[ilford]. Woodruff and G[eorge]. Q. Cannon at their office today (Pres[ident]. Jos[eph]. F. Smith attending Conference at Josepa [Utah]), in reference to his efforts to obtain recruits in Bountiful, to serve in the war with Spain. Through his influence a number had joined the National Guard and the Capt[ain]. of the Company desired them all to go to the war. Some fault had been found with him, and Elder Brigham Young [Jr.] had expressed the opinion that the young men had better go on missions than go to the war. However, if it was thought advisable he thought that about 50 men could be raised in his ward to go to the war, but if the First Presidency objected, the company would not be raised. The matter was deferred until next day.

[May 3, 1898; Journal History]

The First Presidency at their office this morning were waited upon by Brothers Willard Call and Jos[eph]. Holbrook, of Bountiful [Utah], who came to ascertain the views of the Presidency in relation to the enlisting of men for the war with Spain. After discussing the matter, Pres[ident]. [Wilford] Woodruff said his mind was very clear that we must stand by the government and do our share in fighting its battles. Brothers Call and Holbrook expressed their willingness to respond to the

call of the Governor, if they could have the blessing and sanction of Pres[ident]. Woodruff. Pres[ident]. G[eorge]. Q. Cannon said that whenever our brethren responded to the call and went to the front, relying upon the spirit of the Lord, they would be blessed in so doing; but he did not think it wise for the First Presidency to take the responsibility of saying that the brethren should go. They should act on their own volition. Pres[ident]. Woodruff endorsed this, and promised those who enlisted that they should receive a blessing before their departure.

Some correspondence was read from different places on the same subject and the parties were referred to the letter already published by the First Presidency.

[May 4, 1898; Brigham Young Jr., Diary]

Saw presidency. pres[ident]. [Wilford] W[oodruff]. does not feel well, indeed he looks poorly. I almost foreced to the conclusion that the Des[eret]. News is treating me with silent contempt. I do not care for Jno. [John] Q. C[annon]. if the presidency does back him. The Lord knows I have acted & spoken with integrity of heart for good, but when I try to do my best I seem to do my worst. One thing I have always practiced, to preach what the spirit gave me when stan[d]ing before the people. Of course I will not preach what the authorities—Presidency—interdict.

[May 5, 1898; Journal History; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

Meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[oseph]. F. Smith and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman and J[ohn]. H[enry]. Smith.

A letter was read from Andrew Jenson, dated April 13th, 1898, in which he offered to make a present to the Church of his work entitled Church Chronology, with a proposition to endeavor to raise $10,000 from the publication and sale of a new and revised edition of the work, the means to be used for the erection of a building for the Historian's Office. The copyright of the work was accepted by the Council with the understanding that Bro[ther]. Jenson be left free to raise the amount proposed if he can. It was hoped that by the time that should be accomplished, the Church would be in a condition to add to the amount so as to put up a suitable building.

The subject of the Word of Wisdom and its strict enforcement was brought up for discussion, Pres[ident]. L[orenzo]. Snow having raised the question whether Bishops were justified in refusing to give members of the Church recommends to the Temple because they did not observe the Word of Wisdom. Bro[ther]. J[ohn]. H[enry]. Smith inquired what was meant by hot drinks. Pres[ident]. J[oseph]. F. Smith said it was defined by Hyrum Smith in the Times and Seasons; also that he (Bro[ther]. Smith) had heard Pres[ident]. Brigham Young say that at the time the revelation on the Word of Wisdom was given prominent men in the Church were inveterate tobacco users and tea and coffee drinkers and that it was because of those practices that the Word of Wisdom was given. Pres[ident]. L[orenzo]. Snow read the revelation on the Word of Wisdom and drew special attention to that part which relates to the use of meats, which he considered just as strong as that which relates to the use of liquors and hot drinks. He also referred to the revelation which says that he that forbids the use of meat is not of God. He went on to state that Pres[ident]. [John] Taylor had expressed the view that some of the brethren talked too strongly against the drinking of tea and coffee. Bro[ther]. Snow said he was convinced that the killing of animals when unnecessary was wrong and sinful, and that it was not right to neglect one part of the Word of Wisdom and be too strenuous in regard to other parts. Pres[ident]. Woodruff said he regarded the Word of Wisdom in its entirely as given of the Lord for the Latter-day Saints to observe, but he did not think that Bishops should withhold recommends from persons who did not adhere strictly to it.

Elders F[ranklin]. D. Richards and F[rancis]. M. Lyman were appointed a committee to examine the appeal papers in the case against Nathan Tanner, Jun[ior]., appealed by him to the First

Presidency, with instructions to report findings and recommendations to the Presidency.

This afternoon Brothers Jos[eph]. Holbrook, Willard Call, John A. Zahler, Francis White, Geo[rge]. A. Seaman and Cha[rle]s R. Mabey, brethren from Bountiful [Utah], who had enlisted as volunteers in the Army, called at the President's Office and were blessed under the hands of Brigham Young, J[ohn]. H[enry]. Smith, G[eorge]. Teasdale, M[atthias]. F. Cowley and A[braham]. O[wen]. Woodruff.

❖

At 11 First Presidency all well Apostles L[orenzo] S[now], F[ranklin]. D. R[icahrds], B[righam]. Y[oung] [Jr.], F[rancis] M. L[yman], J[ohn] H[enry] S[mith], G[eorge] T[easdale], H[eber] J G[rant], M[atthias]. F. C[owley], & A[braham]. O[wen]. Woodruff.

F[ranklin]. D. R[ichards]. asked the decision of the Presidency Can a man's Priesthood be taken from him except by severing him from the Church—undecided—& he handed in a decision signed by 6 Presidents of the 70s dated Dec[embe]r/-1888 or 9. ...

Pres[iden]ts. Snow asked if a person whose greatest fault was using Tea or Coffee could be recommended to the Temple. Each case to be decided by its merits & direction of the Spirit. If refused for Tea or Coffee then for eating meat.

❖

Met with Council at Temple. Discussed question "can an elder be deprived of his priesthood and still retain standing in church" Presidency will consider it. It is published in circular by seventy, and said to be the decision of Pres[ident]. [John] Taylor that he cannot. ... I am afraid presidency are displeased with me. Jos[eph] F Smith answered question said pres[ident] [George Q.] Cannon was offended at remark I made before brethren. I said "Pres[ident]. C[annon]. and [I] did not agree in all matters and when I was wrong I asked his forgiveness." This is remark as near as I remember; perhaps not the exact words but the exact sentiment that I expressed in presence of Willard Y[oung] Rich[ard] W. Y[oung]. Geo[rge]. F Gibbs & others in presidents office.

[May 6, 1898; Journal History]

The First Presidency at their Office to-day were waited upon by Elder Tho[ma]s. L. Allen, of Coalville [Utah], who complained that his son had recently been married and was called on a mission to G[rea]t. Britain. He requested permission for his wife to accompany him. Permission was granted with the understanding that his wife might accompany him or follow him when convenient, as they might decide.

A letter was read from Pres[ident]. Ed[ward]. J. Wood of the Samoan Mission, in which it was stated that the mission numbered 826 souls, with 31 missionaries from Zion.

[May 9, 1898; Journal History]

The First Presidency at their office this morning, received a report from Elders F[ranklin]. D. Richards and F[rancis]. M. Lyman on the case of Annie Pingree Tanner against her late husband Nathan Tanner, Jun[ior]., appealed by the latter to the First Presidency, and given to these brethren for review. They considered the decision of the High Council of the Weber [Utah] Stake of Zion just and equitable, and the First Presidency thereupon affirmed the decision.

Prof[essor]. B[enjamin]. Cluff, Jun[ior]., of the B[righam]. Y[oung]. Academy, called on the First Presidency, in company with Bro[ther]. A. K. Farnsworth, owner of a reservoir site in Beaver Canyon [Utah], which Bro[ther]. Cluff desired the Church to purchase for $1,000 in Church pay. He

thought it would become a good source of revenue to the Academy, which has a branch school at Beaver. Bro[ther]. Farnsworth expressed his willingness to thus dispose of the property. The proposition was favored by the First Presidency, who, at Bro[ther]. Farnsworth[‘s request], honorably released him from further labors in his mission to California.

[May 11, 1898; Journal History]

The First Presidency this morning gave permission to the faculty of the State University to hold their baccalaureate services in the Assembly Hall, on June 12th.

The First Presidency signed a document binding the Church to establish and subsequently maintain a school at Fort Cameron. In consideration of the transfer to the Trustee-in-Trust, of Fort Cameron and the 240 acres of land on which it stands, also Lot 1, Block 53, plat A, of Beaver City [Utah], containing 144 rods; the Church to pay this year sum of $1,200 for ten successive years, one-quarter in cash, one-quarter in store-pay, and one-half in produce at market values. The Presidency and members of the High Council of Beaver Stake signed the document also, guaranteeing payment of the year sum named. The paper was filed in the President’s Office.

[May 12, 1898; Journal History]

Meeting of the Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. W[ilford]. Woodruff, G[eorge]. Q. Cannon, J[ohn]. H[enry]. Smith and L[orenzo]. Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, Geo[rge]. Teasdale, H[eber]. J. Grant, M[atthias]. F. Cowley and A[braham]. O[wen]. Woodruff. ...

[May 13, 1898; Journal History]

Elder Richard W. Young called on the First Presidency at their office to-day, and asked for their blessing previous to his leaving Utah for the Philippine Islands, where he is going as Captain of Battery A, Utah Volunteers, to aid in the war with Spain. He was accordingly blessed under the hands of the First Presidency, Pres[ident]. Geo[rge]. Q. Cannon being mouth.

Attorney LeGrand Young met the Presidency and urged that Pres[ident]. Geo[rge]. Q. Cannon go to New York to assist in business of the Church in the hands of Senator Frank J. Cannon in that city. Pres[ident]. [Wilford] Woodruff acquiesced in the opinion that Pres[ident]. Cannon ought to go.

[May 17, 1898; Journal History]

Pres[ident]. Geo[rge]. Q. Cannon, with the sanction of Pres[ident]. [Wilford] Woodruff, left this evening for New York City.

[May 19, 1898; Journal History]

Meeting of the First Presidency and Twelve Apostles at the Salt Lake Temple at 11 A.M. Present: Presidents W[ilford]. Woodruff, Jos[eph]. F. Smith and Lorenzo Snow; Elders F[ranklin]. D. Richards, J[ohn]. H[enry]. Smith, Geo[rge]. Teasdale, Heber J. Grant, M[atthias]. F. Cowley, and A[braham]. O[wen]. Woodruff. ...

The subject of rebaptism was discussed at some length by the Council, the question being whether or not the practice, which had become too common in the Church, should be discontinued, or permitted only in certain cases. The subject was dropped without action.

This afternoon Presidents Woodruff and Smith appropriated the sum of $111.50 in labor tithing to the Utah Stake Tabernacle.

[May 21, 1898; Journal History]

Presidents [Wilford] Woodruff and [Joseph F.] Smith left by this morning's train for the South, to attend the Millard [Utah] Stake Conference and inspect, near Deseret, a new reservoir lately built by the Deseret Land Company, a work in which they are personally interested.

[May 25, 1898; Journal History; Franklin D. Richards, Diary]

Presidents [Wilford] Woodruff and [Joseph F.] Smith returned last evening from Deseret, where on Saturday and Sunday last they attended the Millard [Utah] Stake Conference. Pres[ident]. Woodruff was in fairly good health and addressed the people. ...

Elder Canute Peterson, of the Sanpete [Utah] Stake, accompanied by his counselor, Henry Beal, and Brother Noyes, principal of the Sanpete Stake Academy, called at the President's Office to-day for the purpose of representing the interests of the new Academy Building, which the people of that part desire to erect at Ephraim [Utah]. The Academy was in debt about $1,600, and they offered to erect by public donation a building to cost from $10,000 to $15,000 and turn it over to the Church, provided the Church would conduct a school in it. They also asked permission to collect enough tithing from the people of Ephraim to pay the debt of the Academy. Pres[ident]. Woodruff, after hearing their statement, represented to them the cramped financial condition of the Church, and stated that the Trustee-in-trust was unable to comply with their wishes. Pres[ident]. Smith being asked by Pres[ident]. Woodruff to express himself upon the subject, stated that he could not add anything to what had been said, but suggested that further consideration of the matter be postponed until it could be laid before Pres[ident]. [George Q.] Cannon also, who was still in the East. Pres[ident]. Woodruff assented to this, and there the matter rested.

❖

Brother J[oseph]. W. Summerhays and Pres[iden]t Jos[eph]. F. Smith spent near 2 hours with me in my office investigating the condition of Deseret News Pub[lishin]g Company. Death of Abraham H. Cannon and now John Q. [Cannon] having enlisted and gone in the "Rough Rider" Troop & not having resigned that company is defunct nearly & liabilities to the sum of $14,000.00 to workmen beside other obligations very threatening.

[May 26, 1898; Journal History]

Pres[ident]. Jos[eph]. F. Smith went to Provo [Utah] this morning to attend the Commencement exercises of the B[righam]. Y[oung]. Academy.

Meeting of the First Presidency and twelve Apostles at the Salt Lake Temple at 11 A.M. Present: Pres[iden]ts. W[ilford]. Woodruff and Lorenzo Snow; Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, H[eber]. J. Grant, M[atthias]. F. Cowley and A[braham]. O[wen]. Woodruff. ...

The subject of retrenchment in educational matters was discussed at some length by Brothers Lyman, Grant, Richards and Snow. The spirit of rivalry existing between some of the Stake

Academies and other Church schools was deprecated, as well as the system known as "stuffing". The principals should be actual teachers, and if necessary in order that the economy might be observed, the curriculum of some of the leading institutions should be cut down. ...

[May 31, 1898; Journal History]

Pres[ident]. Joseph F. Smith attended the Officer's meeting of the Y[oung]. Men's]. M[utual]. I[mprovement]. A[ssociation]., and both he and President [Wilford] Woodruff attended the adjourned meeting in the afternoon.

At noon Bishop H[iram]. B. Clawson called at the President's Office. He had just returned from California, where he had been to make a compromise with Col[onel]. Isaac Trumbo for the Church notes held by the latter in settlement of his claims against the Church. He succeeded in obtaining a reduction of 50%, and the further assurance from the Col[onel]. that if a certain mine of his turns out as he fully expects it to do, he would be still more lenient in the settlement. Pres[ident]. Woodruff expressed his satisfaction with what B[isho]p. Clawson had accomplished, and stated that he would write Col[onel]. Trumbo a letter acknowledging his kindly consideration.

At 1 o'clock, Brothers F[ranklin]. D. Richards and Jos[eph]. W. Summerhayes, of the Deseret News Company, met with Pres[iden]ts. Woodruff and [Joseph F.] Smith, Attorney F[ranklin]. S. Richards also being present. The object of the meeting was to consider the affairs of that Company. It had leased to the Deseret News Publishing Company its plant, papers, etc., and the latter, failing in its business, had not carried out the provisions of the lease. The brethren representing the Deseret News Company felt that something should be done towards getting the property back into their own hands, but this could not be done without a legal transfer by the Deseret News Publishing Company, which was now in a demoralized condition, owing to the death or absence of several of its members. On motion of Pres[ident]. Smith, Bro[ther]. Summerhayes was authorized to go to Fort Russell, Cheyenne [Wyoming], taking with him a Director of the Deseret News Publishing Company, and there see John Q. Cannon, another Director of that Company, the three to hold a legal meeting and fill the vacancies in the Board of Directors, and otherwise place the company in a position to transfer back to the Deseret News Company its property.

Bishop Robert Price and Elder James H. Wallis, both of Paris, Idaho, were set apart for genealogical missions to Great Britain. They intended to be absent about three months.

[June 2, 1898; Journal History]

Elder William H. King called at the President's Office and chatted with the brethren on the condition of the Cuban Reconcentradoes, which he depicted as heart-rending in the extreme.

Meeting of the First Presidency and Twelve Apostles at the Salt Lake Temple, at 11 A.M. Present: Pres[iden]ts. Wilford Woodruff, Jos[eph]. F. Smith and Lorenzo Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, H[eber]. J. Grant, M[atthias]. F. Cowley and A[braham]. O[wen]. Woodruff.

Elder Brigham Young read a letter from his son, J. Washington Young, at Fort Russell, Wyo[ming]., where he is first Lieut[enant]. under Captain John Q. Cannon, Troop I, Torrey's Rough Riders. This led to the subject of forming religious organizations among the Mormon members of the Utah Volunteers, wherever they might be located. Elder Young was authorized and requested to communicate with the proper officers in regard to this matter.

A discussion took place as to the proper age at which deceased children should be endowed in the Temples after attaining to the age of eight years. The rule established by Pres[ident]. Brigham Young at the opening of the St. George Temple was that such children might be endowed at or near the age of fifteen; but this had been departed from in the Logan Temple, where Pres[ident]. [John] Taylor had fixed the age at 8 years. It was Pres[ident]. Woodruff's view that the rule in the Logan

Temple should conform to the rule established by Pres[ident]. Young in relation to this matter and which was observed in all the other Temples in Zion. This became the sense of the meeting. An informal talk followed on the subject of the age of spirits before they appeared in the flesh. The idea conveyed was that all spirits before appearing in the flesh are of adult age, and that after the death of the body they appear in their natural adult size; but that such spirits, if death occurs in childhood, again enter the child bodies, which grow to the full stature of their spirits after the resurrection.

[June 3, 1898; Journal History]

Pres[iden]ts. [Wilford] Woodruff and [Joseph F.] Smith appropriated the sum of $300. to cover the expenses of the Presidency of the Panguitch [Utah] Stake of Zion, in the performance of their Stake duties for the year 1897.

Elder Isaac B. Haines was set apart for a genealogical mission to the United States.

[June 6, 1898; Journal History]

Presidents [Wilford] Woodruff and [Joseph F.] Smith received a letter from Brother Henry Eyring, of Mexico, conveying the information that the Thatcher Lumber Mill, in which the Church had a large interest, had been destroyed by fire. Bro[ther]. Eyring recommended that the mill be rebuilt, there being enough means on hand from dividends to pay the assessment on the Church stock. The Presidency adopted the recommendation, and consented to rebuild.

Dr. J. Leonard Levey, of Pennsylvania, concerning whom and his desire to lecture here Senator Frank J. Cannon had written from the East, called at the President's Office this morning, and arrangements were made for him to lecture at Salt Lake City, Provo [Utah] and Ogden [Utah].

[June 7, 1898; Journal History]

Presidents [Wilford] Woodruff, [George Q.] Cannon and [Joseph F.] Smith were visited by Dr. Levy at their office this afternoon. Pres[ident]. Cannon was not well enough to be at the office, but out of respect to Mr. Levy, whom he had previously met in Washington, D.C., he came to converse with him. The Doctor, who is a Jewish Rabbi, a fine scholar and orator, remained with the Presidency from 2:15 to 4 P.M., when he was driven in President Woodruff's carriage to his hotel, and thence to the railway depot, where he took train for Provo [Utah]. He lectures there to-night.

[June 8, 1898; Journal History]

Elder C[harles]. W. Penrose, who had written, at the request of Pres[ident]. Joseph F. Smith, a pamphlet on the subject of Priesthood and Presidency, to be circulated chiefly in conferences where Josephites abound, read the manuscript to Presidents [Wilford] Woodruff and Smith, Elders F[ranklin]. D. Richards, Brigham Young [Jr.] and Geo[rge]. Teasdale, who all highly recommended it. Pres[ident]. Smith suggested that it become the property of the Church by purchase. He remarked that the Church had published works by the late Elders Parley P. Pratt and Orson Pratt, and supposed that it owned the copyrights, but years after their death their heirs had laid claim to these works and the Church was now paying them a royalty on the sales. In order to avoid such a result in this case, Pres[ident]. Smith favored the purchase of the manuscript now, so that no misunderstanding might arise hereafter with the heirs of Bro[ther]. Penrose. Being asked how much would satisfy him, Bro[ther]. Penrose answered that the Church was welcome to his work without pay, but if the brethren felt like appropriating something for his benefit, he would accept it. He was asked to name

a sum, and said he would be satisfied with $150. The brethren all felt that this was very reasonable, and Pres[ident]. Woodruff made it $200.

[June 9, 1898; Journal History]

Meeting of the First Presidency and Apostles at the Salt Lake Temple, at 11 A.M. Present: Pres[iden]ts. Wilford Woodruff and Lorenzo Snow; Elders F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, Geo[rge]. Teasdale, M[arriner]. W[ood]. Merrill, M[atthias]. F. Cowley and A[braham]. O[wen]. Woodruff. ...

Brother Smith reported that Pres[ident]. [William] Budge had spoken to him and his fellow-Apostles during the meetings, in reference to the Bear Lake [Idaho/Utah] Stake Academy, now in course of construction, and asking that he be given permission to use labor tithing on the building. It was the mind of himself and the other Apostles with him that this request be granted (in the absence of other Church help) and he had taken the liberty of telling Bro[ther]. Budge that if he would confine himself strictly to labor tithing, he might use it for the purpose in question. To this Pres[ident]. Woodruff assented. ...

A telegram had been received from Col[onel]. Willard Young, U.S.V. Corps of Engineers, inviting Pres[ident]. Woodruff to name a Chaplain for his regiment, with the understanding that Col[onel]. Young would endeavor to have the nominee appointed by the President of the United States. It was decided to recommend the appointment of Elder Elias S. Kimball, and a cypher message to that effect was sent to Senator Frank J. Cannon, for Col[onel]. Willard Young at Washington, D.C.

A letter was written to Elder Kimball, President of the Southern States Mission, informing him of this recommendation for the Chaplainship, and requesting him if he approved of the action, to report by letter to Col[onel]. Young at Washington, D.C. At the same time Elder Kimball was informed that he had been honorably released from presiding over the Southern States mission, Elder Ben E. Rich having been selected to succeed him.

Letters addressed to Pres[ident]. Geo[rge]. Q. Cannon from Mr. E[lliot]. T. Galt, one of the projectors of Alberta (Canada) Canal, were received, conveying the information under date of the 19th and 25th, ult., that he had been obliged to extend the time for beginning work on the canal one month, from June 1st, on account of inability on the part of his London [England] friends to obtain the necessary amount of money. He took it for granted that this would be agreeable to the First Presidency. It is understood that our people who have taken contracts upon the canal will have an extension of the same length of time. The letters referred to were sent by Pres[ident]. Geo[rge]. Q. Cannon to the office from his home, where he is confined to his room.

[June 13, 1898; Journal History]

Elder John M. Baxter, President of the Woodruff [Wyoming/Utah] Stake, accompanied by bro[ther]. Byron Sessions, his first counselor, called at the President's office to-day. They had received a communication informing them of the action taken by the Authorities last Thursday, requiring them to make their headquarters at Evanston [Wyoming], which necessitated the removal of their residence from Woodruff to that place. They were ready to break up their homes as required, if the Presidency made it a requirement after hearing what they had to say about it. They represented that certain members of the High Council, its clerk, as well as themselves, resided in Woodruff Ward; that the Saints of Evanston could not afford team accommodations to the people coming there to attend conference; that wickedness abounded there, it being a Gentile town, and they feared the results of rearing their families in such a place; nevertheless, they held themselves in readiness, notwithstanding the hardship it involved to comply with the wishes of the Presidency and do their best to make homes there, though they did not know how to go about it just now, as it necessitated

a great change in their mode of living. Presidents [Wilford] Woodruff and [Joseph F.] Smith appreciated the feelings of these brethren and informed them that the matter would be reconsidered at the next meeting of the presidency and Apostles. At the same time they expressed to Brothers Baxter and Sessions the opinion that it would not be necessary for them to break up their homes.

[June 14, 1898; Journal History]

Pres[iden]ts. [Wilford] Woodruff and [Joseph F.] Smith received a call at their office from Geo[rge]. M. Cannon, cashier of Zion's Saving Bank, who conversed with them in relation to money advanced by the Bank to the Union Light and Power Company, for which money as a loan the Church was responsible. At the time the money was obtained it was understood that the company's prior lien bonds would be given as security, but it now turns out that such paper cannot be obtained by the bank, unless it be furnished by the First Presidency. In view of the fact that the Church is much interested both in the Power Company and in the bank, it was decided that it would not pay to take the course involving legal proceedings necessary to obtain that security. Cashier Cannon and Elder Heber J. Grant, who was also present, concurred with Presidents Woodruff and Smith in their view. The cashier informed Pres[ident]. Woodruff and the other brethren that he had called on Pres[ident]. Geo[rge]. Q. Cannon (who is still confined to his room) and talked with him this morning in relation to the matter, and that it was his opinion that nothing else could be done than for the bank to accept consolidated bonds instead of prior lien bonds as security from the Union Light and Power Company, which acceptance according to Bro[ther]. Grant's computation, would entail a loss to the Church of a little over $1,000.00.

A letter was received from H. Bullen, Jr., Secr[e]t[ar]y. of the B[righam]. Y[oung]. College, informing Pres[ident]. Woodruff that the Board of Trustees of that institution had unanimously decided to recommend the appointment of Pres[ident]. Jos[eph]. F. Smith as Trustee, to fill the vacancy created by the resignation of M[arriner]. W[ood]. Merrill. President Woodruff signed the letter of appointment, making Pres[ident]. Smith a Trustee of the B[righam]. Y[oung]. College.

In the afternoon President Woodruff left for Provo [Utah], to be gone several days.

[June 16, 1898; Journal History]

Meeting of the First Presidency and Apostles at the Salt Lake Temple at 11 A.M. Present: Pres[iden]ts. Jos[eph]. F. Smith and Lorenzo Snow; Elders F[ranklin]. D. Richards, Brigham Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, H[eber]. J. Grant, M[atthias]. F. Cowley and A[raham]. O[wen]. Woodruff.

Elder Brigham Young reported that he had communicated with John Q. Cannon, Richard W. Young and Jos[eph]. E. Caine of the Volunteer Army regarding the matter referred to him at a previous meeting of the Council, namely, the institution of religious services among the members of the Church in their respective commands. He had received no answer from those officers. He had noticed in the papers that other religious organizations were taking steps in the same direction. Elder Young also referred to a communication sent by him to the Presidency and read at a recent meeting of the Council, recommending that a "story of the Bible" be written and published under the auspices of our Church. He deemed this an important matter, as narratives bearing that title and containing incorrect doctrines were being circulated in the settlements of the Saints.

Elder Lyman and Pres[ident]. Smith participated in the discussion upon this subject, but nothing was determined upon by the Council in relation to the matter.

A letter was read from Elder Frank H. Cutler, laboring in Florida, informing Elder Lyman, to whom it was addressed, of the shooting of a brother named Geo[rge]. P. Canova at a place called Sanderson in that state. Bro[ther]. Canova was shot while in company with a missionary named Hill, as they were about to pass through a gate-way. After Canova was shot, Hill was fired at, but not hit.

Canova was wounded in several places, and died soon afterwards. The persons who did the shooting were in ambush and their identity was unknown. The date of the murder was June 5th. Some time ago a man named Cox, a rival storekeeper to Canova, was shot and killed in his own store, and it was generally believed that one of Canova's sons was accessory to the shooting, as he had since left for parts unknown. It was supposed that friends of Cox took revenge upon Canova, and it was feared that members of the Church were connected with the murder. ...

At the President's Office, the title of the Zapato Ranch was considered. Elder John Henry Smith explained to Pres[ident]. Jos[eph]. F. Smith, in the presence of Attorney F[ranklin]. S. Richards, that this property was conveyed in 1894 to Wilford Woodruff and his heirs, and the deed was brought to this office to be approved and then returned to Manassa [Colorado] for record. But it had not been returned, and since then Silas S. Smith, one of the grantors, had become bankrupt, and was therefore incompetent to give a new deed without jeopardizing the title. It was advised by attorney Richards that John Henry Smith's name be put in the original deed (which was given by F[rances]. A. Hammond and Silas S. Smith) instead of Wilford Woodruff and that John Henry Smith redeed the property to Wilford Woodruff, trustee-in-trust. To this Pres[ident]. Smith assented.

[June 19, 1898; Brigham Young Jr., Diary]

It seems to me that Bro[ther]. H[eber]. J. Grant is working beyond his strength trying to kill himself just as his father did in 1856.

[June 21, 1898; Journal History]

Pres[iden]ts. [Wilford] Woodruff and [Joseph F.] Smith were at the office as usual. Pres[ident]. [George Q.] Cannon, who is still sick, has taken an improvised cottage at Saltair, where it is hoped his health will improve.

A meeting was held at the President's Office at 1 o'clock, to reconsider the action of the First Presidency in signing papers accepting the conveyance to the Trustee-in-trust of the undivided half of the Fort Cameron property at Beaver [Utah], on condition that a school be established and maintained there. The signing of these papers was conditional on the fulfillment of the promise of the Beaver Stake Presidency and High Council binding themselves individually and severally to pay the sum of $1,200 yearly for ten successive years towards the support of said school. P[hilo]. T. Farnsworth, one of the donors, had expressed dissatisfaction over the terms, and wanted the Presidency to accept the property with the specific understanding that a school be established and maintained unconditionally. The document had been changed by him to that effect, and was now resubmitted for the signature of the Presidency. The propriety of signing it was considered in the presence of Attorney F[ranklin]. S. Richards. It was finally decided to sign the document.

The Directors of the Deseret News Company met at 2 o'clock, to take steps to get the plant and property now under lease to the Deseret News Publishing Company back into their own hands. The difficulty in the way was the indebtedness due to the hands, who, it was feared, would not permit the transfer of the property without a guarantee that their wages would be paid to them. The meeting ended with an action authorizing Director J[oseph]. W. Summerhayes, assisted by Attorney F[ranklin]. S. Richards and Vice-President F[ranklin]. D. Richards, to do the best he could towards getting the property back, without assuming obligations belonging to the Deseret News Publishing Company.

[June 22, 1898; Brigham Young Jr., Diary]

Took train at 10.30 Saltair Met Pres[ident] [George Q.] Cannon & C[harles]. H. W[ilcken].

had a pleasant day with the brethren. Administered to Pres[ident]. C[annon]. My heart plead for him before the Lord that he might be spared to us. He has simply worn himself out in the service of his people—the service of God.

[June 23, 1898; Journal History]

Elder Anthon H. Lund of the Council of the Apostles, called at the President's Office this morning, having just returned from Palestine.

At 11 A.M. the First Presidency and the Apostles met as usual in the Temple. Present: Pres[iden]ts. Wilford Woodruff, Jos[eph]. F. Smith and Lorenzo Snow; Elders F[ranklin]. D. Richards, Brigham Young [Jr.], John Henry Smith, Geo[rge]. Teasdale, H[eber]. J. Grant, A[nthon]. H. Lund, and M[atthias]. F. Cowley.

Brother Lund presented to Pres[ident]. Snow a genuine Turkish rug, made expressly for the Salt Lake Temple by one of the sisters of the Church, whom he met during his travels in the Orient. The rug was made since 1893 the year of the Temple's dedication, and the figures 1893 are woven into the fabric.

Elder Lund was invited to report his mission to Palestine, and did so, describing in an interesting manner his travels through that country and the various experiences he had met with. At Haifa he met a brother, who came to Utah some time ago and returned with a missionary certificate, but lost his standing in consequence of his unwise acts and words and indiscretions, bordering on apostasy. This brother confessed to Elder Lund that he had been in transgression both before and after his visit to Utah, and as he evinced the spirit of repentance, Bro[ther]. Lund permitted him to be rebaptized, and his former blessings to be conferred upon him. At Aintab he found the public expecting him, the whole city being stirred up over the coming of a Mormon Apostle. He was waited upon by visitors from early morning till late at night. The Mohammedians took kindly to the Mormons on account of their belief and practice of plural marriage and temperance. Christian ministers had stirred up the people against us by printing and circulating our belief in a plurality of Gods, and this was one of the things that Elder Lund and the brethren with him were called upon to explain. He learned from the people that the Christian ministers had great difficulty in explaining to the satisfaction of the Mohamedians their ideas of the Trinity.

They met with the Saints in Aintab at 7 o'clock in the morning. They found that some who had been baptized had not been confirmed, there being no Elder among them, the unconfirmed having been baptized by one holding the office of a Priest. They were destitute of Church literature, but were nevertheless well informed in the doctrines of the Church and firm in the faith. Elder Lund and his party baptized people at this place, which caused a great deal of animosity, insomuch that the Armenian Saints were afraid the Protestants would break out against them in violence. The Protestants at Aintab did everything in their power to prevent them from presenting the Gospel to the people. They would even hire halls to prevent our brethren from getting them. Elder Lund succeeded, however, in hiring a nice hall, with room attached for living purposes, at $12 a month. The Protestants were also endeavoring to prevent our people from getting employment, and thus compel them to leave Aintab. This was all the harder upon them from a prevailing scarcity of food, owing to lack of rain. The Protestants would not permit the children of our people to attend their schools, the only ones in the place. At Alleppo they baptized three persons. Dr. Hagobian presided there. He had acted harshly and arbitrarily in cutting many people off the Church for trivial offences. For this Elder Lund reproved him. Those cut off had returned he was pleased to say, and they and Hagobian were reconciled.

Speaking about land, Bro[ther]. Lund said there was but little that was good and desirable and it was held at a very high price. Most of the land is malarial, producing sickness. A government permit has to be obtained before any house can be built. The Turkish government does not look with favor upon any scheme tending to make the people progressive and enlightened. The most favorable place they found, a place said to be healthy, could not be purchased for less than $25 an acre. A site

or estate settled upon as a gathering place contained about five thousand acres of good land, for which the owner wanted $130,000. About 1,000 acres of the estate was not good. This proposed site was situated in the region North-east of Mount Carmel. If it were purchased, some Brethren should be called to settle there who could endure the hot climate and instruct the people how to cultivate the soil. On the question of the Armenian Saints gathering to Palestine Bro[ther]. Lund reported that there was a difficulty in the way, as the Turkish government looked with suspicion upon Armenians [in] general. It was suggested that a beginning might be made by one of the Armenian brethren getting a doctor's certificate recommending him to move to a milder climate, and on the strength of this paper he might be passed into the country. Once there it was thought he would have no trouble in remaining.

Elder Lund had learned from conversations with Jews that during the last three years 13,000 Hebrews had settled in and around Jerusalem. Being asked if they believed that in returning to Jerusalem they were fulfilling Biblical prophecies, they laughed and answered no; that it was only a desire on their part to return to their own country. Once a week it was customary with the Jews to hold a wailing meeting. Elder Lund and his party witnessed one of these scenes for at least two hours. It was very pitiable indeed he said, owing to the earnestness and sincerity with which the people mourned. He paid a high compliment to Madame [Lydia Von Finklestein] Mountford, because of her extreme kindness to him and the members of his party. She is respected by all classes in Jerusalem, especially by the Mohammedians, who recognize her as a true friend. She not only introduced the brethren to the prominent people, but paid their hotel and livery expenses, paid their railway fares when they left and sent a dispatch ahead of them to the hotel proprietor at Jaffa, with the result that on their arrival at that place they were met by him, taken to his hotel and shown every courtesy, at the madam's expense. (It was not known to Bro[ther]. Lund and party that Madame Mountford is a member of the Church, having been baptized in a private way under Pres[ident]. Woodruff's supervision during her recent visit to Salt Lake City. The Madame for prudential reasons does not make this known.)

Bro[ther]. Lund having brought to the attention of the Council the financial condition of the Saints at Aintab, it was decided to appropriate $10 a month to help them maintain a school at that place for their children. Bro[ther]. Lund explained that he had paid on account of the Aintab meetinghouse a part of an appropriation of $150 made by the Church in favor of the Turkish Mission just prior to his departure. ...

[June 29, 1898; Journal History]

Joseph W. Summerhayes, a Director, and John A. Evans Manager, of the Deseret News Company called upon Pres[ident]. [Wilford] Woodruff to ascertain his wishes regarding the publication of the Deseret News on holidays, as is the custom with other papers—a custom not hitherto observed by the News. It was decided to publish the paper hereafter on holidays, beginning with July 4th, prox.

Pres[ident]. Geo[rge]. Q. Cannon called at the office early in the afternoon, having just come from the Temple, where he performed the ceremony uniting in marriage his daughter Roseanna Cannon with Alonzo Blair Irvine. Pres[ident]. Cannon is much improved in health after a sojourn at Saltair, which will continue through the heat of summer.

[June 30, 1898; Journal History; Brigham Young Jr., Diary]

Meeting of the First Presidency and Apostles at the Temple at 11 A.M. Present: Pres[iden]ts. Wilford Woodruff, Jos[eph]. F. Smith and Lorenzo Snow; Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, Geo[rge]. Teasdale, M[atthias]. F. Cowley and A[braham]. O[wen]. Woodruff. ...

Elder A[braham]. O[wen]. Woodruff presented the following case: A woman was sealed to her husband and had children by him; he died and she afterwards married a Gentile and had children by him. In course of time he joined the Church and wanted his children sealed to him. Elder Woodruff asked for information regarding the matter, and was answered to this effect: That the woman having been sealed and divorced was already in the covenant of the Holy Priesthood, and her children born to the Gentile, as well as those born to her husband, were already in the covenant, and therefore could not be sealed to her Gentile husband.

The following case was presented by Elder Lyman: Sidney R. Burton, an apostate, died out of the Church, and is supposed to have committed suicide, though this is uncertain. He left a wife and children in the Church. His widow now desired permission to have his Temple work done (He had not received his endowments) and be sealed to him. Brother Lyman favored the granting of the request, as it might be the means of her holding her children together. Elder Young took the opposite view, holding that such leniency might be regarded by them as a licence and do them more harm than good. Pres[ident]. Smith thought it a waste of time as well as an improper proceeding to seal a woman to such a man. He believed in giving a woman the largest liberty possible in such a case, and would even strain a point by granting her request; but at the same time he would advise her against it. Pres[ident]. Snow agreed with Pres[ident]. Smith. Pres[ident]. Woodruff thought that we should not defile our Temples and altars by acting in such cases, but leave them in the hands of the Lord. Brother Lyman agreed with the views of the other brethren, but thought that as there had been so much leniency shown in such cases of late, he would satisfy Sister Burton's feelings by bringing the matter before the Council. It was finally decided that the case be laid over for further inquiry. ...

❖

Met in Temple Pres[ident] [Wilford] W[odruff]. & [Joseph F.] S[mith]. present. Question of admitting apostate husband now dead of faithful woman to ordinances of Temple. he was active against church up to time of his death. He felt it repugnant to my feelings others advocate for sake of wife & children it would soften them.

[July 2, 1898; Brigham Young Jr., Diary]

News from Cuba is stirring the hearts of the people. There is no public demonstration when a good soul dies peacefully in bed and those who think of such things know that another son or daughter is brot. home to God. saved in His Kingdom; but when men are killed in battle dying in the supreme effort of their lives to destroy their fellow men, the whole people go wild, shouting honor and glory to our brave defenders be they ag[g]ressor or contrarywise. Consistency is lost sight of. If our elders permit the spirit of destruction, so prevalent in the world, to occupy their hearts they will perish with the wicked. If we must enrole ourselves in their armies, then we need more abundantly the spirit of the Gospel that we may have power to rescue those who know not God—to carry the testimony of Christ to our fellow men. This spirit of the Gospel which is peace makes its possession a better soldier and also it's a man to do better in all that is lovely in every walk in life. Man may slay his fellow man in performing his duty to his God & country and be justified before the heavens; but we can't indulge in a spirit of vain glory nor boast of prowes[s] in destroying the lives of others. Elders must go to war without the enthusiasm of the Holy Spirit same as they would have & occupy the pulpit and testify that Joseph Smith was raised up of God to bring in the dispensation of the Gospel of Christ; this spirit will conquer the world the flesh and the devil. Any other spirit produces insanity in its worst form, and it is swiftly spreading among the people of the nations and they the people know not that God has forsaken them.

[July 4, 1898; Journal History]

Elders John Henry Smith and Heber J. Grant to-day saw Presidents [Wilford] Woodruff and [Joseph F.] Smith in relation to a certain loan by the Church to L[eonard]. G. Hardy, to make up a deficiency in his office as Assessor and Collector of Salt Lake City and County. He had given a second mortgage on his home on the "Drive" (Fifth East Street) towards securing this loan, the first mortgage on the property being held by J. E. Dooly, the banker, who now proposed to convey to the Presidency as trustees for the Church this first mortgage, amounting to 42,500, if they would pay the interest and taxes, amounting to $700. Mr. Dooly offered to carry the mortgage for them, if it was any accommodation; or, if they did not wish to assume the mortgage, he requested them to convey to him their interest in the property as second mortgagers, to save him the expense of foreclosing. Presidents Woodruff and Smith did not wish to pay out any more money, and therefore authorized Brothers Smith and Grant to have the Church interest in the property conveyed to Mr. Dooly. Brother Hardy, however, was to have the benefit of a year's time in which to redeem the property, that promise having been made to him by Mr. Dooly.

[July 5, 1898; Journal History]

Elders Angus M. Cannon and August W. Carlson, representing the Ecclesiastical Corporation of the Salt Lake Stake, came to the President's Office and turned over to President [Wilford] Woodruff $191 in cash, $72.60 in city water scrip, 2 shares of Z.C.M.I. stock, and a deed for an undivided two-thirds of 5 by 20 rods in block C, Salt Lake City survey, the same being the result of the winding up of the estate of Hannah Atwick, late of the 16th Ward. She willed this property to the Church at a time when it could not hold real estate, and the property went into the Ecclesiastical Corporation above named. That organization now turns over the same to the Trustee-in-trust.

Pres[ident]. Geo[rge]. Q. Cannon was at the office a portion of the day, looking and feeling much better. Just as he was about to leave, a party of ladies and gentlemen from Mexico, friends of Pierpont Morgan, came in and were introduced by State Attorney Whittemore.

[July 7, 1898; Journal History]

Presidents [Wilford] Woodruff, [George Q.] Cannon and [Joseph F.] Smith at their office, received a call this morning from Mr. E[lliot]. T. Galt, projector of the Alberta, (Canada) canal previously mentioned in this record. Mr. Galt was accompanied by his attorney Mr. Coneybeares, and his engineer, Mr. [George] Anderson. It being the regular meeting day of the First Presidency and Apostles at the Temple, and it being impossible for the Presidency to attend that meeting owing to the arrival of the gentlemen named, the Apostles were asked to come to the office and participate in the business with Mr. Galt. The following named brethren responded: Lorenzo Snow, F[ranklin]. D. Richards, Brigham Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, H[eber]. J. Grant, A[nthon]. H. Lund, M[atthias]. F. Cowley, and A[braham]. O[wen]. Woodruff. Judge LeGrand Young, who was present as attorney for the Church, after looking through the papers presented, relative to the rights of settlers on the line of said canal, suggested that Messrs. Coneybeare, Anderson and himself spend the balance of the day together, considering and discussing the matter, and that this meeting adjourn until 10 o'clock to-morrow. The suggestion was acted upon.

The Apostles present remained and met with the Presidency at the office, in regular meeting, instead of going to the Temple. The Canada land business was informally discussed for a short time, some of the brethren expressing a fear that the proposed water tax of $1 per acre was going to work a great hardship. Bro[ther]. John Henry Smith thought that a redeeming feature of the business was that settlers would not be compelled to take the water, and he believed they would soon be able to get along without irrigation.

Elder A[nthon]. H. Lund asked that his report of his late visit to the Turkish Mission be acted upon. He felt that the interests of that mission required that missionaries be sent there as soon as possible, and that three missionaries should be sent each year. He favored Bro[ther]. [Ferdinand F.] Hintze's idea not to send missionaries direct from Zion, but to use the proposed colonists in that capacity, but he (Elder Lund) added the proviso that these colonists be sent right away, otherwise he favored sending missionaries in the usual manner. He had talked since his return home with a young man, Leon Sarkis, from Turkey, who has been in Utah about two years, boarded and sent to school at the expense of the Church, and had found that he was now sufficiently well educated and advanced in the knowledge of the English language to be able to translate, and as he expressed himself desirous of returning home to Turkey, Bro[ther]. Lund suggested that he be called as a missionary. In the event of the Church not being able to buy land for colonizing purposes at present, Bro[ther]. Lund suggested that a little means be advanced to enable the Saints at Aintab to purchase five or six weaving looms, in order that they might establish a small factory of their own, thereby rendering themselves self-sustaining and independent of the Protestants who were boycotting them. The following report was then read, it being the written report referred to by Elder Lund at the meeting two weeks ago, when he verbally reported his visit to the Turkish Mission:

Jerusalem, May 10, 1898.

Pres[ident]. W[ilford]. Woodruff and Counselors,
Salt Lake City, Utah.

Dear Brethren: —

We desire to give you, the following report of our mission visit to the Turkish Mission. According to the directions given in our letter of instructions we went to the branches of the Saints in Haifa and Aleppo. We organized the Church in these places more completely, and had the pleasure of adding thirty new members to the Church. Pres[ident]. P[hilip]. Maycock and Elder Andrew Larson, not having been through the Holy, Land and desiring to visit it before their mission here is ended, were invited to go with us. They could travel cheaper with us than when only two in company, and it was desired to have their opinion upon the important question before us. We had also Bro[ther]. Nishal the President of the Zara Branch with us. We understood that it would be well in our business on land matters to leave this done through a citizen of Turkey.

We traveled through Northern Syria to Damascus. This route is not traveled much by tourists, but when the Saints shall gather from Turkey this will be the road over which they will go. We had some interesting experiences with the Bedouins, and the Protestants at Hama. Northern Syria has good land for settlement, but the people there are very fanatical, and it would be hard to make a start there. Damascus is situated upon a beautiful plain well watered by two large rivers. This is considered a paradise by the Arabians who are accustomed to use only the stony and arid places of Arabia and Palestine.

Going from Damascus to Beyrout we cross the Anti-Lebanon and the Lebanon ranges, between which lies the fruitful valley Bekaa, also called Coele-Syria. This would be a fine place for our people, but it is owned by the Maronites and Druses, and is densely populated. The Western slope of the Lebanon range is terraced from the summit to the foot of the mountains. Grapes grow there luxuriously.

While at Beyrout we consulted a lawyer in regard to the best way of proceeding in obtaining land in Palestine. He introduced Bro[ther]s. Nishan and Hintze to a Colonel in the Turkish army, who has considerable property for sale. This man is highly connected, and has the prospect of becoming the Governor of Syria. We were in hopes that some of the lands which he offered for sale would suit us as then we would have his influence in our favor. He gave us the names of several villages which he could sell. One of these he was selling for the Grand Vizier in Constantinople.

We went and examined these lands, which are situated in the Northern part of the Plain of Sharon. We found that while they were cheap they were not what we wanted; being too near swamps, they were unhealthy. One of these villages was inhabited by Circassians,

but these wanted to sell out on account of so many of their number dying with malarial fever. The people at Beyrout said that this state of things could be remedied by draining; this, however, would cost much money, and, perhaps, many lives, before it could be made a desirable place, and hence we concluded that they would not suit us.

There is a man named Selim Khore living at Haifa who sold the Jews at El Khundera their lands. In a former letter we mentioned our visit to this place. This gentleman is in the land business. He owns two villages South of Haifa on a spur of Mount Carmel. One of these possessed some excellent property, but the same fault, they of being unhealthy, attaches to it. The other village is further from the swamp and would not be so much subjected to sickness, but he would not sell the one village without selling both. When coming over these properties in February we were very much pleased with the looks of the land, and Bro[ther]. Hintze said: "I should like to own a hundred acres here". It was pleasing to the eye, but at present it would be unwise to locate upon it. When we returned to Haifa and informed Mr. Khore that we feared to recommend the properties which we had seen, he said that he had two villages up on the Kishon, and gave us a letter informing his overseers that Bro[ther]. Hintze was an engineer who desired to look over the land with a view to ascertaining what improvements could be undertaken there. This was done in order to keep the people living there ignorant of our plans. We inspected both of these places. The first of these had very fertile soil, and was only six miles from Haifa; but as the Kishon valley is very unhealthy and this lies down in the valley, we concluded at once that it would not answer our purpose.

The next village we visited was El Khireh which lies at the East end of Mount Carmel on a foot-hill. We were informed by the inhabitants that now it was a healthy situation, but while they lived at the foot of the hill they suffered from malaria, arising from the swamps in the Plain of Esdraelon. There was an excellent spring which they said was flowing the whole year. In going over the property we found several springs on it. There was a stream forming the South boundary line of the estate, of which half the water belongs to Mr. Khore. This stream, with another which joins it on the South-east side, enters the land and then belongs wholly to the village. There was a mill on the stream which was said to run six months in the year. The land in the mountains is not, as is usually the case, very stony, but could easily be cultivated, and would be excellent for grape and fruit culture, as well as for grain. The land down in the Plain of Esdraelon is very fertile and is as level and pretty a piece of land as one could desire to see. The Kishon forms the Northern boundary line. The channel of this stream is quite deep and it seemed to us that a system of draining could be introduced which might make the whole plain healthy. As it is, it produces good crops and the time of working it is during the months when there is no danger of malaria. Of all the places we have seen both before and afterwards none has struck us so favorably as this. If it proves to be a healthy situation it answers the requirements made in our letter of instructions, namely, having good soil, sweet water, and free from any danger of predatory tribes. Elder Hintze will visit this property in September when everything will be at its worst stage, and determine the question of its healthfulness. There were some 80 families on it—all living in a small village. It may seen strange to you that we speak of buying a village. The reason is that according to Turkish law no new house can be built on a new site without express permission from the Sultan, but this restriction does not extend to villages and cities already built; there improvements can be made and new houses erected without obtaining a firman from the Porte. We are told that a judicious use of "backshish" will make it easier to obtain the privilege to build on new sites. There is no village very close to this property and it would no doubt be possible to buy lands from the owners if more is wanted. We were much pleased with this property; but were astonished to hear the price which Mr. Khore asked for it. There are some five thousand acres of tillable land belonging to the estate, and nearly a thousand acres more were rocky. The tillable land only will be charged for; he charged $25 an acre. We think that if the money was offered him it could be bought for eighteen dollars an acre, the same as the Jews paid him for their property at El Khundera. They were unfortunate in

their purchase, the location proving unhealthy. To us the El Khireh property seemed much superior to theirs. There is a good wagon road to Haifa, a distance of fifteen miles, where there would be a market of all produce raised, and where all supplies could be obtained. The present buildings would not be suitable at all, and would have to be rebuilt. There is an abundance of building rock on the place, but lumber would have to be bought. By planting trees where there is water, fuel may be obtained.

We have looked for other properties for sale in Galilee and near the Plain of Esdraelon, but find that they are for sale on account of their unhealthy climate. One settlement which was begun a few years ago by Germans was entirely abandoned. While on Mount Tabor we learned that Baron Hirsch had bought a nice piece of land close to Tabor for forty thousand francs. This land is said to be as fruitful as the Nile Valley, but the neighbors there would be an objection, they being Circassians and Soudanese. The ones who had occupied the land were Algerians who had come over with Ab-del-kader when he was exiled by the French. They had not been suited, however, but these other people seem satisfied with their location.

We have now seen the Holy Land as far South as Hebron. The central portion of Palestine is very rocky. It made us marvel at the enormous labor performed in cultivating these mountains which seemed to be almost solid rock. They were terraced from the foot to the summit and wheat and vines growing on the terraces. Mrs. [Lydia Von Finkelstein] Mountford informs us that in many places the little soil found there had been carried there. Here and there are small valleys which are like oases in the stony waste. We saw no places that looked inviting for a settlement by our people.

The Plains of Sharon forms the Western portion of the Holy Land. The moving sands from the seashore are obstructing the outlets of the Creeks and wadys, causing the waters, which fall in the rainy season, to spread over the land, forming swamps, and when the summer's heat dries these up the malaria causes a heavy death rate. The German settlements between here and Jaffa have suffered from fevers, but by planting the euclayptus tree and by draining, they claim that the healthfulness of their location is improving, and they hope to overcome entirely its sickliness. We could not recommend settlement there for the present.

The Eastern portion of Palestine is formed by the Jordan Valley, and the climate there is very hot—the valley at Jericho being some thirteen hundred feet below the surface of the sea. The water of the Jordan river could no doubt be taken out, and the land be made a paradise, if men of enterprise and endurance, accustomed to a hot climate, got hold of it. The whole valley is the private property of the Sultan, who will not sell any portion of it.

We were informed that there is some good land in the Hauran Mountains east of the Jordan and also in the Moab country South and East of the Dead Sea, but the Haurans are peopled with Druses and Bedouins. The latter are divided into the village Bedouins and the Nomadic Bedouins. The government is trying to protect the former against the exactions of the latter, but it takes time to subdue them entirely. It requires protection from the government to travel in the Haurans and in the Moab country. We did not consider it wise to make an attempt to settle there and hence we did not go over the Jordan.

In looking over the country we judge that the best place for our people to start a settlement would be in the neighborhood of the Plain of Esdraelon, and the El Khireh property described above we thought offered the best advantages for a gathering place.

While at Beyrout we visited the American Consul, who had been informed by the Department of State that we were coming and instructed to give us any assistance that we might desire. He was very obliging and answered our questions willingly. He said that Americans could buy lands and hold a good title to the same. In talking with the Turkish Colonel at Beyrout and with Mr. Selim Khore at Haifa, we find that they anticipate some difficulty in consummating a sale to foreigners, because the government is very much opposed to their coming into the country on account of the complications which arise from their settling in the country and still claiming protection from their respective governments.

They considered that it would be a good plan to have some influential Turkish citizen entrusted to make the purchase. They thought that Brother Nishan Sherinian might do. We believe he would be honest and trustworthy. In regard to titles to land, we find that they are good when passed legally. The government is despotic and the Sultan can claim any property he desires. The citizens would have to submit to this, but the foreigners would have redress through their governments.

A prominent lawyer in Beyrout informed us that it would not be possible to emigrate the Armenians into Palestine. He said, however, that by having them come one at a time and not making any stir, they might be allowed to remain. It would be difficult for them to get leave to move from their homes, but by getting a doctor's certificate that a change of climate was needed, the permission might be obtained. Americans would also have to come singly and land as tourists.

The taxes in Turkey consist of three kinds: A land tax, or property tax, which is not very high; an income tax amounting to one-tenth of all that is produced, and a military tax for the support of the Turkish army. This falls heavy on the Christian citizens, who are not allowed to enter the army but must support it. A gentleman to-day told us that in recording the sales of property it would be well to give in the price as low as possible, as the officers would be justified in putting the land tax as high as the full amount paid. It is almost an axiom that much "backshish" make less taxes. Brother Nishan said that at Zara the government claims two-tenths of all that the farmers produce, and if they make any complaint they may be told not to touch any of it until they obtain permission, and it has often happened that the whole crop has remained in the field.

It is not safe to live in Palestine outside of the villages, on account of the roving Bedouins. The Arabs living around the El Khireh property are peaceable and can be hired to work for twenty cents a day. We do not apprehend any danger from the Bedouins there.

There does not seem to be any advantage in being a citizen, and many of the native Christians are trying to become citizens of other countries in order to claim protection from these against their own. One of our members in Aleppo is a Persian citizen and yet he cannot speak Persian, nor has he ever been in Persia.

The Consul at Beyrout informed us that an American who has a case against a Turkish citizen is tried by the Turkish courts, but has the right to have his consul present. If two Americans have a case against one another the American consul can try the case. In criminal cases the consul uses the statutes of the District of Columbia.

Our brethren in Aintab and Aleppo are nearly all weavers. If they come down here they will have to be taught to work with land. If some good, energetic men who are accustomed to the climate of St. George or Arizona were sent over to train them, they would be more apt to make a success of it.

The price asked for the El Khireh property is high, and no doubt cheaper lands could be obtained, but the difference in price would soon be lost in marketing the produce. In general there are no wagon roads in Palestine. Freighting in done on the backs of donkeys and camels. Even if a settler would make a road they would not be allowed to do this until obtaining a special permission from the Sultan El Khireh has now a good wagon road, and a railroad is projected to go from Haifa to Damascus and will pass close to this property. In the fall Bro[ther]. Hintze will again go over the estate, and will make a map of it and report the condition in which he finds it. Bro[ther]. Lund will return home, after again having visited Haifa, and be able to answer questions in regard to the land we have seen.

With love to you we remain,

Your brethren in the Gospel,

(Signed) Anthon H. Lund,
Ferdinand F. Hintze,
Philip S. Maycock,
Andrew L. Larsen,

Nishan Sherinian.

P.S. Bro[ther]. Hintz translated the above to Bro[ther]. Nishan, who then signed it. A[nthon]. H. L[und].

After the reading of the report, some time was occupied in discussing the subject of emigrating Armenians into Turkey. Elder Lund thought this impracticable under present circumstances, the Turkish law being against such movements and there being no probability that the Sultan would grant special favors to Latter-day Saints. Turkey does not encourage enterprising colonists to come into that country, her officials claiming that the people can be more easily governed as they are, and their progressiveness tends to make them dissatisfied. Brother Hintze had felt that the difficulties could be surmounted, but he, Elder Lund, was unable to see how it could be done until there was a change in the law respecting emigration. Elder Lund desired to know how the Council felt about his mission and its results, whereupon Pres[ident]. Cannon made the following motion, which was seconded and carried: "I move that the mission of Brother Lund be fully accepted, and that the report he has made be accepted by us, and that we are satisfied with the results of his labors and those of his brethren; and that after hearing all that has been said, we do not think it advisable to purchase the village at present; and that Bro[ther]. Hintze and the brethren in Turkey continue their labors, and that they watch the development of affairs in Palestine with a view to the gathering of the people." Brother Lund suggested that inasmuch as it was Brother Hintze's fifth mission and his traveling expenses were high in that end, that he be helped. This met the mind of the Council, but no amount was named. As to the matter of sending missionaries to Turkey and Syria, Bro[ther]. Lund was requested to give it the proper attention. ...

[July 8, 1898; Journal History]

Pres[iden]ts. [Wilford] Woodruff, [George Q.] Cannon and [Joseph F.] Smith at the Office. Judge LeGrand Young telephoned them to the effect that he was not ready to make a report upon the Canada land business until to-morrow.

The First Presidency decided to invite the Stake and Ward authorities of Salt Lake, Davis and Weber [Utah] Stakes at Saltair on the 27th inst., also the General authorities of the Church.

Elder F[rancis]. M. Lyman took lunch with the First Presidency, and remarked at table that while enjoying the programme executed by the Polynesians and others at their reunion at Calder's Park yesterday, he was greatly exercised over the fact that since the days of our old Indian interpreters none of our young men were learning the Indian languages or interesting themselves in behalf of the Indians, and he suggested that Brother Ira Hatch, an old Indian interpreter, a man full of the spirit and imbued with the desire to labor for the uplifting of these people, be called to devote the balance of his days in the interests of the Indians, receiving such compensation as he might need for the subsistence of himself and his family while thus engaged. The Presidency agreed with Elder Lyman that Bro[ther]. Hatch would be a very competent and roper man to labor in this direction, but nothing definite was done regarding the matter.

[July 9, 1898; Journal History]

Mr. E[lliot]. T. Galt met with the First Presidency at their office this morning on the Canada land business, and at 2 o'clock in the afternoon all the parties interested met and consummated the business by signing the contract.

[July 11, 1898; Brigham Young Jr., Diary]

Called at [Logan] Temple. Board meeting at 10 & Stock holders meeting at 2 p.m.

B[righam]. Y[oung]. Col[lege]. Tried to meet but failed. Agreed to give our note for to B[a]nk for overdraft of 10000.00. Temple looks fine. Bro[ther] [Marriner Wood] Merrill seems to be doing well. Bro[ther] Geo[rge]. W. T[hatcher]. said to me "if the all was known Bro[ther] Merrill is not or has not been doing right.["] How can such rumours get about, many people seem to be imbude with the same ideas.

[July 12, 1898; Brigham Young Jr., Diary]

Meeting of Twelve at 10 a.m. at Temple. Pres[ident] [Lorenzo] Snow opened with stormy refference to our financial Condition. Others followed in same line. Pres[ident]. [George Q.] Cannon is feeble but he will not trust the Twelve in financial matters. Bro[ther]. [Abraham] Owen Woodruff asked the Quorum to take action in behalf of his father that his name might not rest under this load of in-debtedness of which he was innocent.

While we all bel[ie]ve in the integrity of Pres[ident]. Geo[rge] Q. Cannon still we bel[ie]ve that he has nearly ruined the credit of the church with schemes which have failed, and the responsibility rest upon Pres[ident]. [Wilford] W[oodruff]. Poor man, his faith is unbounded in Bro[ther]. Cannon, but we now find ourselves with a very aged man at the head and a badly paralyzed man to arrange all his public affairs. I mourn over Pres[ident]. Cannon, my heart aches to see that splendid man less that I have known him all my life. If my tears and prayers would move God to restore him he would have health and all his energy again. Now it seems to me that the saf[e]ty of his own health and the welfare of the church demanded his complete isolation from all business cares and a strong hand to guide church business considering Pres[ident]. Woodruff's enfeebled condition. The Twelve should now enter fully into the councils of the First Presidency It has been delayed too long and now necessity demands that, this reform be inaugerated.

[July 13, 1898; Journal History; Brigham Young Jr., Diary]

Presidents [Wilford] Woodruff, [George Q.] Cannon and [Joseph F.] Smith, at their office, received a call from Elder S[amuel]. R. Bennion, President of the Uintah [Utah] Stake. He represented that there were twelve or fourteen families located in Lucerne Valley, of his Stake, who were without an organization. Pres[ident]. Woodruff told him to organize them and place a suitable Elder to preside over them until such time as one of the Apostles could make them a visit.

President Woodruff's daughter Julia (Sister John R. Park) called at the office, bringing her one month old child, and requesting her father to bless it. The child was blessed by Pres[ident]. Woodruff and Elder Geo[rge]. F. Gibbs, the latter being mouth. The name given it was John Wilford Park.

❖

Met at 1 a.m. Still we are talking on financial matters and the burden of it is Presidency should trust the Twelve just as I have felt all the time. 2 p.m. Our talk ran on love for each other and our determination to sustain the presidency, but we do desire them to be a unit.

[July 14, 1898; Journal History; Brigham Young Jr., Diary]

Meeting of the First Presidency and Apostles at the Salt Lake Temple. Present: Pres[iden]ts. Wilford Woodruff, Geo[rge]. Q. Cannon, Jos[eph]. F. Smith, and Lorenzo Snow; Elders F[ranklin]. D. Richards, Brigham Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, Geo[rge]. Teasdale, H[eber]. J. Grant, M[arriner]. W[ood]. Merrill, A[nthon]. H. Lund, M[atthias]. F. Cowley, and

A[braham]. O. Woodruff (all the Apostles present except John W. Taylor, who is on a mission in Colorado). The Apostles were also together yesterday, it being their regular Quarterly meeting, and to-day they partook of the sacrament, it being their fast day.

Elder Lund remarked that he omitted to state at the last meeting that there was no publication in the Turkish Mission. It was thought that Bro[ther]. [Ferdinand F.] Hintze might be able to print and publish some work, if he had the necessary means—about $400. Bro[ther]. Lund was authorized to see Bro[ther]. [Leon] Sarkis, the Armenian about returning to his native land as a missionary, in company with Jos[eph]. W. Booth, who is to leave shortly.

Pres[ident]. Cannon remarked that there were some features of our missionary labors that ought to be considered. He had learned this morning that the fund recently set apart for missionary purposes would soon be exhausted, and he had felt for some time that a committee of the Twelve Apostles should be appointed to inquire into our missionary operations, to see if the number of missionaries could not be reduced, without materially affecting the progress of the work. He had taken an interest in getting up the form now used by Conference Presidents in reporting the labors and ability of missionaries, and yet felt very much disappointed over the general capacity as missionaries after being in the field for two or three years, as reported by their Presidents. In too many instances incapable and unsuitable men had been sent out at a cost to themselves as well as to the Church. He favored sending fewer and more competent men, and thought the brethren having in hand the calling if missionaries should give this matter careful attention.

President Smith remarked that there was a better class of men to draw from to-day than ever before for missionaries, but still what President Cannon had said was, he was sorry to say, too true. The solution, however, was found in the fact that so many Elders were called at the present time as compared to former times in the Church.

Pres[ident]. Cannon presented the following motion, which was carried: "I move that a committee of Apostles be appointed to investigate into the results of the various missions, and ascertain as nearly as they can the cost of sending and returning Elders, the amount expended by toward their own sustenance while in their fields of labor, and the number of converts made". It was understood that the Presidency would appoint the committee. ...

Pres[ident]. Cannon was administered to by the brethren, Elder Lyman being mouth. He promised Pres[ident]. Cannon that his life should not be cut short, and that he should be fully restored.

The brethren now partook of the sacrament, Elder Heber J. Grant blessing the emblems. In the midst of the prayer, steam whistles were heard in the town, in token of rejoicing, as was afterwards learned, over the announcement of the surrender of Santiago de Cuba. After the sacrament, at the invitation of President Snow, Presidents Woodruff and Cannon made remarks, and the council at 2;30 P.M. adjourned.

❖

Met at 10 talk was excellent on spiritual matters, what were our ideas on former lives. Bro[ther]. [Francis M.] Lyman said we were always men never had a beginning of existence. So we all think but not quite so pronounced as Bro[ther]. L[yman]. The conversation opened our eyes a little. ...

Presidency vis W[ilford]. W[oodruff]., Geo[rge] Q. C[annon]. & Jos[eph] F. S[mith]. had talk about business filling mission Con[ference]. appointments. Some discussion about decreasing our missionary force in the world. It struck me favorably. Bro[ther [Anthon H.] Lund was appointed to about mission needs.

[July 15, 1898; Journal History]

Elder F[rances]. A. Hammond, President of San Juan [Utah/Colorado] Stake, met and

conversed with Pres[iden]ts. [Wilford] Woodruff and [George Q.] Cannon at their office this morning upon the subject of his removal from Bluff, San Juan County [Utah], to Moab, in Grand County [Utah], a move that he had desired to make for a long time, as he felt that the latter place needed strengthening. As one of his sons was now getting married he purposed turning over to him the old home at Bluff and building another home at Moab. He expressed the hope that others of our people would settle there so that the Saints might be the predominate element in the place. The Presidency had no objection to brother Hammond's making this move.

[July 21, 1898; Journal History]

Eleven A.M., meeting of the First Presidency and Apostles at the Temple. Present: Pres[iden]ts. Geo[rge]. Q. Cannon, Jos[eph]. F. Smith, Lorenzo Snow; Elders F[ranklin]. D. Richards, Geo[rge]. Teasdale, and M[atthias]. F. Cowley. President [Wilford] Woodruff did not attend the meeting, being absent in Provo [Utah]. ...

[July 23, 1898; Journal History]

The Presidency appropriated, at the request of Bishop Frank Scott, $325 in favor of Oaxaca Colony, Mexico, payable as follows: labor tithing $250, building material $75, to be expended in helping to build a new road there.

A letter was received from Pres[ident]. Tho[ma]s. E. Ricks, in answer to one written to him of Thursday last, in relation to the proposed change in the name of his Stake from Bannock to Fremont [Idaho]. Brother Ricks, in behalf of the Presidency and people of that Stake, acquiesced in the change suggested by the Presidency, and this word was telegraphed to Elder Heber J. Grant on his way to attend the Oneida Conference and to take part in the organization of the new Bannock Stake.

[July 28, 1898; Journal History]

Eleven A.M., meeting of the First Presidency and Apostles at the Temple. Present: Pres[iden]ts. Wilford Woodruff, Geo[rge]. Q. Cannon, Jos[eph]. F. Smith, Lorenzo Snow; Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman, H[eber]. J. Grant, John W. Taylor, M[atthias]. F. Cowley and A[braham]. O[wen]. Woodruff. (Brigham Young [Jr.] in San Juan [Utah], Geo[rge]. Teasdale at home, sick)

Pres[iden]t. Cannon informed the Council that he had been approached by Bishop Wrathall, of Grantsville [Utah], in behalf of John Benson, who killed Dr. Elliott for the seduction of his wife, and having paid the penalty of the killing, by imprisonment for a term of years in the penitentiary, now desired to be re-instated a member of the Church.

Bro[ther]. Lyman, who was fully conversant with the facts in the case, felt that John Benson, on account of the manner in which he killed the seducer of his wife, should not press his request for rebaptism. The speaker was appointed to see Bishop Wrathall about the matter.

Elder Taylor reported 49 baptisms in Colorado for last month. The great question, and a very puzzling one to him, was to know what to do with people when he got them "on the dump", as he expressed it; that is, people with families, and, in most instances, with terms, but with no land and no work. He was advised not to counsel people to go anywhere, but to give them all the information he possibly could as to the merits of the different places now being settled by the Saints, and let them choose for themselves, thus assuming, as they should do, the responsibility for themselves. ...

Pres[ident]. Cannon was again administered to, Pres[ident]. Smith being mouth in the administration, and after prayer by Elder John W. Taylor, the Council adjourned.

[July 29, 1898; Journal History]

A meeting of the First Presidency and Apostles, adjourned from last Saturday, was held at the President's Office this morning, beginning at 10 o'clock. Present, besides the First Presidency, Lorenzo Snow, 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, of the Council of the Apostles, and Senator Frank J. Cannon. The object of the meeting was to consider the advisability of the Church's issuing bonds for $1,500,000, if it could do so at five percent. During the discussion of the subject, Bro[ther]. Heber J. Grant favored our home banks taking the bonds, and one of two other brethren also favored it, but it was afterwards concluded that our home banks could not take bonds at 5%, when they were lending money at 8%; Moreover, home bonds would be taxable, and if a panic should arise, money, it was thought, could not be raised on them, and there were not enough people in the State to take this amount of bonds. It was also stated that parties in the East, with whom Senator Cannon was negotiating, wanted the whole issue of the bonds or none. The unanimous conclusion reached was that it would be a good thing to issue bonds at 5%, and in this way pay off the indebtedness of the Church, thus helping the credit of the Church. This became the sense of the meeting, and on motion of Pres[ident]. Smith, seconded by Pres[ident]. Snow, Senator Cannon was authorized to negotiate the bonds.

Elder A[nthon]. H. Lund was authorized by the Presidency to revise the Doctrine and Covenants now published in the Danish language, and to call to his aid for that purpose such competent assistance as he might deem necessary, the name of Bro[ther]. C. C. A. Christensen being named in this connection. When this was done arrangements would be made for a revised edition.

[August 1, 1898; Journal History]

Bro[ther]. Frank Farnsworth, of the Manti Temple, accompanied by his daughter, Mrs. Marringer, called at the President's Office and conversed with Pres[iden]ts. [Wilford] Woodruff and [Georeg Q.] Cannon. Bro[ther]. Farnsworth wished to have the sealing of his deceased daughter to her husband annulled, alleging that the latter, who was now living, had discarded his garments, and it was believed that he hastened his wife's death by administering to her medicine, purchased by him, to produce abortion. Pres[iden]ts. Woodruff and Cannon told Bro[ther]. Farnsworth that nothing could be done in this matter without giving the accused an opportunity to defend himself. Bro[ther]. Farnsworth remarked that he did not wish to make direct charges against his son-in-law, for fear of making an enemy of him; neither did Mrs. Marringer wish to do so. The father told other things reflecting on the present moral character of his son-in-law, and which, if true, rendered him unfit for Church membership. He was told that the Ward authorities should investigate all such matters, and their investigation would determine the worthiness or unworthiness of his son-in-law to retain membership in the Church. If he should be found unworthy of Church fellowship, Bro[ther]. Farnsworth's way would then be open to accomplish what he sought, namely, the annullment of the sealing.

Bishop John R. Winder, Jos[eph]. W. Summerhayes, and Geo[rge]. M. Cannon, representing the Big Cottonwood Power Company, met with the Fist Presidency on business connected with that organization, with this result: They offered to Zion's Savings Bank ten prior lien bonds and a note of the Union Light and Power Company for $1,400; the consideration for bonds and note to be $10,500. The object of this proposed deal, as explained by Bro[ther]. Summerhayes, was to clear off the entire indebtedness on the Big Cottonwood Power Company, and relieve the First Presidency of their individual bond made to that company to pay a certain amount of its debts.

[August 2, 1898; Journal History; Brigham Young Jr., Diary]

The First Presidency appropriated $512 in favor of Pres[ident]. C[ollins]. R. Hakes, of the Maricopa [Arizona] Stake. This amount Bro[ther]. Hakes owed the Church for cattle, and for the indebtedness had given his note. His counselors had appealed to the Presidency in his behalf, representing that Bro[ther]. Hakes virtually had no property, and of the cattle he bought he had lost nearly all. Pres[iden]ts. [Wilford] Woodruff and [Joseph F.] Smith ordered the obligation cancelled, on account of extra appropriation in favor of Bro[ther]. Hakes.

Pres[iden]ts. Woodruff and Smith approved a decision of the High Council of Millard [Utah] , in the case of Edward B. Bushnell, vs. Peter Greenhalgh, which had been appealed to the First Presidency. They had placed it in the hands of Elders F[rancis]. M. Lyman and John Jaques, with instructions to go through the papers in the case and make recommendations to the Presidency as to its merits. Those brethren having reported that they could come to no other conclusion than to recommend that the decision of the High Council stand approved, the same was approved accordingly.

Nathan Tanner, Jun[ior]., who was lately cut off from the Church by the High Council of the Weber [Utah] Stake for not complying with a decision of that body, appealed to the First Presidency. The case was referred to Elders F[ranklin]. D. Richards and F[rancis]. M. Lyman.

❖

Had quite a meeting at the office utmost liberty in political matters but good men must be chosen says Pres[ident] [Wilford] Woodruff Divide on party lines in state & national but Co[unty]. school & city Consolidate to elect good men irrespective of party.

[August 3, 1898; Journal History]

An appointment was made by the First Presidency to meet to-day at 12:30 P.M. with the Presiding Bishopric and President C[harles]. O. Card, of the Alberta [Canada] Stake. Bro[ther]. Card failed to keep the appointment, but the business of the meeting was duly transacted. Bishop William B. Preston had instructed Bro[ther]. Card to dispose of the Church herd in his charge in Canada, for the reason, among others, that hay had to be purchased there to winter the cattle, while in Utah, and perhaps elsewhere, the Church did not have cattle enough to eat up the tithing hay. Bro[ther]. Card had written to the presidency conveying the idea that part of the herd might be disposed of with profit, but that it was against his judgment to dispose of it all. After considering the matter, the Presidency felt that the Bishopric should dispose of the herd as they might deem best.

[August 4, 1898; Journal History; Brigham Young Jr., Diary]

At a meeting of the First Presidency and Apostles in the Salt Lake Temple, at 11 o'clock this morning, the following named brethren were present: Pres[iden]ts. Wilford Woodruff, Geo[rge]. Q. Cannon, Jos[eph]. F. Smith; Elders F[ranklin]. D. Richards,, Brigham Young [Jr.], F[rancis]. M. Lyman, John Henry Smith, Geo[rge]. Teasdale, Heber J. Grant, Anthon H. Lund, M[atthias]. F. Cowley and A[braham]. O[wen]. Woodruff. ...

❖

Meeting at 11 a.m. Presidency present and well as could be expected. Our relation to political matters was discussed.

[August 8, 1898; Journal History]

The First Presidency to-day received a letter from Elder H. E. Baker, President of the Baker City Branch, in Oregon, demurring to the recent action taken by the Presidency, on recommendation of Bro[ther]. John Henry Smith, attaching that Branch to the Montana Mission, as a convenience for the President of that Mission, that he might make that place his headquarters. Elder Baker assigned the following reasons for his demurrer: (1) The Baker City Branch had already been transferred once (to the Oneida [Idaho] Stake) and the members felt that they should not be transferred again, but remain as they were until a Stake could be organized in their part of the country. (2) The Oneida Stake authorities had the Branch well in hand, and it had taken some time to accomplish this. (3) They were being visited by representatives of the various Ward associations, and were working in harmony with the associations of the Stake, and to be severed from them now would be a great disappointment, especially since the proposed change offered no such privileges and would be regarded by them as a retrograde step. The members of the Baker City Branch had become acquainted with the Presiding authorities of Oneida Stake, who had been very attentive and diligent in looking after their interests.

The Presidency, after considering the objections cited by Bro[ther]. Baker, felt that the change had been made hastily, without consulting the feelings of the Baker City branch respecting it, and therefore rescinded their former action.

Elders N. C. Flygare, John Watson, and Bishop Thomas Stevens, of the Utah Loan and Trust Company Bank, of Ogden [Utah], called upon the First Presidency, meeting also Elder F[ranklin]. D. Richards and H[eber]. J. Grant. The object of the interview was to make a last representation of the bank's condition, in the hope—almost forlorn with these brethren—that the Presidency might be able to see their way clear to do something to save it. Bro[ther]. Grant stated that it would take $170,000 to save the bank, and when this sum was raised all that would be left would be the building, worth $100,000. He had been promised $50,000, and he thought another $10,000 might be raised, if one of the other Apostles were appointed to work with him in behalf of the institution, and if the Presidency would write special letters for them to bear to such individuals as he might name, who were most likely to render help. Pres[ident]. Cannon remarked that the saving of the institution was desired by all the brethren, and the calling of additional help was only in line with what had been previously done in that direction, he therefore favored the calling of some one to Bro[ther]. Grant's assistance. It was decided to call Brother M[atthias]. F. Cowley, and to release him from all other work until this mission should be accomplished. It was also decided to issue the letters in question.

Elder C[harles]. O. Card was authorized by telephone to endeavor to establish a credit of $500 with some firm in Montana, to enable him to secure necessary supplies for contractors on the Alberta [Canada] Canal; also to employ necessary clerical aid, and to see that the means to defray necessary expenses come out of the enterprise.

[August 11, 1898; Journal History]

The First Presidency met at 9:30 A.M. with the Directors of the Deseret News Company. The chief business of the meeting was taking back of the Deseret News plant from the Deseret News Publishing Company, which had totally failed in its business and in carrying out the terms of its contract with the Deseret News Company. The only alternative was to take back the plant, which was done by action of this meeting.

Bishop M. S. Wooley of the Freeze Mercantile Company called at the Presidents' Office and presented a company's claim of some years standing against the late Deseret Hospital. This claim had been presented before, when Bishop H[iram]. B. Clawson, who was President, and Sister E. B. Wells, who was Secretary and Treasurer of the Hospital, were present. They acknowledged the debt, and gave reasons for not being able to pay. When the Hospital closed its doors, the Presidency were

informed that it had $1000 of good collectable accounts, and the services of Bro[ther]. William A. Rossiter were secured to make collections. Bro[ther]. Clawson and Sister Wells were to see to it that these accounts were placed in his hands. This they had not done, and nothing, it was reported had been collected. The Church, Bishop Woolley was informed, was morally responsible for the debt. As it was not now able to pay it, he was asked to wait, and in the meantime, another effort would be put forth to make collections.

At the usual meeting of the Presidency and the Apostles at the Temple, the following named brethren were present: Pres[iden]ts. Wilford Woodruff, Geo[rge]. Q. Cannon, Jos[eph]. F. Smith, Lorenzo Snow; Elders Franklin D. Richards, Brigham Young [Jr.], F[rancis]. M. Lyman, John Henry Smith, George Teasdale, H[eber]. J. Grant, M[atthias]. F. Cowley and A[braham]. O[wen]. Woodruff. ...

Pres[ident]. Cannon was administered to, Pres[ident]. Snow being mouth and the Council adjourned.

[August 17, 1898; Journal History]

At a meeting held at the President's Office this afternoon, it was decided by Pres[ident]. Jos[eph]. F. Smith, Elders Lorenzo Snow, Heber J. Grant, James Jack and Tho[ma]s. G. Webber, on the application of Bro[ther]. Grant, to renew the insurance on the Saltair pavilion, the policy amounting to about $32,000. Pres[ident]. Smith was applied to in this matter, because the Church owns bonds in the Saltair Beach Company.

[August 18, 1898; Journal History]

Eleven A.M., regular meeting of the Presidency and Apostles in the Temple. Present: Pres[iden]ts. Jos[eph]. F. Smith and Lorenzo Snow; Elders Francis M. Lyman, John Henry Smith, H[eber]. J. Grant, Anthon H. Lund, and M[atthias]. F. Cowley. ...

[August 25, 1898; Journal History]

A meeting was held at the President's office this morning, the object of which was to authorize the borrowing of some $13,000, at 7% interest, for the purpose of meeting pressing obligations, some of which were drawing ten per cent interest.

Judge W[illiam]. H. King called and informed Pres[ident]. [Joseph F.] Smith that he had had business with Bro[ther]. Spencer, son of the late Bishop Spencer, of Indianola [Utah], who informed him that the Indian lands at that place were in jeopardy. These lands were entered by and patents issued to the Indians themselves, with the usual provision in the patent forbidding transfers until the expiration of twenty years. Fifteen years having elapsed, it is said that white men are now seeking to make trades with the Indians for their lands, and that some desirable pieces have already been bartered away; that quit claim deeds had either been obtained, or are being sought for, as all that purchasers need to do is to get possession and file quit claim deeds at the expiration of twenty years. Judge King told President Smith that some of the Indians to whom patents were issued had sin[c]e died, and it was not known whether they had left heirs or not. He thought steps should be taken at once to protect the interest of the Church in these lands, as the Church placed the Indians upon them and had borne whatever expense there was attending their settlement.

At the usual meeting of the Presidency and Apostles in the Temple at 11 A.M., the following named brethren were present: Pres[iden]ts. Jos[eph]. F. Smith and Lorenzo Snow; Elders John Henry Smith, Geo[rge]. Teasdale, H[eber]. J. Grant, and M[atthias]. F. Cowley. After the regular Council meeting had closed, and before the brethren had dispersed, Pres[ident]. Smith informed them that

the Deseret News Publishing Company had returned the printing plant of the Deseret News Company, and also turned over its entire business, which is in a very bad shape, to the last named company, which now proposed to borrow enough money to meet pressing demands, also to make first payment on the Linotype machines. In order to raise this money, it was proposed to mortgage part of the Deseret News land. Pres[ident]. Smith informed the brethren that the Deseret News Publishing Company, consisting of Geo[rge]. Q. Cannon and Sons, had had the plant and business for the past six years, without making a single improvement, except putting up a little office on the corner, connecting the old wall with the old building, and now it turned them back to the Deseret News Company, with some $40,000 indebtedness, a large portion of which, if not all, the Church will be called upon to assume.

[September 1, 1898; Journal History; Brigham Young Jr., Diary]

A telegram announcing the serious illness of President Wilford Woodruff was received by President Joseph F. Smith to-day. It was from President George Q. Cannon, and was dated at San Francisco [California] at 8:02 o'clock this morning. The telegram read as follows: "President Woodruff's condition very serious. It is the opinion of experts that this may terminate his mission. He is not sensible at this time. Attack was very sudden. Suppressed urine the cause. His advanced age against him". This was the first definite information received here that anything was wrong with President Woodruff. A telegram from Sister Caroline Y. Cannon, wife of President Cannon, who is with him in San Francisco, inquiring after the health of her daughter Vera, who had undergone an operation for appendicitis, had been received by her family, and in it she stated that Presidents Woodruff and Cannon were feeling well and enjoying themselves; but later in the day (yesterday) a telegram was received from President Cannon, asking that Pres[iden]t. Woodruff's son Ashael or his son-in-law, Ovando Beebe, take the noon train for San Francisco. This created a suspicion in the mind of Pres[ident]. Smith that perhaps something was wrong with Pres[ident]. Woodruff. He learned that neither Ashael nor Beebe could go, and telegraphed this fact to Pres[ident]. Cannon, asking at the same time if Bro[ther]. Andrew Smith—who had waited upon Pres[ident]. Woodruff for some time, until he left for the coast—would not do. In answer to this Pres[ident]. Cannon telegraphed to have Joseph or William sent—referring to President Woodruff's sons-in-law, Joseph J. Daynes Jun[ior]. and William McEwan. Joseph started immediately for San Francisco.

❖

We are all worried. Found that many felt as I did hoped that nothing would happen in Col[onel]. [Isaac] Trumbo's house to the presidency who were staying there.

[September 2, 1898; Journal History]

President Wilford Woodruff died at San Francisco [California] at 6:40 A.M. today. He slept peacefully all night, and passed away without movement. A telegram to this effect was received at the President's Office this morning. Pres[ident]. [Joseph F.] Smith at once notified the Apostles, most of whom were absent from the city, and requested their presence here at the earliest possible moment; Geo[rge]. Teasdale at Nephi [Utah]; John Henry Smith at Rexburg [Idaho]; M[atthias]. F. Cowley at Preston [Idaho]; A[nthon]. H. Lund at Ephraim [Utah]; M[arriner]. W[ood]. Merrill at Logan [Utah]; were informed by letter of President Woodruff's death, and Franklin D. Richards, at Baker City [Oregon], A[braham]. O[wen]. Woodruff at Cardston [Alberta, Canada], John W. Taylor at Denver [Colorado], and F[rancis]. M. Lyman at Kanab [Utah], were summoned home by telegram. Pres[ident]. Lorenzo Snow received the word at Brigham City [Utah]. "Pres[ident]. Woodruff died to-day", was the message cabled by Pres[ident]. Smith to the Presidency of the European Mission

at Liverpool [England]. The following telegram was received from Pres[ident]. [George Q.] Cannon this evening: "We start to-night; will reach Ogden [Utah] Sunday morning, 6:45 Mountain time. Secure transit for funeral car over Rio Grande Western R[ail]. R[oad]. from Ogden to Salt Lake City and return. Have Joseph E. Taylor (undertaker) meet us at depot". ...

President Woodruff died at the home of Col[onel]. Isaac Trumbo, whose guest he was while in San Francisco. He breathed his last surrounded by every comfort that loving hands could provide. His wife Emma was with him, as were Pres[iden]t. Geo[rge]. Q. Cannon, Bishop H[iram]. B. Clawson and their wives, who were sojourning in the same hospitable home. The President had suffered occasionally from asthma and from kidney and bladder troubles, but when he left for the coast on the 13th of August, he was well and cheerful, and in fact remarked to a friend, "I wish Pres[iden]t. Cannon was as well as I am". At a dinner given in his honor at the rooms of the Bohemian Club of San Francisco, a few evenings before his death, and of which no man under eighty was permitted to partake, Pres[ident]. Woodruff, though in his 92nd year, was voted the smartest of the party. The day before he died he was talking of going out fishing. Thursday night, September 1st, he complained of feeling ill, and Dr. Winslow Anderson, his physician, after a consultation with Drs. McNutt and Buckley, decided that there was little hope that he would see another day. He passed away peacefully at early dawn.

[September 4, 1898; Journal History]

Pres[iden]ts. Joseph F. Smith and Lorenzo Snow, Elders Brigham Young [Jr.], George Teasdale, Heber J. Grant, A[nthon]. H. Lund and M[atthias]. F. Cowley, left by special train, at 5:30 o'clock this morning, for Ogden [Utah], to meet President [George Q.] Cannon with the remains of President [Wilford] Woodruff. Elder F[ranklin]. D. Richards, who resides at Ogden, awaited there the arrival of the train from Salt Lake, and Elder John Henry Smith also joined the party at that point, having just returned from the Bannock [Idaho] Stake. Elder Geo[rge]. Reynolds, private secretary of the deceased President, Elders Jos[eph]. E. Taylor and Cha[rle]s. W. Penrose, of the Presidency of the Salt Lake Stake, W. C. Spence, the Church transportation agent, B. S. Spencer of the Oregon Short Line R[ail]. R[oad]. Company, with several of President Woodruff's sons and daughters and other near relatives, also accompanied the Apostolic party to Ogden. When the special funeral car containing the remains reached that city, the party accompanying it, consisting of Sister Emma S. Woodruff, Pres[iden]t. Geo[rge]. Q. Cannon and wife, Col[onel]. Isaac Trumbo, Bishop H[iram]. B. Clawson and wife, Jos[eph]. J. Daynes, Jun[ior]., (who had been intercepted on his way to San Francisco [California] by a telegram announcing the president's death) and Asahel Woodruff (who had met the funeral train in Nevada) joined the home party and started for Salt Lake, reaching here at 9:30 A.M. At Ogden, and all along the line southward, large crowds gathered at the stations, and with bared heads and tearful eyes, bore silent testimony to the reverence and esteem in which they held the illustrious dead. At the depot in Salt Lake a great throng was awaiting the train, and amid silence deep and impressive the casket was transferred to the hearse, and the procession formed, which accompanied all that was mortal of the honored and beloved leader to his late home at Woodruff Villa.

[September 5, 1898; Journal History]

The Council of the Twelve met, according to appointment, at the President's Office at 11 o'clock this morning. All the Apostles were present, including Presidents [George Q.] Cannon and [Joseph F.] Smith. Six of President [Wilford] Woodruff's sons, two of his grandsons and three of his sons-in-law, were also present at this meeting. It was agreed to hold the funeral services of the deceased President on Thursday next, September 8th, at 10;30 A.M., in the Tabernacle, and a committee consisting of Brigham Young [Jr.], Heber J. Grant and A[braham]. O. Woodruff, was

appointed, to make arrangements for the obsequies. Wilford Woodruff, Jun[ior]. then repeated the request, made last Saturday, that the remains of his father be buried beside those of his mother, Phebe Woodruff. This matter was referred to Bro[ther]. John Jaques, the custodian of Pres[ident]. Woodruff's private papers, and through him it was learned that the late President had left instructions as to the exact place of his burial. This information satisfied President Woodruff's sons, who were not aware before that their father had left any such instructions.

[September 7, 1898; Journal History; Brigham Young Jr., Diary]

The Council of the Apostles, Lorenzo Snow presiding, in answer to a telegram from Elder D[aniel]. D. McArthur, President of St. George [Utah] Stake, inquiring if it would be agreeable to the Council for the Saints of that Stake to hold memorial services in honor of the deceased President, authorized the transmission of a telegram, which was subsequently sent, stating that it would be very agreeable to them for the Saints of the St. George Stake to hold memorial services as proposed. This suggested the idea that it might be well for other Stakes, whose leading authorities might not be able to attend the funeral, to hold memorial services, and a telegram signed by President Lorenzo Snow, was sent to the Presidents of distant Stakes, suggesting to them that in case they should not be able to attend the President's funeral, it would be a very proper and appropriate thing for them to hold memorial services in their respective Stakes.

❖

Had conversation with brethren on present situation: All who express themselves, some of the best men among us cannot entertain the idea to have a continuation of our present financial policy. God help us to arrange all in the fear of the Lord. Suggested to Pres[ident]. [Lorenzo] Snow that the apostles resume circle prayer at once and get ourselves in harmony with the spirit of God. I fear that there is division in our sentiments. Father give us unity in this one day of trial is my prayer.

[September 9, 1898; Journal History; Brigham Young Jr., Diary]

A meeting of the Apostles was held at 10 o'clock this morning in the Temple; all present, including Geo[rge]. Q. Cannon and Joseph F. Smith. These two brethren, by unanimous vote of the Council of the Twelve (now presiding over the Church in lieu of the First Presidency just dissolved) were received back as members of that body, and took their seats in the Council according to their order of ordination, with President Lorenzo Snow presiding. President Snow, by the action of the Council, was placed in charge of all Church affairs until the First Presidency should again be organized. Brothers Cannon and Smith were presented with the desks they had occupied in the President's Office, and Bro[ther]. A[braham]. O[wen]. Woodruff was presented with the desk that his deceased father had occupied, and they were authorized to take them away from the office. A new desk was purchased for the use of President Snow.

At the above meeting, President Snow spoke, referring solemnly to the absence of Pres[ident]. [Wilford] Woodruff, whose death had disorganized the first quorum of the Church. He suggested the possible presence with them on this occasion of Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, and other departed leaders, and spoke of the great responsibility which had now fallen upon the Quorum of the Twelve. He felt thankful beyond expression for the union that existed in the Council of the Apostles, and he believed, and in fact knew, that by each one laboring unselfishly for the cause of Zion, their labors would be crowned with success, and they would triumph. He exhorted the brethren to be charitable to each other, and to accept their new duties and responsibilities in all humility as servants of the Lord Jesus Christ. He offered to vacate his position as President of the Twelve, and thus give place to any one else who might be the

unanimous choice of the Council.

Jos[eph]. F. Smith moved, and several of the brethren seconded and it was voted heartily and unanimously that Lorenzo Snow be sustained in his position as President of the Council of the Twelve Apostles.

Geo[rge]. Q. Cannon spoke briefly but feelingly of the present happy state of love and confidence in the Council, in contrast with past embarrassments, and expressed hope and faith of an honorable and happy outcome through a continuance of the love and union alluded to by President Snow. He invoked the blessing of the Lord on the President and the Council, to enable them to safely bear off the work of God.

Brothers Cannon and Smith were requested, by vote of the Council, to furnish a report showing the condition of the Church's finances.

The Council, by unanimous action, then accepted the responsibilities of the Presidency of the Church.

Before dismissing it was voted that the widows of President Woodruff receive $50 a month, each, until further orders.

The Council then adjourned.

❖

Twelve met in Temple at 10 a.m. 14 Apostles present. Bro[ther] Geo[rge] Q. C[annon]. & Jos[eph] F. S[mith]. received back into the Quorum. Pres[ident] Geo[rge] Q. C[annon]. & Jos[eph] F. S[mith]. to give Council statement of present resources and liabilities. God be thanked that Frank Cannon has returned from east where he was sent by presidency to borrow 1.500000 dollars One million five hundred thousand dollars. The present Presidency are not altogether certain that they want him to be the agent of the church. After dismissing talk began by Bro[ther]. H[eber]. J. Grant about my preceeding Jos[eph] F. S[mith]. in the Quorum. He thought it wrong and was surprised to see us take our seats, with me between Geo[rge]. Q. C[annon]. & Jos[eph] F. S[mith]. I said, I am willing to take any place in the quorum, never felt I was fit to be an apostle; ready to follow Bro[ther]. Joseph will do just as the Lord wants: Said that, I submitted this matter to father one day and he said, rather severely: "It is just right the way it is, and you let it alone." I never had courage to tackle the question again; still, I am of the opinion that when a man is ordained an apostle and seeks to magnify that office no new man can rank him in being set apart to fill a vacancy in the Quorum of the Twelve. I am anxious for God through my brethren to decide this question and I y[ie]ld my views to theirs with all my heart.

[September 13, 1898; Journal History; Brigham Young Jr., Diary; "Brigham City [Utah] Dec[ember]. 3rd 1892"; LeRoi Clarence Snow, "The Appearance of the Saviour to Pres[ident]. Lorenzo Snow"]

At 10 o'clock this morning the Council of the Apostles met at the President's office, according to appointment. There were present: Pres[iden]t. Lorenzo Snow; Elders Franklin D. Richards, Geo[rge]. Q. Cannon, Jos[eph]. F. Smith, Brigham Young [Jr.], Francis M. Lyman, John Henry Smith, Geo[rge]. Teasdale, Heber J. Grant, John W. Taylor, Mar[r]iner W[ood]. Merrill, Anthon H. Lund, Matthias F. Cowley and Abraham O[wen]. Woodruff.

On motion of Elder F[ranklin]. D. Richards, Elder Geo[rge]. F. Gibbs was appointed secretary and stenographer of the Council, on the same terms as made by the late First Presidency.

...

The special object of this meeting was to hear a report from Senator Frank J. Cannon, relative to the matter of borrowing for the Church the sum of $1,500,000, for which purpose he had been East. The proposition was to issue bonds for that amount, bearing interest at 5%. Senator Cannon informed the Council that he had been to New York, and met a Mr. Pierce, who acted for Messrs.

Dillon and Gould, from whom the loan was to be obtained. They had proposed to form a syndicate [to] float the bonds, but he gave them to understand that the First Presidency would object to this, as they wanted the bonds kept from the public market. He spent a good deal of time conversing with Mr. Pierce on the perpetuity of the authority and succession of the Trustee-in-trust and First Presidency, and while he perhaps did not succeed in fully satisfying that gentleman on this subject, he felt assured that Mr. Dillon could do so, as he was fully advised on it, and was an authority on trusts. The terms of the loan talked on were 5% and par for the bonds. At the expiration of five of the twenty years contemplated as the life of the bonds, should the Church desire to take them up, it would have the privilege of doing so, by paying a premium of $107, or $1,070 for each bond. Senator Cannon thought the death of President [Wilford] Woodruff might have the effect of somewhat delaying the present negotiations, as the question of legal ownership of Church property, in consequence of succession to the Presidency, would have to be discussed.

The question now arose as to what was necessary to be done by the Council to satisfy the moneyed parties, in view of the changed conditions consequent upon the death of President Woodruff. The original document forming the basis of these negotiations had been given by the Trustee-in-trust, and it was evident to the Council that nothing could be done legally by way of continuing the negotiations without a new Trustee-in-trust.

Elder Lyman, speaking to this question, said he was reminded of the time when the Council was together after the death of President [John] Taylor, and the feeling of President Woodruff at that time; he was also reminded of President Woodruff's feelings, as expressed on different occasions during his administration, to the effect that whenever he died, the First Presidency of the Church should be organized without delay. "And if the Lord should manifest to you, President Snow, that it was the proper thing to do now, I am prepared to not only vote for a Trustee-in-trust, but for the President of the Church". Bro[ther]. Lyman added that he saw no reason why this action should not be taken at the present meeting, giving the President time, if he desired it, to choose his counselors. He remarked that after the death of Joseph Smith, three years lapsed before the First Presidency was organized; after the death of President [Brigham] Young, it also took three years to organize the First Presidency; after the death of Pres[ident]. Taylor, eighteen months elapsed, and the speaker believed that if the Council had been in harmony, no such interval would have occurred, but the Presidency would have been reorganized earlier. He believed the right thing to do now was to organize the First Presidency, and this act would tend to create confidence at home and abroad.

Bro[ther]. Grant remarked that the present time was just as opportune as any other, and that he could sustain Pres[ident]. Snow with all his heart as President of the Church.

Bro[ther]. Young remarked that Bro[ther]. Grant had expressed his feelings exactly. He felt that this was the way out.

Bro[ther]. Teasdale said that he was in perfect harmony and accord with the feelings of the brethren.

Jos[eph]. F. Smith: "I move that that be the sense of this meeting".

The motion was seconded by Bro[ther]. Cowley.

President Snow asked if there were any further remarks. Several of the brethren called for the question, whereupon Pres[ident]. Snow asked Elder Jos[eph]. F. Smith to put the motion. This being done, it was carried unanimously, and Lorenzo Snow was thus sustained by the Council of the Apostles, as President of the Church of Jesus Christ of Latter-day Saints.

Pres[ident]. Snow then arose and said: There was no use in his making excuses as to inability, etc., to assume the vast responsibilities involved in the position to which he had been elected. He felt that it was for him to do the very best he could and depend upon the Lord. He knew the action taken by the Council was according to the mind and will of the Lord, who had shown and revealed to him several days ago that the First Presidency should be organized before the next conference. He had been feeling a little gloomy, and perhaps a little discouraged at the prospect, and the vast responsibility that would naturally fall upon him as President of the Twelve Apostles, and with this feeling he went before the Lord, offered up the signs of the Holy Priesthood and called upon Him to let light come to his mind. His prayer was answered, the Lord manifesting unto him clearly what

he should do; also in regard to the counselors he should select when he became President of the Church, "And[,]" said he, "In accordance with the light given me, I now present to you the name of Geo[rge]. Q. Cannon as my first counselor, and of Joseph F. Smith as my second counselor".

Several of the brethren, speaking at the same time, seconded the choice of counselors, and the brethren named had expressed themselves upon the subject—Bro[ther]. Cannon to the effect that he was willing to act in this capacity, or any other, if he could have the love and confidence of his brethren, and Bro[ther]. Smith to the effect that since the Lord had manifested his will in this matter, he had nothing to say, except that he was perfectly willing to act in this or any other position, and would do all he could to sustain the hands of the President in righteousness before the Lord.

Pres[ident]. Snow, before calling for the vote, said, "I have not mentioned this matter to any person, either man or woman. I, wanted to see what the feelings of the brethren were. I wanted to see if the same spirit which the Lord manifested to me was in you. I had confidence in you that the Lord would indicate to you that this was proper and according to his mind and will. I do not feel that I should be over-anxious in regard to anything pertaining to the work of the Lord. I had one revelation or manifestation in my early career which became my star, so to speak, and which I have always had before my mind. I put the meaning of it into couplet form, as follows:

"As man is, God once was;
"As God is, man may be".

That was revealed to me with power; the Holy Ghost was upon me for a long time, and I knew it was my privilege to be like Him whom I afterwards knew was my Father and God. As John the Apostle says, "We are now the sons of God; when He shall appear we shall be like Him", etc. We must act as far as we possibly can like God while we are in the flesh, and I know we can reach that degree of perfection. Now brethren, I shall do the best I can, as God shall give me wisdom and power. I sense keenly my own weakness and inability, but I appreciate the fact that God can make strong. If I know my own heart, the administration about to be ushered in shall not be known as Lorenzo Snow's, but as God's in Lorenzo Snow. As to things which have happened in the past, I do not want to talk about them; it will become us as servants of the Lord to go to work and meet the difficulties before us, as the Lord shall aid and assist us. I feel to say in my heart, God bless you, and I invoke the blessing of the Lord upon myself in the discharge of the obligations resting upon me."

The vote was then taken approving unanimously the President's choice of counselors.

M[atthias]. F. Cowley now moved, and the motion was carried, that Lorenzo Snow be sustained as Trustee-in-trust for the Church of Jesus Christ of Latter-day Saints.

Pres[ident]. Geo[rge]. Q. Cannon suggested that the President of the Twelve Apostles be appointed, and on motion of F[ranklin]. M. Lyman, Franklin D. Richards was unanimously sustained to act in that position.

Pres[ident]. Cannon then suggested that Frank J. Cannon be at liberty to continue negotiations with the Eastern parties on the loan question; that he be informed of the organization that had just taken place, and be directed to inquire of said parties what, if anything, should be done further to satisfy them. Senator Cannon, who was in the adjoining room, was sent for, and this information was imparted to him.

On motion of Bro[ther]. Grant, it was decided to make public in this evening's paper, the action of the Council in organizing the First Presidency and appointing the Trustee-in-trust and the President of the Twelve Apostles.

The Council then adjourned.

❖

All of our thoughts seemed directed to organizing First Presidency. Several Brethren spoke & all felt alike. By unanimous vote we sustained Lorenzo Snow as President. He said I knew this would come and the Lord has revealed to me who my councillors were, George Q. Cannon & Jos[eph]. F. Smith. I did thank God in my heart and so all seemed to feel. Pres[ident]. S[now]. Trustee in Trust—Franklin D. Richards President of the Twelve. What a load is removed from the

Twelve we can now go out into our fields among the people and labor as usual.

❖

An account of a private interview with Pres[iden]t. [Wilford] Woodruff Dec[ember]. 2 1892 at Salt Lake City.

Yesterday morning I went to Salt Lake City where I arrived about eleven o'clock A.M. and proceeded immediately to Pres[iden]t. Woodruff's Office; there were present Pres[iden]t. Woodruff, George Q. Cannon and Joseph F. Smith: F[rancis]. M. Lyman came in shortly after. Geo[rge]. F. Gibbs was also present.

We spent the time in conversation on various subjects till after 3 P.M. When I arose to leave shook hands with the Brethren adn started towards the door, when Pres[iden]t. Woodruff called me back, saving that he wished to speak with me in private. We went into the adjoining room and took seats on one of the sofas. He said (and spoke with much feeling and energy) "I have an important request to make of you which I want you to fulfill. A few months ago while on a visit to St. George [Utah] I came near dying. I have no lease of my life and know not how soon I may be called away. And when I go I want you, Brother [Lorenzo] Snow, not to delay but organize The First Presidency, take George Q. Cannon and Joseph F. Smith for your councillors, they are good, wise, and men of experience."

Of course I was much surprised, and said, Pres[iden]t. Woodruff, am I to receive this as a revelation? I do not call to mind the words of his answer but they were such as gave me the impression that he wished me to regard it as such. Without thought or considering the impropriety of such a question, I continued—Pres[iden]t. Woodruff, is this the place I am to occupy? He hesitated a moment then replied "It is according to the order." I asked, if he had mentioned this matter to his councillors? He said "No, not to any one." I told him I wished he would, I understood from his answer that he would do so.

This interview was brief—As we arose to return to the Pres[ien]t's Office, he said, "Now Brother Snow do not neglect to oganize as I have told you, it may prevent much trouble."

L[orenzo Snow].

This is a correct copy of the interview taken from Bro[ther]. Snows account.

M[innie]. J[ensen]. Snow

❖

President Wilford Woodruff died in San Francisco [California], Friday morning at 6:40 o'clock September 2nd, 1898. President George Q. Cannon at once wired the information to the President's office in Salt Lake City. Word was forwarded to President Lorenzo Snow who was in Brigham City [Utah]. The telegram was delivered to him on the street in Brigham City. He read it to Elder Rudger Clawson, who was then with him, went to the telegraph office and replied that he would leave on the train about 5:30 that evening. He reached Salt Lake City about 7:15, proceeded to the President's office, reported his arrival, gave some instructions and then went to his private room in the Salt Lake Temple. He put on his holy temple robes and repaired to the Second Annointing room [i.e., Holy of Holies], knelt at the altar, offered up the sacred signs of the Priesthood and poured out his heart to the Lord. During his prayer he said: "Father, Thou knowest I prayed that President Woodruff's life would be spared, that his days would be lengthened beyond mine; that I might never be called upon to bear the heavy burdens and responsibilities of the Church. Nevertheless, Thy will be done. I have not sought this responsibility but if it is Thy will, I now present myself before Thee for Thy guidance and instruction. I ask that Thou show me what Thou wouldst have me do." After he had finished, he expected some special manifestation from the Lord; but there was none, and he left the altar and the room in disappointment. Passing thru the Celestial room and as he entered the large hall-way leading from the room a most remarkable manifestation was given President Snow which I relate in the words of his grand-daughter, included in a testimony

which I bore during the M.I.A. conference, in the special session Sunday morning, in the Assembly Hall, June 7th, 1919, at 8:30 A.M. "Brethren and sisters, I feel impressed to say this morning: not only is this the work of God, but God is very close to this Church; not only are the leaders of the Church prophets, but God is very close to them and they are walking very near the Lord. Every president of the Church, from the days of the Prophet Joseph Smith, has placed his mantle upon his successor and there is no question at all but that every one of the leaders of this Church has been accepted of God, appointed by him, and has had all the necessary authority of God given him in that high and sacred and holy position."

Allie Young Pond, the wife of one of the presidency of the Pocatello [Idaho] Stake, is a grand-daughter of President Brigham Young and of President Lorenzo Snow, and here is an incident which occurred in her life: "One evening while I was visiting grand-pa Snow in his room in the Salt Lake Temple, I remained until the door keepers had gone, so grand-pa had to take me to the main front entrance and let me out that way. On the way, after we left his room and while we were still in the large corridor leading to the celestial room, grand-pa stopped and said: `Wait a moment, Allie, I want to tell you something. It was right here that the Savior Jesus Christ appeared to me. He stood about three feet above floor (here grand-pa put his hand out to show about the height) and it looked as though he stood on a piece of solid gold and I talked with him as one man talks with another. It was at that time that He told me not to wait or delay until the regular conference of the Church, but to go ahead, call a special conference and complete the organization of the Church, and that I was to succeed President Wilford Woodruff as president.' He then placed one hand upon my head and said: `Now, grand-daughter I want you to remember that this is your grand-father's testimony and that he told you with his own lips that he actually saw the Savior and talked with him face to face as one man talks with another.'" Amen.

President Heber J. Grant immediately arose and said: "In confirmation of the testimony given by brother LeRoi C. Snow quoting the grand-daughter of Lorenzo Snow, I want to call attention to the fact that several years elapsed after the death of the Prophet Joseph [Smith] before President Young was sustained as the president of the Church; after the death of President Young, several years elapsed again before Brother Taylor was sustained, and again when he died, several years elapsed before President Woodruff was sustained. After the funeral of President Wilford Woodruff, the Apostles met in the office of the First Presidency and brother Francis M. Lyman said: `I feel impressed, although one of the younger members of the quorum, to say that I believe it would be pleasing in the sight of the Lord if the First Presidency of the church was reorganized right now. If I am in error regarding this impression, President Snow and the senior members of the council can correct me.' President Snow said that he would be pleased to hear from all the brethren upon this question, and each and all of us expressed ourselves as believing it would be pleasing to the Lord and that it would be the proper thing to have the Presidency organized at once. When we had finished, then and not till then, did brother Snow tell us that he was instructed of the Lord in the Temple the night President Woodruff died, to organize the presidency of the Church at once. President Anthon H. Lund and myself are the only men now living who were present at that meting. May the Lord bless and guide us by his spirit continually and may the testimony that we possess of the divinity of the work ever abide with us and our faithfulness be a inspiration to lead others to a knowledge of the Gospel, is my prayer and I ask it in the name of Jesus, Amen."

A few days after the M.I.A. conference, in an interview with President Lund in his office, he retold the incident to me as given by President Grant regarding the meeting in the office of the First Presidency on Tuesday morning, September 13th, 1898 at which Lorenzo Snow was chosen president of the Church. President Lund also told me that President Snow had related the manifestation to him, of the Savior's appearance to him after dressing in his temple robes and offering up the signs of the holy Priesthood.

[September 14, 1898; Franklin D. Richards, Diary]

At 1 P.M., met the Apostles less [Marriner Wood] Merrill & [John W.] Taylor & 3 Presidency & heard C[harles]. W. Penrose read "Reply to the Presbyterians" & remarks of the Apostles about whether to reprint it & extend circulation decided not.

There are said to be 3 or 5 detectives from the East in Utah seeking out our condition as to Polygamy & illegal cohabitation.

[September 15, 1898; Journal History; Brigham Young Jr., Diary]

The First Presidency and the Apostles met in regular meeting in the Temple at 11 A. M. Present: Presidents Lorenzo Snow, Geo[rge]. Q. Cannon and Jos[eph]. F. Smith; Elders Brigham Young [Jr.], F[rancis]. M. Lyman, John Henry Smith, H[eber]. J. Grant, John W. Taylor, A[nthon]. H. Lund, M[atthias]. F. Cowley, and A[braham]. O[wen]. Woodruff.

An invitation from Bishop John R. Winder, inviting the First Presidency, the Apostles and their wives to dinner, immediately after conference, was accepted. ...

President Smith reminded the Council that men would soon be needed to take the places of the Presidents of the Swiss and German Missions, and the Presidency of the European Mission. President Snow invited the brethren to think up the names of men suitable for these places, and present them later to the Council. ...

❖

Attended meeting at Temple. It did look grand to see Presidency intact and well. all feel thankful to have Pres[idents]. [George Q.] Cannon & [Joseph F.] Smith in their old places. It seems to me that Pres[ident] Cannon does not have confidence in me as he used to have. He may have reason for it. I know that I do not follow his suggestions without question as I used to do. I know that God loves him and I know that we all love him and we pray for his health and long life.

[September 21, 1898; Franklin D. Richards, Diary]

Pres[iden]t [Lorenzo] Snow called at my office & we had a delightful visit on some confidential topics, he spoke with unexpected freedom, as I do to him.

[September 22, 1898; Journal History]

It has been represented to the First Presidency that the Josepa Colony (Kanakas) in Tooele [Utah] Stake, owes Bro[ther]. Harry Dean $140.00, which it is at present unable to pay, and the Church has been asked to advance this sum, as Bro[ther]. Dean is about to leave the City, to make his home at Mancos [Colorado]. It was decided not to advance the money, but to ask the officers of the Josepa Company to borrow it elsewhere, and if necessary the Trustee-in-Trust would endorse the note.

Eleven A.M., Meeting of the Presidency and Apostles at the Temple. Present: Pres[iden]ts, Lorenzo Snow, Geo[rge]. Q. Cannon, Joseph F. Smith and Franklin D. Richards; Elders Brigham Young [Jr.], John Henry Smith, H[eber]. J. Grant, M[atthias]. F. Cowley, and A[braham]. O[wen]. Woodruff. ...

A letter from Elder Ephriam H. Nye, President of the California Mission, was read, requesting that some tracts be sent to him. This brought forth the information that our missionaries have to buy their own tracts, which in many instances costs them as high as $8 a month this amount, with means for other uses, has to be sent them by their friends at home. The method of tracting in

the Southern States Mission was discussed for a time by the brethren, but no action of any kind was taken.

The Council adjourned. ...

Pres[ident]. L[ewis]. W. Shurtliff, of Weber [Utah] Stake, called upon the Presidency. He represents Utah at the Trans-Mississippi Exposition, and was desirous of getting the Presidency to visit the Fair. He said the Utah mineral exhibit far exceeded anything there, and it had been said by experts that no better mineral exhibit was ever made anywhere. Every known mineral or metal was included in it, except one.

It was decided that the First Presidency would attend the Fair at Omaha [Nebraska] on the 20th of October, proximo, which date is to be designated as "Utah Day."

[September 26, 1898; Journal History]

Elder Ben E. Rich, President of the Southern States Mission, laid before Pres[iden]ts. Lorenzo Snow, Geo[rge]. Q. Cannon and F[ranklin]. D. Richards a plan whereby a number of competent Elders, say twenty-four, could be continually laboring in the Stakes of Zion; his plan being to release such Elders after laboring in the mission field for two years, to continue their labors at home for another six or eight months. This matter was referred to Pres[iden]t. Richards; also the matter of printing certain tracts written by Bro[ther]. Rich, with power to act in the latter premises.

[September 27, 1898; Journal History]

A French gentleman met with the First Presidency by appointment. He is here for the purpose of establishing a school for the teaching of the French language. Several such schools have been established in the principal cities of the nation. The movement had the backing of influential Frenchmen, its object being to make common throughout this nation a knowledge of French, in the hope that it will culminate in a Franco-American Alliance. The gentleman explained the simplicity of the method of teaching the language.

[September 28, 1898; Journal History]

Sisters Susa Y. Gates and Zina Y. Card called and conversed with Pres[iden]ts. [Lorenzo] Snow and [George Q.] Cannon on the subject of their delivering lectures in the East, according to a proposition made to Sister Gates by Major Pond, the manager of the well-known lecture bureau. Sister Card wanted to know if her impression was correct that this was a mission given to Sister Gates and herself by the First Presidency, for if it were not, she felt that her home duties were such as to require her presence in Canada. She was informed that this was not a call from the First Presidency, but that if she and Sister Gates could respond to the invitation to deliver lectures in the East, and they felt that they could succeed at it, the Presidency, feeling that good would no doubt come of it, would approve of their going into the lecture field under the auspices of Major Pond. That gentleman, it seems, had written to Sister Gates, that although he had announced these lectures through his lecture bureau, he had received no response as yet from any of his agents expressing a desire to book them. Sister Gates had therefore suggested to Sister Card that these proposed lectures be given here immediately after Conference, which would afford the newspapers a chance to notice them, and by that means perhaps an interest might be awakened. The Sisters asked if it would be agreeable to the Presidency for them to do this, and to use the Assembly Hal for the purpose. Permission was given them to use the hall.

[September 29, 1898; Journal History]

Eleven o'clock meeting of the First Presidency and Apostles at the Temple. Present: Pres[iden]ts. Lorenzo Snow, Geo[rge]. Q. Cannon, Jos[eph]. F. Smith and Franklin D. Richards; Elders Brigham Young [Jr.], Francis M. Lyman, Geo[rge]. Teasdale, Heber J. Grant, John W. Taylor and A[braham]. O[wen]. Woodruff. ...

A letter from the Presidency of the Cache [Utah] Stake was read, setting forth that some $12,000 had been expended in improvements on the Stake Tabernacle, and that a great effort had been made towards erecting an addition to the B[righam]. Y[oung]. College, thereby creating an indebtedness of about $1,300. They recommended that the South-west corner of the Logan tithing office be sold for business purposes, and that the proceeds go towards finishing the College building and paying off the above indebtedness. The letter stated that the business men there felt that this should be done, as it would be an improvement to the city, while the taxes derived from the improved property in the hands of individuals would help to defray the city's expenses.

The matter was referred to the Presiding Bishopric to investigate and report with recommendations. ...

President Snow asked the Apostles to encourage the emigration of suitable people from the different Stakes to Canada, to work under the contract made with the Alberta Company.

Elder Heber J. Grant reported a visit of Brother Cowley and himself to Preston [Idaho], in the interest of the Utah Loan and Trust Company and the Oneida Stake Academy. The amount of $5000 was promised. A feeling existed towards the Academy that was anything but favorable, the people feeling that they had already done their full share toward sustaining that institution. ...

[September 30, 1898; Journal History]

Dr. Prentiss, a writer and lecturer, called upon the Presidency. He is from South Carolina, but has been for about a year in Utah. He is a student of criminology, and has been an Episcopalian clergyman. He represented that he was writing a book on the subject of polygamy, against which he had no prejudices, and expected to travel among the people and witness the fruits of that system of marriage for herself.

Elder Andrew Jenson, having written a letter asking the Church to handle the sale of his work entitled Church Chronology, the copyright of which he presented to the Church, in the hope of raising $10,000 through its sales to be used in the erection of a new Historian's office, the matter was presented to Pres[iden]ts. [Lorenzo] Snow and [George Q.] Cannon, who expressed themselves decidedly against using the Church authorities for the purpose of selling this or any other work. They thought the Church Chronology, like other Church works, should sell on its own merits, and that the most the Church could undertake to do was to recommend it.

[October 1, 1898; Brigham Young Jr., Diary]

Had a long & important talk with Pres[ident]. L[orenzo]. Snow. The Lord be with him in his vast labors to correct the gross mistakes which have been made in financial matters. The church is deeply in debt say 1500 000 and its moral obligations for loads will be as much more. It stands at the back of the Zions Savings Bank and seems to have [been] the prey of certain brethren borrowing large sums and depositing worthless mining stock as security. God help us for we are now in the money power of our enemies.

[October 4, 1898; Journal History; Abraham Owen Woodruff, Diary]

Bishop [David] McKay [i.e., father of future LDS Apostle David O. McKay], of Huntsville, in the Weber [Utah] Stake, called upon the First Presidency to-day and laid before them the financial condition of the Weber Stake Academy. He had called, with Bishop Thomas Stevens, of Ogden [Utah], on the same business yesterday, when full consideration of it was deferred until to-day, owing to the absence of President [George Q.] Cannon, in Provo [Utah]. Bishop McKay submitted a statement showing the indebtedness of the Academy to be $19,385; of which amount $165 was due on interest, and $1,755.86 due on principal and interest. Payment was pressed, and the Academy people had no funds to meet the demands. The matter was talked over by the First Presidency, but nothing was done or promised in the case, except that it would be considered with other requests of like character.

Dr. Karl G. Maeser consulted Pres[iden]ts. [Lorenzo] Snow and [Joseph F.] Smith about the Theological and Business departments of the Latter Day Saints College. He represented that the business department, with headquarters at the Templeton Building, had desired to add a regular theological course to its curriculum but the College Board of Trustees had refused to permit it, but did permit the business department to give a Book of Mormon course. Bro[ther]. Maeser reported that that course was now completed, and that the department desired to teach other theological studies. He saw no reason why it should be restrained from doing this, since the students desired it, and suggested that the additional theological course might consist of lectures by Elders George Reynolds, C[harles]. W. Penrose and himself. Pres[ident]. Smith endorsed Bro[ther]. Maeser's suggestion, and it was approved by Pres[ident]. Snow.

At 10 a.m. our Quo[rum]. Conference opened. All of the members were present. Pres[iden]t. [Franklin D.] Richards spoke at some length. He appointed with the approval of Pres[iden]t. [Lorenzo] Snow Abraham O[wen]. Woodruff Clerk of the Council.

[October 5, 1898; Journal History; Brigham Young Jr., Diary]

Owing to the General Conference, which convenes tomorrow, the regular weekly meeting of the First Presidency and Apostles, which is usually held on Thursday, convened to-day at 11 A.M., in the Salt Lake Temple. Present: Pres[iden]ts. Lorenzo Snow, Geo[rge]. Q. Cannon, Jos[eph]. F. Smith and Franklin D. Richards; Elders Brigham Young [Jr.], Francis M. Lyman, John Henry Smith, Geo[rge]. Teasdale, Heber J. Grant, John W. Taylor, M[arriner]. W[ood]. Merrill, A[nthon]. H. Lund, M[atthias]. F. Cowley and A[braham]. O[wen]. Woodruff.

President F[ranklin]. D. Richards informed Pres[ident]. Snow that the Apostles in their meeting had been considering the vacancies about to be created in some of the missions, and certain names were now submitted to be considered and selected from in order to fill such vacancies. ...

While the Presidency and Apostles were partaking of the Sacrament, President Snow asked the mind of the brethren with regard to filling the vacancy existing in the Quorum of the Twelve Apostles. It was the mind of all that the vacancy should be filled, President Smith making a motion to that effect.

Pres[ident]. Snow then invited each of the Apostles to hand in at their leisure, the names of persons from which a selection might be made to fill the vacancy. He went on to say that he had deep feelings while beholding the faces of his brethren around the sacramental table. He could not help but believe that the Prophets Joseph [Smith], Brigham [Young], John [Taylor], Wilford [Woodruff] and others were cognizant of this meeting, and watched with deepest interest the deliberations and actions of the Council. He invoked the blessing of the Lord upon all present, and besought the brethren to be humble in their callings and hold themselves in readiness to conform their wills to the

will of God; never to be over-anxious to have their own way, but learn to listen with unbiased feelings and conclusions; leaving the mind free to be operated upon by the Holy Spirit In this way the will of the Lord would be in the Council. He had felt sometimes that brethren were more anxious to sustain a speaker who expressed their own mind and conclusions, than they were to obtain light, and he felt to caution the brethren against this spirit. There was nothing more glorious to behold than unity, a complete union among the Priesthood of God, and if they persevered, determined to sacrifice their own feelings in order to accomplish the Lord's purposes, great would be the results and great would be the joy of this body of men.

The Council adjourned.

❖

Twelve met some talk. Presidency came sacrament bread and wine all ate until they were filled. Some suggestions made to fill the quorum of 12. I seemed to have made a blunder in suggestion all things being equal I would love to see President [Lorenzo] Snow represented in the 12. Afterwards His Counsellors took me to task for such an unwise suggestion said it placed Pres[ident]. S[now]. in a very embarassing position. I could not see it.

[October 7, 1898; Brigham Young Jr., Diary]

Pres[ident]. Jos[eph] F. S[mith]. made some wise remarks followed by Bro[ther] Jno [John W.] Taylor who made some very unwise remarks. Pres[ident]. [George Q.] Cannon stated Bro[ther]. T[aylor]. was wrong, had no right to speak on hearsay accusing innocent persons of immoral practices [i.e., accusing members of the Tabernacle Choir of immorality]; laid some of it to his zeal. Pres[ident] Geo[rge]. Q. C[annon]. was very kind to Jno. [John] and allayed feeling which was aroused against Jno. [John] W. T[aylor].

[October 8, 1898; Journal History; Abraham Owen Woodruff, Diary]

The First Presidency at their office received a call this morning from Judge [George C.] Bartch, accompanied by Judge Edwards and wife of Pennsylvania. Judge Edwards has been acting as master of ceremonies at the Eisteddfod, held in the Tabernacle. ...

At 3:15 Pres[ident]. Tho[ma]s. E. Ricks and his counselor William F. Rigby, of Fremont [Idaho] Stake, and Pres[ident]. James E. Steele, of Bingham [Idaho] Stake, with other brethren accompanying them, called upon the First Presidency and conversed with them upon the subject of a projected railroad through the Teton Valley. It was decided that nothing should be done. The subject of a Stake meeting house for Fremont Stake was also considered, but it was decided not to build such a house at present, as it would involve a weight of debt that the people of Fremont were not prepared to assume.

❖

At a meeting held to-day at noon, between meetings Pres[iden]t. [Lorenzo] Snow called all the members of the Apostles and his counsellors together to select a man to fill the vacancy in the Quorum of the Apostles. He desired that we should all hand in names which we did. He then retired with his two counsellors Geo[rge]. Q. Cannon and Joseph F. Smith.

When they returned he stated it to be the voice of the Lord that Rudger Clawson, who for some time has presided over the Box Elder [Utah] Stake should fill that vacancy. It was no doubt a great surprise to all but none were prepared to murmur against the will and voice of God and all voted to sustain him.

[October 10, 1898; Journal History]

The First Presidency and the Twelve Apostles, at 10 o'clock this morning, met at the President's office and proceeded thence to the photograph gallery of Fox and Symons, for the purpose of sitting in a group for their portrait. At 12 o'clock they returned to the office, and attended to the ordination of Elder Rudger Clawson as a member of the Council of the Twelve Apostles. Pres[iden]ts. Lorenzo Snow, Geo[rge]. Q. Cannon, Jos[eph]. F. Smith and Franklin D. Richards, with Elders Brigham Young [Jr.], Francis M. Lyman, John Henry Smith, Geo[rge]. Teasdale, Heber J. Grant, John W. Taylor, M[arriner]. W[ood]. Merrill, A[nthon]. H. Lund, M[atthias]. F. Cowley and A[braham]. O[wen]. Woodruff, laid their hands upon the head of Elder Clawson and ordained him as follows, President Snow being mouth:

"Bro[ther]. Rudger Clawson, in the name of the Lord Jesus and by virtue of the Holy Priesthood, we place our hands upon your head and we ordain you an Apostle in the Quorum of the Twelve Apostles, and confer upon you all the gifts, blessings, rights, keys and powers that pertain unto this holy and sacred Apostleship. And we say unto you, Bro[ther]. Rudger, in the name of the Lord, inasmuch as you will be humble and seek the Lord for his Spirit, it shall be even as the spirit of revelation upon you, which it is your privilege to have, as an Apostle, and to testify, of your own knowledge, that there is a Jesus, the Son of the Living God, who was crucified upon Mount Calvary- that you may testify of this, having a most perfect knowledge of it by the power of God and the Holy Ghost. All the blessings, all the qualifications, and all that is necessary to make you perfect in this Apostleship, in these blessings that we have sealed upon you shall continue upon you during your life and also through out all eternity. These blessings, gifts, powers, rights and keys we seal upon you in the name of the Lord Jesus, Amen."

Pres[ident]. Snow having previously expressed himself to the effect that he felt he should be set apart to preside over the Church, this was now done; the above named brethren, including Elder Rudger Clawson, all laying their hands upon the head of President Snow, who requested Pres[ident]. Geo[rge]. Q. Cannon to be mouth in setting him apart. Pres[ident]. Cannon spoke as follows:

["]Pres[ident]. Lorenzo Snow, we your fellow-servants of the Most High God, possessed of the Apostleship, which you have received through your Lord and Savior Jesus Christ, lay our hands upon thy head to bless thee and to set thee apart to preside over the Church of Jesus Christ of Latter-day Saints; that in connection with thy counselors, thou mayest preside over the body of the Church, according to the revelations of the Lord Jesus Christ concerning his Church; and that thou mayest be filled by the power of God, and be entitled to the revelations of the Lord Jesus and give the mind and will of God to the Church; to impart unto them from time to time that knowledge concerning the will of God that shall be communicated to them. And every gift, every grace and qualification that has ever rested down upon a man chosen by the Lord to fill this exalted station, we seal upon thee at this time.

["]We reconfirm upon thee all thy former blessings, and all the powers and the authority and ordinations; and every power that pertains to the everlasting Priesthood and to the Presidency of the Church of Christ, we seal upon thee, and ask God our Father to confirm this sealing and this setting apart, that thou mayest be filled with the new power, yea with increased power, to go forth and magnify thy calling in the midst of the Church of Christ and among thy fellow-servants; and that the Lord will communicate with thee from time to time everything necessary for the perfect government of his Church; that thou mayest exercise all the keys and the authority that have been exercised heretofore by thy predecessors—by Wilford Woodruff, by John Taylor, by Brigham Young, and by Joseph Smith, and which he (Joseph Smith) sealed upon his fellow-Apostles.

["]We pray thee, O God our Eternal Father, to hear us thy servants and to look at our hearts and our desires and forgive our feebleness and imperfections; for we desire to bless this thy servant with every blessing that we have authority to invoke in his behalf, and we

humbly ask thee to confirm this blessing upon his head, and to fill him with thy power from the crown of his head to the soles of his feet; that he may be set apart to this important office and exercise all its functions to thine acceptance and to the satisfaction of his fellow-servants and of thy Saints.

["]All these blessings, Father, we seal upon him; and we say unto thee, Brother Lorenzo, receive thou the same, in the name of the Lord Jesus Christ and in the authority of the Holy Apostleship, which we hold, even so, Amen.["]

Pres[ident]. Geo[rge]. Q. Cannon was then set apart to be the First Counselor in the First Presidency; Pres[ident]. Snow being mouth, and speaking as follows:

"Pres[ident] Geo[rge]. Q. Cannon, in the name of the Lord Jesus, and by virtue of the Holy Priesthood, we lay our hands upon your head and we set you apart to be the First Counselor to Lorenzo Snow, President of the Church of Jesus Christ of Latter-day Saints, that you may be filled, as you have been in the past, with the spirit of counsel and understanding; that the Holy Spirit of life may constantly be with you, and improve your health and restore you unto perfect health, and give you understanding and the spirit of revelation from the Lord, that you may be truly a counselor in Zion. And all things that may be necessary for you to receive in order that you may be truly such, we seal upon you by virtue of the Holy Priesthood, and in the name of the Lord Jesus, Amen.["]

Pres[ident]. Joseph F. Smith was set apart, in like manner, to be the Second Counselor in the First Presidency. As in the case of Pres[ident]. Cannon, all the brethren named laid their hands upon him, and President Snow was mouth, blessing him in these words:

"Pres[ident]. Joseph F. Smith, we lay our hands upon your head and set you apart to be the second counselor to Lorenzo Snow, the President of the Church of Jesus Christ of Latter-day Saints, and we confer upon you in the name of the Lord all the gifts and blessings, rights and privileged that pertain unto this holy position that you now occupy, and that you may be blessed in this, in the performance of all the duties that are incumbent upon you, holding this position as second counselor, as you have been blessed I the past and more so. All these blessings and gifts, rights and privileges, and all that is necessary for you to magnify this calling, pleasing unto yourself and pleasing unto the Lord, we seal upon you in the name of the Lord Jesus. Amen.["]

President Franklin D. Richards was then set apart by the brethren to be the President of the Twelve Apostles, President Geo[rge]. Q. Cannon, being mouth.

["]Brother Franklin D. Richards, our fellow-servant in the Lord, our fellow-Apostle, we lay our hands upon thy head, having the authority from the Lord to bless and to confirm every blessing upon the heads of the children of men that are suited to their condition, and we set thee apart as the President of the Quorum of the Twelve Apostles, that thou mayest act in this high and holy calling in a manner that shall be acceptable to our God and that shall fill thyself with joy in thy fellow-servants and the Saints; that thou mayest preside over thus body of men whom the Lord has chosen as special witnesses in all the earth, with dignity and in such a manner as to gain their love and their confidence, and that they may know that thou hast the revelations and power of God with thee, and that all the authority that belongs to the Apostleship has been confirmed upon thee, and especially the authority to preside in their midst. We seal all these blessings, beloved brother, upon thy head, that thou mayest be filled therewith and that there may be nothing lacking from this time forth in the performance by thee of all the duties that belong to this exalted position. We seal these blessings upon thee in the name of the Lord Jesus and in this authority that we have received from him, and say, receive thou the same, even so. Amen.["]

Pres[ident]. Lorenzo Snow then delivered the following charge to Elder Rudger Clawson, the newly ordained Apostle:

["]A few things I want to say to you as to the obligations you are placed under, now that you have received the Apostleship. The Lord will reveal unto you according to your faithfulness and the circumstances and the duties that will be required of you. You must

understand that it is not man that has chosen you; it is not the wisdom of man that has selected you. If it had been man that had selected you, or the wisdom of man, there would be a possibility of a failure in the future; and you would not be so well satisfied if you understood that you had been selected by a counsel that talked over this matter in a common way, as we generally talk over matters of lesser importance. But you have been chosen because the Lord wanted you to fill this place, and because of your faithfulness in the past. You have been placed in circumstances that have been very tempting to you to depart a little from the path of wisdom, and you have resisted those temptations, and you have kept in the path of truth and righteousness, just where the Lord wanted you to keep. You have been wonderfully blessed, I do not know of any young man that has been called to positions like you have been or any other important positions, that the Lord has blessed anymore that he has blessed you. It seems that almost every effort you have made has been a success. You were willing to go to the penitentiary for nearly three years, I think. You had the opportunity for escaping that, if you pleased to have done so; but you performed your duty under those circumstances acceptably to the Lord and pleasing unto your brethren. And now you have been appointed of the Lord to a high and holy calling. Your success depends entirely upon yourself. There is no man that lives nor no impediment, that can get into your path, but will be removed and you will go right along, providing that you preserve your humility and your meekness and lowliness, as you have done in the past. Don't think of yourself when important duties are to be performed wherein perhaps there might be advantages to yourself, but think of what the Lord requires of you; think of the good that will be accomplished to others and not have respect to yourself at all and this way you can go on and you faith be increased.

["]You are now, of course, the youngest of the Apostles, so far as coming into the quorum is considered. There are many in this quorum who have been in this relation to the Church, as Apostles, for a great many years, and have had a long experience, and the Lord has blessed them wonderfully. You must not expect that at once you can feel yourself at home and be equal with them in that knowledge which they have gained through perseverance and a long movement in the path of duty; that you can we as wise and prudent as they, their experience has given them the right to blessings that have been very great to them in the line pertaining to their duties. You will, of course, not feel it your duty to take up all the time but let others speak. Let those who have had long experience speak when it comes to matters of high importance, and you listen. Do not occupy too much time at first. Wait until you have had the experience and get the wisdom and understanding the Lord has given to them and will give to you.

["]Now, Brother Clawson, we are glad to receive you.

["]President Richards, who [is] President of the quorum of the Twelve, is glad to receive you, and all the brethren of the Quorum welcome you to the Quorum with their whole hearts. The more they get acquainted with you, Brother Clawson, the more they will love you; and the more you get acquainted with the brethren, the more you will love them. Move along slowly, and pause as you make your steps along; and the Lord will be with you; He will be your leader; and His spirit will suggest how you should act under the circumstances that may surround you.

["]Now we all feel Brother Clawson—I speak it in the name of my counselors and the brethren of the Twelve—we all feel to welcome you with all our hearts. God bless you".

Pres[iden]t. Jos[eph]. F. Smith added a few words of counsel to the effect that one of the great callings and special duties of an Apostle is to become a living witness of the Lord Jesus Christ; to know him and to be able to testify that he is the Son of God and the Savior of the world. Another principle was that an Apostle must acknowledge the order and organization of the Priesthood, and that the united counsels of the leading and presiding quorums of the Priesthood are supreme above his own judgement. his own predilections. his own choice desires, to matter how strong they may be. All the Apostles and those holding the priesthood, and especially the Counsel of the Apostles and

the First Presidency, must covenant and agree before God, angels and men, and with each other, that they will acknowledge this organization that God has instituted as the supreme authority of earth. This was one thing that Bro[ther]. Clawson must exceed to, in order to obtain the spirit of the Apostleship.

Pres[ident]. Geo[rge]. Q. Cannon said he would like Bro[ther]. Clawson to understand that when he takes upon himself this ministry it is the first and most important thing, and he should not set it aside to attend to anything else. His whole life and all that pertains to it; his time, talents and everything, should be devoted exclusively to the Apostleship, and all else should be entirely subordinate thereto.

Elder Clawson stated that he very much appreciated the instructions and suggestions that had been given, and he fully and completely accepted and endorsed them. He felt very weak a great deal more so than at the Conference and if he could not feel that this call had come to him from the Lord, he would shrink from it because of the great responsibility it entailed. No man of his own wisdom could magnify a calling of this kind. Believing that the call came from the Lord, he accepted it as a great blessing. He asked for the faith and prayers of the brethren. He would endeavor to humbly to his duty and be one with them. He had always sustained with his whole heart the Presidency of the Church, and had accepted and revered their counsels. He believed that his success, if he had attained to any, in the Box Elder [Utah] Stake of Zion, where he presided, was due to this spirit—to submit fully to the counsels of the Presidency of the Church and the brethren who presided over him. He believed that his success in the future could only be in following those lines. He prayed fervently that the spirit of the Apostleship might rest upon him, and that he might live so as to deserve the confidence of his brethren.

[October 12, 1898; J. Golden Kimball, Diary]

At 6 P.M. met with the General Board of the Y.M.M.I.A. at the Presidents office. There were present Apostle [Heber J.] Grant, Elder Badger, Morris, Wells, Done, [Thomas] Hull & Apostle [Abraham Owen] Woodruff. We got along very nicely, until Bro[ther Grant wanted his brother B[righam] F. Grant to be assistant manager of the "Improvement Era," and unintentionally said, if I can get him there, the Gen[era]'l Board will find him so useful that they will want him to be one of the General Board. B[righam] F. Grant was a wicked man about a year ago and because he has repented and is a brother to Heber J Grant we have to have him crowded on us, and hear of him on all occasions. My brother Solomon has repented for sixteen years and received no recognition at all.

[October 14, 1898; Journal History; Brigham Young Jr., Diary]

Ex-Governor Arthur L. Thomas called at the President's Office this morning on business connected with the Eisteddfod recently held in the Tabernacle. It appears that Bishop Elias Morris last year obtained permission from the First Presidency for the Eisteddfod to be held in the Tabernacle, with the understanding that the Church should be paid for the use of the building, the same as for the Eisteddfod held two years previously, namely, 20% of the net proceeds; but Bro[ther]. Morris explained that the Cambrian Society would have to sustain any loss which might result, and for that reason he hoped that the Presidency would be satisfied with a smaller sum if the Society should fall short in the receipts they anticipated. Last Wednesday, October 12th, Ex-Gov[ernor]. Thomas, with Brothers D. L. Davis and W. M. Williams, called upon Pres[ident]. [Lorenzo] Snow and informed him that the Cambrian Society would have to take money out of their own pockets, as individuals, if the Church required as a rental for the Tabernacle 20% of the net receipts of the late festival, and they asked the President to accept 10% instead. Pres[ident]. Snow signified his willingness to accede to the wishes of the delegation, and assured them that the society had his sympathy in its efforts to advance the interests of music in this community, by means of such

festivals, and he promised to bring the matter before Pres[iden]ts. [George Q.] Cannon and [Joseph F.] Smith for their consideration and approval. Accordingly when Ex. Gov[ernor]. Thomas called this morning, Pres[ident]. Snow consulted Pres[ident]. Cannon about it and he expressed his entire acquiescence in this arrangement. Thereupon a check for $352.19 was paid in settlement for rent of building and services of ushers.

Elder A[nthony]. W. Ivins, President of the Mexican Mission, had an interview with the Presidency. He represented that it would cost that mission about $5,000 annually to maintain its Academy, by means of which a good common school education could be given. This school was maintained by voluntary contributions, each settler allowing himself to be taxed according to his income for the maintenance of the school. But they were not able to carry the school without some assistance, and he asked permission to use some of the local tithing for that purpose. The Academy building, when finished, would cost $15,000, and only $2,000 had been appropriated by the Church towards its erection. Bro[ther]. Ivins thought an additional appropriation of one thousand or fifteen hundred dollars would be sufficient to afford his people the necessary relief. The sum of $1,200 was appropriated for this purpose, to come out of the 10% of Church income set apart as an emergency fund, with the understanding that that sum must be drawn as much as possible from that class of tithing consisting of perishable articles, or such as could not be converted into money. It was decided also to allow Bro[ther]. Ivins to draw 20% of his yearly appropriation in cash, to enable him to meet extraordinary expenses, entailed in traveling and entertaining Mexican officials.

Gov[ernor]. [Heber M.] Wells brought to the President's Office Ex-Gov[ernor]. [George W.] Emery, the meeting between whom and the Presidency was very pleasant and cordial. The Ex-Governor referred to his early experience here, also to the coming of President and Mrs. [Ulysses S.] Grant to Utah in 1875, and the remarkable effect produced upon the minds of these distinguished visitors by the Mormon Sunday School children of Salt Lake City, who lined the street near the depot and gave welcome to the Nation's chief magistrate. Gov[ernor]. Emery, who sat with President Grant in his carriage, said that the latter was very much struck with the appearance of these children, and inquired, as he rode past them, whose children they were. When the Governor answered that they were Mormon children, the President remained silent for some time, after which, still looking at the little ones, he remarked: "I have been deceived. I have been told that these people lived in squalor, but this is not the evidence of squalor"; and from that time forth, said Governor Emery, President Grant's feelings towards the Mormon people changed.

The use of the Assembly Hall was granted by the Presidency to the Faculty of the University of Utah, for the holding of services in honor of Lafayette.

The gentiles are awfully made angry at me for preaching at Con[ference]. "beware of the leaven of the gentiles." and gentile leaven is like ink poured in pure water to the faith of the saints. My, what a row my sermon has created. If the brethren will keep their hand off me as true as the Lord liveth I will preach what He gives me.

[October 15, 1898; Brigham Young Jr., Diary]

Had a private and pleasant interview with Pres[ident]. L[orenzo]. Snow on U[nited]. O[rder]. I bel[ie]ve the Lord has something for us concerning this principle for Pres[ident]. L[orenzo]. is well qualified to be the medium to His people in begin[in]g to establish this order preparatory to "Redeeming Zion" God grant we may have a little of this principle as we can stand it, and work into it understandingly. How I long for this day to come when Zion shall be redeemed. God grant I may grow with it and be with the Redeemed of the Lord.

[October 17, 1898; Journal History; Abraham Owen Woodruff, Diary]

At a meeting of the Directors of Z.C.M.I., held at 11 o'clock this morning, President Lorenzo Snow presided for the first time as President of that institution.

A few days ago Bishop William B. Preston spoke to President Snow about selling some land owned by the Church at Mesa [Arizona], but at present occupied by Pres[ident]. C[ollins]. R. Hakes, of the Maricopa Stake. Bishop Preston had been offered for this land $1,500. To-day Elder Brigham Young [Jr.] represented to President Snow that Bro[ther]. Hakes was completely broken up financially, and that the occupation of this land would help him to live. It was decided not to sell the Mesa farm, but to let Bro[ther]. Hakes have the use of it for the present, and Bishop Preston was so informed.

President Andrew Kimball of the St. Joseph [Arizona] Stake, had a conversation with the First Presidency about a canal enterprise, which the people of his Stake had entered into, and of the final outcome of which great hopes were entertained.

Delivered the Seer-stone that was used by the Prophet Joseph [Smith] and handed down from him to Brigham [Young], John [Taylor] and then to my Father [i.e., Wilford Woodruff] to Pres[iden]t. Lorenzo Snow.

[October 25, 1898; Journal History]

Pres[iden]ts. [Lorenzo] Snow, [George Q.] Cannon and [Joseph F.] Smith were at their office this morning, having returned last night from the Trans-Mississippi Exposition.

Elder Heber J. Grant called and informed the Presidency that W[illiam]. H. Smart and James W. Webster had made a donation of $5,000 to the Utah Loan and Trust Company Bank, of Ogden [Utah], and held themselves in readiness to duplicate the amount if necessary.

[October 27, 1898; Journal History]

Meeting of the First Presidency and Apostles at the Salt Lake Temple, at 11 A.M. Present: Pres[iden]ts. Lorenzo Snow, Geo[rge]. Q. Cannon and Jos[eph]. F. Smith; Elders Brigham Young [Jr.], F[rancis]. M. Lyman, Geo[rge]. Teasdale, Heber J. Grant, M[arriner]. W[ood]. Merrill, A[nthon]. H. Lund, M[atthias]. F. Cowley and A[braham]. O[wen]. Woodruff. ...

Elder Heber J. Grant reported favorably on the condition of the Utah Loan and Trust Company's bank, which now had on hand $40,000, as the result of contributions. He read a letter from Elder W[illiam]. H. Smart, now laboring in the Eastern States Mission, donating $5,000 for the benefit of the bank, and offering to double that subscription if the Presidency wished him to do so.

President Cannon thought it proper that Bro[ther]. Smart should be informed that the contributions asked for were not for the Church, but for a private business institution.

In answer to this, Bro[ther]. Grant read Elder Smart's letter in which he stated that while he took it for granted when he first heard of Bro[ther]. Grant's asking for donations for the bank, that he was laboring in behalf of the Church, after learning of the real nature of the contributions, he did not care as to the object in view so long as the request came from the presiding authorities of the Church.

Pres[iden]t. Jos[eph] F. Smith suggested that Elder Brigham Young spend a few days in Cache Valley [Utah], speaking to the people in behalf of the new B[righam]. Y[oung]. College Building, which was in need of means to meet the obligations upon it.

Pres[iden]t. Snow remarked that he feared the result of going to the people for contributions,

unless it was absolutely necessary to do so. The tenor of his counsel was to check the spirit of calling on the people for donations. All future moves in this direction should be most carefully weighed.

Pres[iden]t. Smith related how the First Presidency came to sanction the move to erect the new B[righam]. Y[oung]. College building by donation. The Priesthood of Cache [Utah] Stake had voted in a Priesthood meeting in favor of the undertaking, and upon this representation the First Presidency endorsed the movement, but with the understanding that the Church should not be called upon for any assistance.

Elder Brigham Young feared that the business of running the College and the B[righam]. Y[oung]. Academy had been left too much with the Presidents of those institutions, and this had resulted in extravagance. He feared also that the spirit of rivalry between the two schools was indulged in to the detriment of the students and at a sacrifice of their faith. This was contrary to the spirit of the deed of trust given to those institutions. He was a poor hand, he said, to make appeals to the people for contributions. He was not satisfied with the extravagance that had been manifested in the conduct of these schools, and he felt that the men who had favored the B[righam]. Y[oung]. College debt and not those who had opposed it, should be the ones to perform the proposed missionary work among the people.

Pres[iden]t. Smith suggested that Bro[ther]. Young should express himself before the College Board as he had done here, and the latter answered that he had done so already.

The Council adjourned.

At 3 o'clock in the afternoon, Bishops [William B.] Preston and [Robert T.] Burton, of the Presiding Bishopric, came to the President's Office, with a letter from the Presidency of Fremont [Idaho] Stake, asking an appropriation over and above the regular 10% of tithing allowed Bishops and clerks for handling the same, in order to meet the expense of employing a clerk of the Stake, a clerk of the High Council, and for purchasing stationery, etc., required in these offices; the expense amounting to $179.00 annually.

The Bishops held that if any relief were afforded in such cases, it should be by special appropriation at the end of the year; otherwise license would be taken.

The sum of $370.00 was appropriated in favor of the Church schools of Snowflake [Arizona] Ward, payable in the following articles on hand at the Snowflake Tithing Office: Lumber $200; brick $105.00; molasses $65. ...

[October 28, 1898; Journal History]

Pres[iden]t. [Lorenzo] Snow at his office received a call from Pres[ident]. W[illiam]. H. Seegmiller and Bishop Brandley of Sevier [Utah] Stake, accompanied by the architect of the Sevier Stake Tabernacle, recently destroyed by fire. These brethren represented that it was the unanimous desire of the leading men of the Stake to erect another building, but on account of the strain upon the people in erecting and paying for the building just destroyed, it was thought best to consult the Presidency before going ahead. Bro[ther]. Seegmiller remarked that he had received quite a number of letters of sympathy from as many friends, encouraging him to rebuild, and he thought if permission were given him to solicit contributions in other Stakes, that some help might be obtained in that way.

Pres[ident]. Snow answered that there would be no objection to this, but it was very questionable whether the Church would be able to assist; though he promised to consider the matter with Pres[iden]ts. [George Q.] Cannon and [Joseph F.] Smith, the former of whom was at home sick, while the latter had gone to Logan [Utah] on B[righam]. Y[oung]. College business.

Pres[ident]. Seegmiller informed Pres[iden]t. Snow that the contractor of the Tabernacle, who was a non-Mormon, and his bondsmen, who were Mormons, were legally responsible for the delivery of the building in a completed state, but as it would ruin them financially to carry out the terms and conditions of the contract, and as it was no fault of the contractor or bondsmen that the building had been destroyed, it was felt by the brethren of the Stake that the contract ought not to be

enforced.

Pres[iden]t. Snow approved this sentiment, and told the brethren to go ahead and do the best they could, and he would see what he could do in the meantime.

The sickness of Bro[ther]. Cannon, referred to above, was rather sudden in its character. It came upon him while at the store of Geo[rge]. Q. Cannon & Sons Company, on Main Street, where he had stopped on his way to the President's Office. He could proceed no further, but had to be taken home from the store, from which word was sent by his son Hugh to the office respecting his condition. Later Bro[ther]. Cha[rle]s. H. Wilcken, who had taken him home, called at the office and informed Pres[iden]t. Snow that Pres[ident]. Cannon was feeling better.

[October 29, 1898; J. Golden Kimball, Diary]

Bro[ther] [Heber J.] Grant told me how Rudger Clawson was called to the Apostleship. The Apostles handed in names to fill vacancy. The Presidency considered these names. It is thought that his name was not mentioned by the Apostles. Pres[ident] [Lorenzo] Snow suggested Bro[ther] Clawsons name and said it was the will of the Lord and all united in accepting him. I can readily see that if the Prophet of the Lord suggests a man to fill any vacancy, it is the will of the Lord, yet I am in doubt that a direct revelation was given.

[November 2, 1898; Journal History]

At 11:45 A.M. to-day, Brothers N[ephi]. W. Clayton and James Jack met with the First Presidency and talked over the proposed purchase of a salt plant, owned by Mr. D. C. Adams, at Syracuse [Utah], near Farmington; a matter brought to the attention of the Presidency by Bro[ther]. Clayton yesterday. It seems that the Adams' plant, which is only a small one, is the only salt works competing with those at Saltair, in which the Church is interested, and as Mr. Adams desired to sell, it was recommended by Bro[ther]. Clayton that he be bought out, through a syndicate to be formed for that purpose. Some time was occupied in talking over the matter, but no decided action was taken in the premises. The Presidency, however, decided to visit the salt works at Saltair, so that Pres[iden]t. [Lorenzo] Snow might see what is being done in the manufacture of salt.

At 3 P.M. a meeting was held at the President's Office for the purpose of electing officers of the Deseret News Company. Bro[ther]. J[oseph]. W. Summerhays, one of the Directors, stated that in his opinion, the Deseret News Company had fulfilled its mission and should be disincorporated. The object of the organization was to hold the property for the Church, but since Statehood came the Church had been competent to hold the property itself and direct its management. He therefore suggested that the Deseret News property be turned over to the Church. Director F[ranklin]. D. Richards seconded the suggestion, and President Geo[rge]. Q. Cannon also favored it. Pres[iden]t. Snow inquired into the financial condition of the Deseret News Company, and after an extended discussion of the subject, he concluded that there was no other alternative but for the Church to take possession of the property and shoulder its immense indebtedness. The Church attorney would be consulted as to how this could legally be done. Pres[ident]. Cannon was authorized to give Bro[ther]. J[anne]. M. Sjodahl temporary supervisory care over the columns of the paper until a permanent change could be effected.

[November 3, 1898; Journal History]

Eleven A.M. Meeting of the First Presidency and Apostles at the Salt Lake Temple: Present: Pres[iden]ts. Lorenzo Snow, Geo[rge]. Q. Cannon, Jos[eph]. F. Smith, and Franklin D. Richards; Elders Brigham Young [Jr.], F[rancis]. M. Lyman, Geo[rge]. Teasdale, H[eber]. J. Grant, M[atthias].

F. Cowley, A[braham]. O[wen]. Woodruff and Rudger Clawson.

Pres[iden]t. Snow brought the subject of the Sevier [Utah] Stake Tabernacle before the Council for consideration, and mentioned the visit that had been made by Pres[iden]t. [William H.] Seegmiller, Bishop Brandley and Architect Peterson to the Presidency since the building was destroyed by fire. He stated that Bro[ther]. Seegmiller had asked the privilege of going beyond his Stake jurisdiction to solicit contributions towards the re-erection of the Tabernacle, and had also asked that the Church assist them in the undertaking. Pres[iden]t. Snow referred to the heavy load under which the people of Ogden and Cache Valley [Utah] were groaning in consequence of the erection of costly buildings, and said that to him it looked as if the time had come when we ought to get along with cheaper and less commodious structures until our financial circumstances improved. He favored rendering all the help that the Church could consistently, in this and all other cases, provided a burden of debt could not be incurred.

Elder Brigham Young thought that while the Church ought to extend help in such cases, it also ought to know what was going to be done; how much buildings were to cost, and how far the people were prepared to erect them.

Elder Heber J. Grant stated that he and Bro[ther]. Lyman had dissuaded the Presidency of Millard [Utah] Stake from erecting a Stake house, and had afterwards been unkindly criticized for so doing. In some places Stake buildings were good things, but in other places he believed the people would be better without them, as the conference would then be taken to the people in different parts of the Stake. Brother Lyman spoke of the crowded and strained condition of most of the Stakes as a result of building meetinghouses, reservoirs, etc. He had noticed that Manti, Coalville, Panguitch and Moroni all had unfinished meetinghouses.

Pres[iden]t. Snow did not think a motion necessary expressive of the sentiment of the Council regarding this matter, and therefore called for the next business.

Elder M[atthias]. F. Cowley remarked that Elder Ben E. Rich, President of the Southern States Mission, desired to begin missionary operations in Chattanooga [Tennessee], where up to the present time nothing of that kind had been done by our Elders. It had been the policy of Elder John Morgan, the former President of that Mission, to avoid preaching in Chattanooga, its headquarters, for fear of stirring up strife and opposition. But Bro[ther]. Rich thought that an effort should now be made to establish a branch of the Church in that city. The Council saw no reason why Elder Rich should not act in this matter according to his own judgement. ...

At 2 o'clock the First Presidency visited the Saltair pavilion and inspected the adjacent salt works, returning at 4 P.M.

[November 7, 1898; Journal History]

At a Deseret News meeting held at the President's Office, at 11 o'clock this morning, and attended by Pres[iden]ts. Lorenzo Snow and Geo[rge]. Q. Cannon, Franklin D. Richards, Angus M. Cannon, Jos[eph]. W. Summerhays and James Jack, the local political situation was talked over in an informal way, and the general expression of the Directors named was that the News should be strictly non-partisan, and not mix up in any manner with the local political fight now going on. Pres[ident]. Snow, who was not present when this talk began, but joined the directors later, said upon the same subject, to which his attention was drawn, that if he could have his way, the Deseret News should be strictly non-partisan. He had friends in both or in all parties, and he wanted the News to take such a course that members of all parties would have perfect confidence in it. This view was taken by all present.

[November 8, 1898; Journal History]

Bishop H[iram]. B. Clawson, one of the Directors of the Bonneville Reservoir and Canal

Company, and Mr. Hirsch, one of the principal projectors of that enterprise, met with the First Presidency to-day, at their office. The object in view by Mr. Hirsch and his company is to induce our people to take up government lands under its canal, and to all such it is proposed to sell water at the rate of $15 an acre and charge as a maintenance $1.50 a year for the first five years, $1.25 a year for the next five years and $1 a year afterwards. They would like as many as 2,500 men to work on their reservoir and canal, and propose to pay them two-thirds in cash, and one-third in water stock at the above rates. Mr. Hirsch expected a delegation of capitalists at Salt Lake City in a few days, and the arrangement, as he stated, was for him to come in advance for the purpose of conferring with the First Presidency in regard to the project. His and his people wished to work in conjunction with the Presidency if possible, and therefore desired our people to have the first chance to take hold of the work. If they do not wish to do so, inducements will be offered to people of other States.

It was explained to Mr. Hirsch that so far as the project of settling the country was concerned, the Presidency favored it, but they did not think it possible to get the number of settlers desired, nor did they believe our people would purchase water at the rates given.

Mr. Hirsch wanted the Presidency to say to the delegation on its arrival here, that they would furnish a certain number of men who would take up some of the land, and that the whole project had their good will. After further talk upon the subject, Pres[iden]t. Snow, being pressed to state how many men could be furnished, said it might be possible to furnish five hundred, who might be induced to take up at least twenty acres each. This was satisfactory to Mr. Hirsch, but it was understood that there was nothing binding about it. All he wished at present apparently was to know that the project had the good will of the leading men of the Church.

Sisters [Louisa B.] Felt, [Josephine R.] West and [May] Anderson, Presidency of the Primary Associations of the Church, consulted the First Presidency in relation to the issuance of a printed periodical in the interests of the Primary children. The Presidency did not favor the project, for the reason that it was the parents of the children would have to carry the proposed paper, and the brethren did not feel free to advise these sisters to go into the enterprise.

[November 9, 1898; Journal History]

Among the callers at the President's Office to-day was Bishop Joseph Kimball, who conversed with Pres[iden]ts. [Lorenzo] Snow and [Joseph F.] Smith regarding a business transaction he had had with Z.C.M.I., involving an equity to which he claimed he was justly entitled. He convinced Pres[iden]t. Snow that his claim was a just one.

Mr. Hirsch, of the Bonneville Reservoir and Canal Company, also called upon the Presidency, bringing with him a Mr. Cook, one of the delegation of capitalists referred to at his former interview with the heads of the Church. Mr. Cook is here for the purpose of looking over the reservoir and canal scheme. He remarked that if he felt satisfied it was a good investment, he would call again, to learn what could be done by way of inducing some of our people to settle under this water supply. ...

Pres[iden]t. Snow conferred with Pres[iden]ts. [George Q.] Cannon and Smith regarding the selection of an editor for the Deseret News, remarking that he had concluded in his own mind that Bro[ther]. C[harles]. W. Penrose was the best man at the command of the Church for that position. Pres[iden]ts. Cannon and Smith agreed with him. It was decided, therefore, that Bro[ther]. Penrose should be the editor of the News. The question then arose as to who should be business manager. The names of several brethren were considered in this connection, but nothing was decided upon.

A letter was read from Elder F[erdinand]. F. Hintze in Palestine, who is still engaged in looking for a cheap and suitable tract of land for colonization purposes. Pres[iden]t. Snow remarked after the reading of Bro[ther]. Hintze's letter, that he did not think the Church was prepared to go into that business at the present time.

[November 10, 1898; Journal History]

Regular weekly meeting of the First Presidency and Apostles was held at 11 A.M., in the Salt Lake Temple. Present: Pres[iden]ts. Lorenzo Snow, Geo[rge]. Q. Cannon, Jos[eph]. F. Smith and Franklin D. Richards; Elders F[rancis]. M. Lyman, John Henry Smith, Geo[rge]. Teasdale, Heber J. Grant, Anthon H. Lund, M[atthias]. F. Cowley and Rudger Clawson. Elder Brigham Young [Jr.] is visiting in San Juan [Utah]; Elder John W. Taylor is in Colorado, and Elder A[braham]. O[wen]. Woodruff is on his way to Arizona and Mexico.

A letter was read from William C. Parkinson, President of the Pocatello [Idaho] Stake, conveying the information that he had chosen Bishop William A. Hyde, of Downey, for his first counselor, and his own brother, Frank C. Parkinson as his second counselor.

Bro[ther]. Grant stated that agreeable to the instructions of the Council, he had informed Pres[iden]t. Parkinson that if would not be a wise or politic thing for him to choose his own brother as one of his counselors; but notwithstanding this, he still insisted on this selection.

On motion of John Henry Smith, seconded by F[rancis]. M. Lyman, the choice of William A. Hyde as first counselor to President William C. Parkinson was unanimously approved; but the selection of Frank C. Parkinson as second counselor was unanimously disapproved. Brother Grant stated in this connection, voicing the sentiment of the Council generally, that he regarded Bro[ther]. Frank C. Parkinson as in every way worthy to act in that position, and that he merely opposed his selection on the ground of public policy, believing it best that some one outside the Parkinson family should be selected.

The choice of Bishop William A. Hyde as first counselor to Pres[iden]t. Parkinson was considered, it appearing that Bro[ther]. Parkinson desired Bro[ther]. Hyde to break up his home at Downey [Idaho], where he was engaged in business, and move to Pocatello. The Council doubted the propriety of making this requirement, and it was the sense of the meeting that Bishop Hyde be written to on the subject before final action was taken. ...

Pres[iden]t. Snow informed the Council that the First Presidency has selected Bro[ther]. C[harles]. W. Penrose to be the editor of the Deseret News, and invited those present to express any objection they might have to his occupying that position, or to suggest the name of any one whom they deemed better fitted for the lace. A wish was expressed that whoever was selected to be the editor, it should be with the understanding that the columns of the News be kept free from politics, thereupon Pres[iden]t. Smith moved that with this understanding, the choice of Bro[ther]. Penrose as editor of the News be approved and confirmed. The motion was seconded and carried unanimously.

Pres[iden]t. Snow here remarked that whoever might be named by the Council, he hoped the question of appointment might be left to the discretion of the Presidency. He said that before making the appointment he would like to know the man and everything about him. The President also stated that not only Bro[ther]. [Joseph W.] Summerhays, but Bro[ther]. H[orace]. G. Whitney had been recommended to him as a suitable person for the place.

Elder H[eber]. J. Grant spoke in favor of Bro[ther]. Whitney, and also named Bro[ther]. Edward H. Anderson of Ogden [Utah].

Bro[ther]. John Henry Smith inquired if any thought had been given in the direction of disposing of the News as a daily paper and publishing instead a good weekly religious paper. He thought that such a journal, in the connection with the publication of tracts and Church works, was all that the Church would need. The news so far had been a failure financially, whereas a good religious weekly, in connection with a good publishing house, such as the Church ought to have, would doubtless pay. Pres[ident]. Snow thought the suggestion worthy of consideration, and invited expression on this subject. Several of the brethren spoke, all favoring the retention by the Church of the Deseret News as a daily paper. Some favored the idea of placing the name of President Snow upon the paper as its editor and publisher; and others suggested that one of the apostles be business manager, but President Snow did not feel that it would be a discreet thing for his name to be used in that way.

The question of appointing an editor and business manager for the News was left to the discretion of the First Presidency.

The Council adjourned.

[November 11, 1898; Journal History]

At 10 o'clock this morning the First Presidency filled an appointment with the executive committee of Zion's Savings Bank, namely, Thomas G. Webber, H[iram]. B. Clawson, and James Jack, also the cashier, Geo[rge]. M. Cannon, for the purpose of hearing a draft of a report of the Bank Examiner, Robert R. Anderson, upon this institution. President [Lorenzo] Snow, having been requested to succeed President [Wilford] Woodruff as President of the bank, desired first to know of the bank's condition, and took this means of ascertaining exactly how it stood. The meeting lasted all day.

[November 15, 1898; Journal History]

Pres[iden]t. [Lorenzo] Snow visited the Deseret News Office to-day, and had a talk with the employees, in relation to the indebtedness due them from the Deseret News Publishing Company, consisting of Abraham H. Cannon, John Q. Cannon, and Angus J. Cannon, and had an understanding with the employees about settling the same, much to their satisfaction. No definite arrangements were made.

[November 16, 1898; Journal History]

It was decided by the First Presidency, or by Pres[iden]ts. [Lorenzo] Snow and [Joseph F.] Smith (Pres[iden]t. [George Q.] Cannon having left two days ago for San Francisco [California]) to offer the hands of the Deseret News Publishing Company, who have claims against that company for wages, three-fourths in Tithing Office scrip and one-fourth in cash, to be paid in twelve monthly installments. After reaching this decision, Pres[iden]t. Snow, accompanied by Bro[ther]. J[oseph]. W. Summerhays, met again with the News employees and made them this proposition, which was gladly accepted by all.

Pres[iden]t. Snow attended a social gathering at the Gardo House this evening, given by Sister [Alfred W.] McCune the occupant, in honor of the Salt Lake Temple workers, all of whom were present.

[November 17, 1898; Journal History]

Regular meeting of the First Presidency and Apostles in the Salt Lake Temple at 11 A.M. Present: Pres[iden]ts. Lorenzo Snow, Jos[eph]. F. Smith and F[ranklin]. D. Richards; Elders John Henry Smith, Geo[rge]. Teasdale, Heber J. Grant, A[nthon]. H. Lund, M[atthias]. F. Cowley and Rudger Clawson.

A letter was read from Bishop William A. Hyde, of Downey [Idaho] in answer to a letter written to him, informing him of his appointment as first counselor in the Presidency of the Pocatello [Idaho] Stake. Bro[ther]. Hyde accepts the Appointment and expresses himself quite willing to break up his home at Downey in the spring and make his residence at Pocatello.

A letter was read from Pres[ident]. C[ollins]. R. Hakes, of Maricopa [Arizona] Stake. It was to the effect that that Stake was in a decaying condition. Many of the Saints were about to move away on account of the hot summers. The water stock of the canal, upon which the people depend

for their irrigating water, was about evenly divided between Mormons and non-Mormons, and as the young men were moving away for the purpose of obtaining cheap land, the struggle for those who remain to hold their own under adverse circumstances became all the greater. The consequence was that the whole people were discouraged, including the leading men. Pres[iden]t. Hakes asked that one of the Apostles be sent into that country to take in the situation and advise accordingly.

Bro[ther]. John Henry Smith favored the holding of this place by our people and thought the situation there warranted a visit from the First Presidency. It was a choice, tropical climate, and it was possible as a result of the Presidency visiting the place that some of our well-to do people in this Northern country might purchase residence property there for winter use and help the place in that way. There was a canal, covering a large body of land, for sale, and if this property could be bought, it would give our people a wonderful advantage and put new life and spirit into the whole Stake. Again, there were about 1,500 Indians located in that Stake, all friendly and many of them baptized into the Church, and he regarded this as the key to the conversion of the Yaqui. Bro[ther]. Smith thought it very necessary that the Saints of Maricopa Stake be impressed with the importance of holding on to their possessions.

Bro[ther]. Heber J. Grant heartily approved of what Bro[ther]. Smith had said, and added that if the people of St. John [Arizona] could be pulled up and transplanted into the Maricopa Country, it would be a great deliverance for them.

Pres[ident]. Snow felt that the Maricopa Stake ought to be sustained by the First Presidency and the Apostles, and that the latter in their travels should direct families to that region of country, as suitable in which to make homes. This became the sentiment of the council. ...

Bishop William B. Preston brought to the President's Office a letter from Bishop F. R. Brough, of Owen Ward, Woodruff [Wyoming/Utah] Stake, in which he stated that in 1895 the Saints of Fort Bridger (now Owen Ward) were authorized to use the produce, stock and labor tithing of that branch towards the erection of a new meeting house, but that they did not avail themselves of the privilege. The Bishop of the Ward now asks permission to use it for the same purpose. On Bishop Preston's recommendation, the request was granted and an appropriation made accordingly.

The Presiding Bishop also informed President Snow and Smith that the Rexburg [Idaho] Tithing Office had advanced, with out authority, $114.44, in lumber chiefly, to the Upper Snake River Fair, the material having been used for fair purposes. He recommended that this amount also be appropriated so as to get the amount off the Tithing Office books, a request to that effect having been made by the Stake Presidency at Rexburg. The request was granted and the appropriation made.

[November 21, 1898; Journal History]

A man named Horton, whom the Deseret News Publishing Company was owing about $500, called upon the First Presidency, who made to him the same proposition made to and accepted by the other employees of that company who held claims against it for back wages, namely, to pay him in twelve monthly payments, three-fourths in Tithing Office scrip and one-fourth in cash. The proposition was accepted.

Attorney F[ranklin]. S. Richards called upon Pres[iden]t. [Lorenzo] Snow and submitted for his signature legal papers transfering the Deseret News Publishing Company's business to the Trustee-in-trust. At the same time, the Trustee-in-trust signed obligations assuming the indebtedness of the Deseret News Publishing Company, amounting to $108,364.08, this includes the amount which the Deseret News Publishing Company owes to the Deseret News Company in turning back the business and plant. The Deseret News Company conveys all its real estate by deed and all its personal property and assets by bill of sale to the Trustee-in-trust. A schedule accompanied these papers showing in detail the business involved in the transfer.

Brothers I. C. MacFarland and R[obert]. C. Lund met Pres[iden]ts. Snow and [George Q.] Cannon at their office. Bro[ther]. MacFarland bore a petition from the secretary of the Hurricane Canal Company, setting forth that the people of Toquerville, Virgen City, Spring Dale and Grafton

[Utah] had undertaken the building of a canal, and had completed about one-half of it at a cost of about $4,000; that they had become discouraged and some had given up the undertaking and moved away. The petition asked that the Church take stock in the enterprise and thus infuse new life into it. The matter was taken under advisement.

The First Presidency considered and disposed of a case on appeal from the High Council of the San Luis [Colorado/New Mexico] Stake, the case of Francis M. Weldon vs. Silas S. Smith, Jun[ior]. The papers in the case had been given to Elder John T. Caine, an experienced High Councilor, to examine and present in brief the fact in the case, with recommendation. Bro[ther]. Caine made an exhaustive digest, showing the appeal to be well taken and suggesting that a new trial be held, with one or more of the Apostles to sit with the High Council. Pres[iden]t. [Joseph F.] Smith felt that the San Luis Stake should settle its own difficulties, and if there was any new light or new evidence, a new trial should be given, but not otherwise. Pres[ident]. Cannon suggested that Bro[ther]. Caine's summary of the case be made the decision of the First Presidency. This was agreeable to Pres[iden]t. Smith, and Pres[iden]t. Snow so decided.

The sum of $372.84 was appropriated by the Presidency in favor of the four wards of Provo [Utah], for the purpose of clearing off an indebtedness of some nine years standing on the books of the Tithing Office against them.

Dr. Beatie, of Salt Lake City, and Bishop H[iram]. B. Clawson met with the Presidency regarding the Bonneville water scheme. The company behind it claims to have paid out $100,000 in the development of its reservoir and canal, and its Directors are endeavoring to induce Eastern capitalists to interest themselves in the enterprise. Some of these are now investigating it. What the Bonneville Company needs is settlers who will buy water, and the object of the visit of Messrs. Beatie and Clawson was to try to show the Presidency that the scheme was worthy of their approval and recommendation.

A telegram was received by the Presidency from Elder A[braham]. O[wen]. Woodruff, dated yesterday at St. Johns, Arizona, and having reference to the sealing of young people outside the Temple. The telegram read: "Shall I do it? reply at once". The following answer was sent: "Such authority cannot be given at present" (Signed) Lorenzo Snow.

[November 22, 1898; Journal History]

The First Presidency appropriated the sum of $130 in favor of the meeting house at Moreland, Bingham County, Idaho. This amount is owing on the building and the people are unable to meet it, so writes Warren P. Lindsay, the Presiding Elder of the place.

Elder William C. Parkinson, President of Pocatello [Idaho] Stake, met with the First Presidency, Pres[iden]t. F[ranklin]. D. Richards and Elder John Henry Smith also being present. He represented that there were about 2,000 members of the Church in that Stake, and the nearest settlement to Pocatello, the Stake headquarters, was 25 miles; that when people come there to conference, the farming brethren do not find accommodations as in other places, as the Pocatello Saints had no accommodations for teams. The result was that at a conference held yesterday, only eighteen persons were present from outside Wards, and it was almost impossible to hold meetings there on any other day but Sunday. Another thing that militated against the new Stake was that members of the Pocatello Branch who worked on the railroad were liable to lose employment and move away. Bro[ther]. Parkinson said that no matter in what part of the Stake a general meeting might be held, it was difficult to get the people together, on account of the location of settlements. He suggested that it would be a good thing if a bill could be got through Congress throwing open for entry the Pocatello Indian Reservation, so that our people might secure a tract of land upon it for colonization purposes. If something of this kind were not done, it would be difficult to keep up the Stake organization. The matter having been talked over, it was decided to await developments in regard to the opening of the reservation, and meantime to do everything possible to be prepared to secure a tract of land.

President [Lorenzo] Snow addressing himself to his counselors, and to Brothers F[ranklin]. D. Richards and John Henry Smith, remarked that since nothing further had been heard from Senator Frank J. Cannon regarding the matter of a Church loan, he took it for granted that the Senator had failed to effect the same. The President felt that something should be done to raise a certain amount to meet obligations that were now becoming due; and it had occurred to him that it would not be necessary and perhaps not wise to borrow a million and a half of money. He thought it best to borrow only such an amount as might be absolutely necessary to keep the Church from being hard pressed. He felt that the Lord would be better pleased to have us raise what is absolutely needed among ourselves than to go into the world for the means, and it was for the Presidency and brethren to decide now as to what steps should be taken. Pres[iden]t. [George Q.] Cannon remarked that he certainly favored doing what Pres[iden]t. Snow had suggested, if it could be done. Pres[ident]. [Joseph F.] Smith said that if it were in order, he would move that the Church attorneys be requested to get up a form of bond and submit it. The brethren all favored this motion and it was carried unanimously. An appointment was made to meet with the Church attorneys upon this matter to-morrow at 11 A.M.

Elder Joseph E. Taylor saw Pres[iden]ts. Cannon and Smith and wanted to know their mind in regard to permitting a man named Thomas Showell, who had died recently, to be clothed in Temple robes, said Showell's standing in the Church being very much questioned. During the discussion of the matter, Pres[iden]t. Cannon took occasion to relate the following circumstance, which had been told him: The body of a man who had died a faithful member of the Church had been clothed in Temple robes, but the clothing was not marked. He appeared to his friends in a dream and conveyed to them this information, stating that as a consequence he had gone as far as he could go on the other side of the veil. As nothing was done about it, he appeared again and again, until finally the body was taken up, and it was found that the garments upon it were unmarked.

Bro[ther]. Francis Armstrong called upon the Presidency. He had recently been reelected one of the Commissioners for Salt Lake County, his friends having persisted in placing his name before the nominating convention, against his will. The [Salt Lake] Tribune fought him, and on that account he thought he would not withdraw from the ticket, but would resign after being elected. He now sought the counsel of the Presidency about resigning. His reason for contemplating that step being his impaired health. He was naturally a strong man physically, but is now much reduced in flesh, and his own private business is more than he can attend to personally. The Presidency advised him not to resign, but to qualify for the office, and take a trip somewhere for the benefit of his health.

[November 23, 1898; Journal History]

At 11 o'clock this morning the following named brethren met with the First Presidency to consider the advisability of issuing Church bonds: F[ranklin]. D. Richards, F[rancis]. M. Lyman, John Henry Smith, H[eber]. J. Grant, M[atthias]. F. Cowley, William B. Preston, R[obert]. T. Burton, John R. Winder and attorneys F[ranklin]. S. Richards and LeGrand Young.

The question of the legal power of the Trustee-in-trust to issue bonds having been referred to the attorneys, Bro[ther]. F[ranklin]. S. Richards briefly stated that the Trustee-in-trust has that power, and the only question to be considered was the character of the security necessary to make them saleable.

Information was elicited from Pres[iden]t. Geo[rge]. Q. Cannon to the effect that the Church is owing one and a half million dollars, and he thought its assets, including real estate, would amount to over three million.

Pres[iden]t. [Lorenzo] Snow remarked that this was the first time he had heard of the indebtedness of the Church.

Attorney LeGrand Young agreed with attorney Richards that the Church had the legal power to issue bonds.

It having been determined to issue the bonds, the question of what interest they should bear

was now considered. Some were in favor of making the interest 5%, believing that the bonds could be floated at that rate; but it was finally determined to make the interest 6%, and to make the bonds eleven year bonds, redeemable in five years. The denominations were also agreed upon, namely $100, $500, and $1,000.

[November 25, 1898; Journal History]

The First Presidency met with Elders F[ranklin]. D. Richards, John Henry Smith, Bishop William B. Preston and attorneys [Franklin S.] Richards and [LeGrand] Young. Two forms of bonds were submitted by the attorneys, one providing for security, and the other without security. It was decided to adopt the latter form, and to set aside each year $55,000, $30,000 of which should go for the payment of interest and the balance into a sinking fund towards the redemption of the bonds.

Prof[essor]. Benjamin Cluff, Jun[ior]., President of the B[righam]. Y[oung]. Academy, called and conversed with Pres[iden]t. [George Q.] Cannon upon a proposition to establish a manual training department in connection with the Academy, by which means the institution would be able to begin at once to teach carpentering and blacksmithing, while other trades would gradually be added. It was the Beckstead family of Salt Lake County that proposed to contribute the apparatus for this department, and leading members of this family expected to provide by will from time to time for the carrying on of this manual training work. Pres[iden]t. Cannon gave his consent to the bequest being made, and was glad to know that a department of manual training was to be added to the Academy.

[November 28, 1898; Journal History]

Pres[iden]t. Lorenzo Snow, as President of Zion's Savings Bank, was served by a deputy-marshal with papers of garnishment, garnishing any moneys in the bank belonging or salaries due to Geo[rge]. M. Cannon, John M. Cannon and Angus M. Cannon their father.

Cashier Geo[rge]. M. Cannon of Zion's Saving Bank called at the President's Office to talk over a matter of business pertaining to the Sterling mine. The bank held a note for $86,500.00, signed by Wilford Woodruff, Geo[rge]. Q. Cannon and Jos[eph]. F. Smith and secured by 150 bonds of the Sterling company. The note upon its face was a personal note, and the question of the cashier was to what extent the Church was responsible for the indebtedness of that company. Pres[iden]t. Snow took it for granted that each stockholder was responsible for the amount of stock that each held, the company being incorporated and the stock issued in the regular way. This ended the conversation.

Geo[rge]. M. Cannon spoke about his private affairs, intimating that he was about to become an involuntary bankrupt.

[November 29, 1898; Journal History]

Pres[iden]t. [Lorenzo] Snow met with Pres[iden]t. [George Q.] Cannon, Bishop John R. Winder, LeGrand Young and R[obert]. S. Campbell, who explained to him the status of the Union Light and Power Company. Among other things, President Snow learned that there would shortly be due another $40,000 on account of the Pioneer Power Company, and that when this was paid, the Union Light and Power Company was to meet all future interest payments. Portions of the last two payments were still unpaid, that is, the payments were made, but the Church had to borrow the money from Zion's Savings Bank, and the Church still owed the bank. Referring to the Church guarantee of one million and a half dollars of the bonds of the Pioneer Company, the brethren informed Pres[iden]t. Snow that the Union Light and Power Company stood between the Pioneer

Company and the Church guarantee and that before the Church could be pressed for payment of this guarantee, the Union Light and Power Company would have to fail, which would mean that the English stockholders would lose all their great interests in that company. This redeeming feature in the situation Pres[iden]t. Snow had not known before.

Elder Orson Smith, President of the Cache [Utah] Stake, called upon President Snow, and conversed with him in relation to a matter of personal business with the Logan Tithing Office. He (Elder Smith) having drawn a large amount from that office without authority. The Presiding Bishop had recently had a conversation with Pres[iden]t. Snow about this same matter, he suggesting that Bro[ther]. Smith give security as best he could for the amount of his overdraft, to which Pres[iden]t. Snow assented. The President, having this in mind, now referred Bro[ther]. Smith to Bishop Preston.

The Presiding Bishop obtained consent from Pres[iden]t. Snow to receipt for cash tithing to persons who might come with it to his office and might not have time to take it to the President's Office.

[November 30, 1898; Journal History]

The First Presidency was asked by the Presidency of Fremont [Idaho] Stake for an appropriation of $359.20, to pay extra help in the office of the Stake Tithing clerk during the sickness of the clerk, Bro[ther]. Gillespie. Half this amount, it seems, had already been paid to Bro[ther]. Gillespie on account of salary during his sickness. The matter of the appropriation for extra help was referred to the Presiding Bishop, who recommended that one-half the amount asked for, or $178.60 be appropriated, which recommendation was adopted.

Elder F[ranklin]. S. Bramwell, President of the North-western Mission, had an interview with the First Presidency. He was just from Blaine County, Idaho, where Elder R. O. Call is laboring and had conversed with him about a valley in Blaine County about the size of Cache Valley, which was open for settlement, a valley in which wheat and fruit, small and large, were growing, and which could not be excelled for stock purposes. Bro[ther]. Call suggested that steps be taken by our people to colonize it, and Bro[ther]. Bramwell reported that he was so enthusiastic over it that he proposed being released from his present mission, for the purpose of heading a movement for its colonization. Bro[ther]. Call, it seems, had written upon the same subject to the President's office, on the 29th, ult.

Pres[iden]t. Snow advised Elder Bramwell to visit the valley described and make his report, and in the meantime to keep Bro[ther]. Call in the missionary field. From the description thus far given of the valley, the Presidency expressed themselves as favorable to its colonization.

Elder Bramwell reported the case of a Bro[ther]. Eccles living in Portland, Oregon, who had a wife in Utah, whom he left five or six years ago. During his absence from Utah he married another woman, a non-Mormon, by whom he had had children. He was penitent, was willing to make amends, and desired to be re-instated in the Church.

Bro[ther]. Bramwell was requested to see the first wife and learn more about this case. He was cautioned not to be drawn into it in any way, as it was a clear case of bigamy.

Bishop John R. Winder and R[obert]. S. Campbell met with the Presidency in regard to the coal lands in Cedar Valley, amounting to some 12,000 acres. Steps were taken about two years ago to secure those lands, and 25 cents an acre was paid. Parties having claims to them have now relinquished the same in favor of whomsoever the Presidency might wish to hold the property. The lands have since become State property, and the question with Pres[iden]t. Snow was whether the Church should proceed further in the purchase of the lands by making ten yearly payments to the State, in the sum of about $1,500. The brethren present thought the lands ought to be secured. Pres[iden]t. Snow consented to it on the strength of their testimony.

[December 1, 1898; Journal History]

The regular weekly meeting of the First Presidency and the Apostles was held in the Salt Lake Temple at 11 A.M. Present: Pres[iden]ts. Lorenzo Snow, Geo[rge]. Q. Cannon, Jos[eph]. F. Smith and Franklin D. Richards; Elders F[rancis]. M. Lyman, John Henry Smith, Geo[rge]. Teasdale, H[eber]. J. Grant, M[arriner]. W[ood]. Merrill, A[nthon]. H. Lund, M[atthias]. F. Cowley, Rudger Clawson and the Presiding Bishopric. ...

Pres[iden]t. Snow then stated that the Presiding Bishopric had been invited to meet with the Council to take part in the consideration the question of issuing Church bonds. He said he had concluded to try the experiment of issuing bonds to the amount of a million, in the hope that our own people will subscribe for them. This matter had been talked over two or three times and a decision had been reached to issue this amount of bonds for eleven years, redeemable in five years, to provide for a sinking fund and to select two persons of good financial reputation to act as trustees. The question was now submitted to the Council, President Snow remarking that the whole matter was open for discussion, as nothing had been determined on that could not be changed.

The form of the bond was then read and Pres[iden]t. Cannon moved that the amount of the reserve be $50,000 instead of $25,000, as before agreed upon. This, with the interest of $30,000, would make a total fund of $80,000 a year. The motion was seconded by Pres[iden]t. Smith, and after some further talk and explanations regarding the income of the Church, it was put and carried unanimously.

The question as to who should be trustees for the bonds was discussed, and it was finally decided that L. S. Hills, of Salt Lake City, and David Eccles, of Ogden [Utah], should be chosen.

The Council adjourned.

The First Presidency appropriated out of the tithing of the Kentucky Conference the sum of $35, to assist the Saints of one of the branches of that Conference to build a meeting house. The estimated cost of erecting the house was $400.

[December 2, 1898; Journal History; Franklin D. Richards, Diary]

At 10 o'clock this morning, John M. Cannon and Hugh J. Cannon met with the First Presidency for the purpose of enlightening Pres[iden]t. [Lorenzo] Snow in relation to the affairs of the Sterling mine, in which the Church is largely interested. The Sterling Mining Company came into existence through representations made to Pres[iden]ts. [Wilford] Woodruff, [George Q.] Cannon and [Joseph F.] Smith by Orson Smith and Jeremiah Langford, upon their return from Nevada, where they had been sent to look out a railroad route. These brethren were sanguine that this mining property would clear $10,000 a month. They were doomed to disappointment, however, for the mine proved a failure, and after this fact became apparent, Attorney John M. Cannon was employed for the purpose of winding up its affairs. As the company could not pay him for his services, his name had been put upon the payroll of the Church for $150 per month. He now represented that two or three hundred dollars were needed to pay pressing interest obligations, and Pres[iden]t. Snow authorized him to borrow the necessary amount and pay the interest.

Brother H[orace]. G. Whitney, manager of the Deseret News, submitted to Pres[iden]ts. Snow and Smith a report of the business affairs of that paper, showing that certain things would be needed in order to carry it on. These it was agreed to furnish without delay. The manager's salary was also agreed upon, namely, $155.00 a month, with the understanding that he give his whole time to the business of the paper, excepting that he be permitted to retain the secretaryship of the Utah Sugar Company. This was his own proposition, and Pres[iden]ts. Snow and Smith agreed to it.

At City—Pres[iden]t. L[orenzo]. Snow read to John H[enry]. Smith & me <u>Suggestions of</u>

Horace G. Whitney concerning the Plant & conduct of Deseret News as its business managers prospecting &c, etc. also canvassed with us the Assets & liabilities of the Church as contemplated in the effort of Senator F[rank]. J. Cannon to negotiate a loan in New York for the Church its liabilities of about 1½ million with Assets of about 3 millions as securities of the same. We learned something of the Sterling Mine and its manipulation, &c, etc.

[December 8, 1898; Journal History]

The regular meeting of the First Presidency and Apostles was held in the Salt Lake Temple at 11 A.M. Present: Pres[iden]ts. Lorenzo Snow, Geo[rge]. Q. Cannon Jos[eph]. F. Smith and Franklin D. Richards; Elders F[rancis]. M. Lyman, John Henry Smith, Geo[rge]. Teasdale, H[eber]. J. Grant, A[nthon]. H. Lund, M[atthias]. F. Cowley and Rudger Clawson. ...

Elder Grant reported that $ 76,000 as having been promised to the Utah Loan and Trust Company, and that $90,000 would be needed to save the bank.

The Council adjourned.

At 2 o'clock, L. S. Hills, president of the Deseret National Bank, conferred with the First Presidency regarding the issuance of the proposed Church bonds. He expressed his willingness to become one of the trustees, and made certain suggestions about the bonds, which were adopted.

At 3 o'clock the Presidency attended a musical recital given by the child wonder Paloma Schramm, at Daynes Music store.

[December 9, 1898; Journal History]

Brothers C[harles]. W. Penrose and H[orace]. G. Whitney had an interview with Pres[iden]ts. [Lorenzo] Snow and [George Q.] Cannon about proposed changes in the affairs of the Deseret News, to go into effect on the 1st of January, 1899. It was decided to discontinue the publication of the Weekly News, as it had not been paying for a long time.

Bro[ther]. Charles H. Hyde, executor of the estate of Elizabeth Hyde deceased, brought to the President's Office $50, a sum bequeathed by the deceased to the Salt Lake Temple.

[December 12, 1898; Journal History]

A letter was received at the President's Office from Brother John I. Hart, of Pueblo, Colorado, stating that during the opening of the mission at that place the Elders had nowhere to stay but at his home, and although he could not afford to keep them, he had not informed them of the fact, but had sold his only cow in order to meet his house expenses. Since then his wife had been sick, and he now asked that the Church appropriate to him a sufficient amount to enable him to buy a cow. The request was granted.

[December 13, 1898; Journal History]

Bro[ther]. David Eccles of Ogden [Utah] came to the President's Office this morning, having been telegraphed for yesterday. Pres[ident]. [Lorenzo] Snow informed him that the First Presidency and the Apostles had taken the liberty of naming him as one of the two trustees for the proposed bond of the Church, amounting to half a million dollars, and desired to know if he would accept of the trust. Bro[ther]. Eccles signified his willingness to do so, and expressed the belief that the bond could easily be sold.

Bishop John R. Winder and Robert S. Campbell met with President [George Q.] Cannon on

Pioneer Power Company business. During the meeting, the question of signing over to the Utah and Pacific railway company certain rights acquired by the Utah & California R[ail]. R[oad]. Company was considered. The Church share of the expense in acquiring these rights was some $7,000,and Pres[iden]t. Cannon felt that the new company should pay something to the Church for these rights (this right of way). It seems, however, that the Utah and Pacific Company did not care to pay anything, and it was learned that the other members of the Utah and California Company which had contemplated building the road, now projected by the Utah and Pacific, had signified their willingness to deed over their interest to the latter company, inasmuch [as] the road should be built by them. The question now with Pres[iden]t. Cannon was whether he as President of the Utah and California Co[mpany]. should sign over this right of way. Pres[iden]t. Snow consented to his doing so, so far as the interests of the Church were concerned.

[December 15, 1898; Journal History]

The regular weekly meeting of the First Presidency and Apostles convened at the Salt Lake Temple at 11 A.M. Present: Pres[iden]ts. Lorenzo Snow, Geo[rge]. Q. Cannon, Jos[eph]. F. Smith and F[ranklin]. D. Richards; Elders F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, H[eber]. J. Grant, A[nthon]. H. Lund, and Rudger Clawson. ...

Bro[ther]. Lund made mention of certain correspondence that had been received from Bro[ther]. [Ferdinand F.] Hintze in the Turkish Mission, and which, being so voluminous, President Snow did not have time to go through it, had been turned over to Brother Lund. While the latter was speaking about it, Pres[iden]t. Snow withdrew, having an appointment in the Temple below. A lengthy, informal talk ensued on the character of the Armenian people.

Bro[ther]. Lyman inquired as to the name an illegitimate child should bare, whether it should be the mother's or the father's name. Pres[iden]t. Cannon answered that the mother herself should decide that question. If she knew who was the father of her child, and desired it to be called by his name, it would be very proper to call it after him; but should she not want to do that, she could, of course, call it after herself. The child might choose for itself, when it grew to maturity, the name it would go by. ...

At the President's Office, the form of the proposed Church bond was considered and decided upon.

[December 16, 1898; Journal History; Franklin D. Richards, Diary]

At the President's Office this morning the subject of the Church bonds came up again for consideration. Besides the First Presidency, there were present Brothers H[eber]. J. Grant, and John Henry Smith, of the Council of the Apostles; Bishops William P. Preston and John R. Winder of the Presiding Bishopric and Bro[ther]. David Eccles, one of the proposed trustees. Brother Eccles waited upon the Presidency for the purpose of suggesting, inasmuch as the Church indebtedness amounted to over one million dollars, that that amount, instead of half a million, be borrowed, as the expense of issuing the bonds would be no greater and the entire issue would sell without doubt very readily. Pres[iden]t. [Lorenzo] Snow appreciated the suggestion of Brother Eccles, and doubtless would have acted upon it, had it not gone forth to the public by means of the Deseret Evening News that the bond issue would be for $500,000. He did not feel that it would be a good policy to make a change now. It was stated in this connection that a gentleman named Edwards Roberts whom Bro[ther]. Grant had met in this city, was trying to effect a loan of $500,000 in Chicago [Illinois], on the strength of the note of the Trustee-in-trust, at 6% interest, with the privilege of paying $50,000 each year on the principal; and that Mr. Roberts has a week's time in which to consummate this loan.

The Directors of the Deseret Telegraph Company met at the president's office at 1 o'clock this afternoon for the purpose of electing a President of that company. President Lorenzo Snow was

elected to the position.

Mr. Ramsden, son of the late Geo[rge]. Ramsden of Liverpool [England], called upon and had a very pleasant interview with the First Presidency. He was accompanied by Brothers Carlson and Burrows. Mr. Ramsden, deceased, was for many years the Guion Company's emigration agent, with whom the Liverpool Office did business, and was therefore widely known by our Elders. The son was visiting friends in Chicago and came out West to see the people whom his father had done business with so long.

❖

Pres[iden]t. L[orenzo]. S[now]. ordered a piece into [Deseret] "News" last evening <u>without his 1st Counselor's vote</u> but <u>with the votes of all others present</u>.

[December 20, 1898; Journal History; George Q. Cannon, Diary]

The First Presidency received a call from Geo[rge]. M. Cannon, cashier of Zion's Savings Bank, who informed them that he had just come from the City and County building, where the Beehive House had been sold under Sheriff's sale, and he had bid it in for $40,000. Bro[ther]. John Beck, who had previously owned the property, would have six months in which to redeem it.

Pres[iden]ts. [George Q.] Cannon and [Joseph F.] Smith took the 5 o'clock train for Provo [Utah] to attend a sociable to be given this evening at the Brigham Young Academy. Pres[iden]t. Smith will go on to Nephi [Utah] to-morrow to attend the funeral of Sister Marion Scholes Teasdale.

An appropriation of $300 was made in behalf of the Saints of the Turkish Mission, to be expended under the direction of Elder Anthon H. Lund, on whose recommendation it was made.

❖

I had been invited to go down to Provo [Utah] to attend a reception given by the [Brigham Young] Academy people to the leading authorities. I also had to attend a meeting of the Board, to be held at 7 o'clock. I went down there and had a very interesting time. While we were in Board meetings, President [Joseph F.] Smith, F[rancis]. M. Lyman, John H[enry]. Smith, Heber J. Grant and Anthon H. Lund addressed the students. After we were through with our Board meeting, I went up with the rest of the Directors and was called upon to address the students, which I did for a short time. We then held a reception. Upwards of 700 students shook hands with us. When this was finished we had supper, and a great many toasts were given, Brother Hinckley being the toastmaster for the occasion. I responded to the toast, "Brigham Young, the founder of the institution." Myself and wife were assigned to Brother Reed Smoot's, with Brother Lund.

[December 21, 1898; Journal History; Brigham Young Jr., Diary]

Among the callers at the President's Office this morning was Elder Brigham Young [Jr.], of the Council of the Apostles, who arrived from the South last night.

Prof[essor]. J. Whiteley, accompanied by Bro[ther]. Moses Thatcher, called upon and submitted to President [Lorenzo] Snow a project to connect his law school with the State University, and solicited his influence towards its accomplishment. Brother Thatcher introduced Bro[ther]. Whiteley, and then explained the purpose of his visit. After hearing his statement, Pres[iden]t. Snow expressed himself in sympathy with the project and wished it success. Brother Thatcher appeared to be very much pleased to meet Pres[iden]t. Snow and the other brethren present, and the meeting between them was most cordial.

Elder Brigham F. Duffin, of Woodruff, Navajo Co[unty]., Ariz[ona]. called upon Pres[iden]t.

Snow this afternoon. He had just arrived from a mission to Dakota, and this morning had met at the President's office, Elder Brigham Young, with whom he is personally acquainted. He now asked permission of the President to remove from Woodruff to Mexico. His reason for breaking up his home at the former place being that there was no room there for expansion—no prospects for young men to obtain land in that section, where he had been called to settle by the late Pres[iden]t. Woodruff. Pres[iden]t. Snow saw no reason why Bro[ther]. Duffin should not be perfectly free to exercise his agency in this matter.

❖

Understand that 500 000 Church Bonds have been sold to our people or [blank] or home people. Pres[ident]. [Lorenzo] Snow gave me private papers to read concerning our indebtedness and moral responsibility for debts. It is a mystery to me where these millions have gone to say nothing of the 6 or 700 000 dol in come we have every year which for years has vanished like the rest. God help us, and I know he will.

[December 22, 1898; Journal History]

Meeting of the Presidency and Apostles at the Salt Lake Temple at 11 A.M. Present: Pres[iden]ts. Geo[rge]. Q. Cannon, Jos[eph]. F. Smith and F[ranklin]. D. Richards; Elders Brigham Young [Jr.], F[rancis]. M. Lyman, John Henry Smith, Heber J. Grant, John W. Taylor, Anthon H. Lund, A[braham]. O[wen]. Woodruff and Rudger Clawson. ...

Elder A[braham]. O[wen]. Woodruff reported his recent visit to some of the Southern Stakes. He attended conference at St. Johns [Arizona] on the 12th and 13th inst. Bishop Lewis of Ramah [Colorado] had sent him word that that settlement had been weakened by the calling of Bro[ther]. Ashcroft to settle in Fruitland [New Mexico]. The Ward consisted of fifteen families who were to poor to maintain a public school. Friendly relations existed between them and the Zuni and Navajo Indians. The Zunis raise their own grain and take to the mill, like other people. A good opportunity was presented to establish a trading post with the Indians, and the brethren of Ramah felt that steps should be taken for Elders to labor among this tribe of Indians, but government permission must be had to do so. The people of Ramah had to haul their grain fifty miles to mill. The Bishop and the people generally felt discouraged and desired to move away. One of the evils complained of was the marriage of their daughters with cowboys. Elder Woodruff met with the Papago Indians and had a very pleasant time with them. Missionary labor among them had very much slackened and very little was now being done. He was told by Bro[ther]. [Ammon] Tenney that the Yaquis were at peace now and the time was most opportune for sending some man to labor among them. Bro[ther]. Tenney thought the government would encourage us by giving us a grant of land on which to colonize them. At Snowflake he found a little a little division of sentiment on account of politics; also some dissatisfaction among the leading men on account of their inability to agree among themselves on the location of a site for their academy building. At Phoenix, Bro[ther]. Woodruff met the State Prosecuting Attorney and some members of the Legislature of Arizona, and found an excellent feeling among those gentlemen with reference to our people. On the 27th and 28th ult he met with the Saints at Maricopa [Arizona]. Excellent reports were made by the Bishops. The President of the Stake, Bro[ther]. [Collins R.] Hakes, felt greatly discouraged over his personal affairs, having to live now in a rented house and work rented land, but was much encouraged otherwise. Pres[iden]t. Hakes had suggested that some good man be called to preside at Pine Branch, as the man now presiding there was in the habit of getting drunk. He recommended that an elderly man named Wilson be called to preside there, as he was willing to go and could make a good living, and that the Branch be given a Ward organization. The St. Joseph [Arizona] Stake was found to be in good condition; great efforts were being made to do enough work on the canal now under way to secure the water. While traveling in this Stake, Elder Woodruff, with Elder Seymour B. Young who accompanied him,

and Elder Andrew Kimball, President of the Stake, met with an accident through a runaway team. Brother Woodruff escaped injury, but Bro[ther]. Young was thrown to the ground severely and had his nose broken. Bro[ther]. Kimball was very much shaken, remaining unconscious for some time, but was not seriously injured. All had to leap from the conveyance, as the horses were making for a wire fence, in which they were caught. The brethren drove from Maricopa to Mexico, and encountered at El Paso a severe blizzard. At Juarez they had a good conference, though the weather was extremely cold. Some of the people who attended being nearly frozen on the way.

Respecting the reference to the Yaqui Indians made by Brother Woodruff, Pres[iden]t. Cannon sought the sense of the Council, and on motion of President Richards, the matter was referred by unanimous vote to Elder Brigham Young. The latter explained why he took Brother Ashcroft from Ramah to settle in Fruitland, which place needed just such a man. Speaking of Ramah, Elder Young suggested that a committee be appointed to investigate its condition. He was of the opinion that there was both land and water enough at that place to make of it a thriving settlement.

Elder John Henry Smith asked Brother Young if he did not think it would be best to release everybody at Ramah, leaving them free to either go or stay, and Brother Young answered in the affirmative. Elder Smith added that there was no living water in that valley, the settlers having to pack and store the rain water. He regarded it as "the toughest proposition in the Church", that is, "tough on the people living there". It was only a missionary station, and he believed the best thing to do was to release everybody, after which some would undoubtedly remain.

On motion of President Smith, this matter was referred to a committee consisting of Elders Brigham Young, F[rancis]. M. Lyman, John Henry Smith and A[braham]. O[wen]. Woodruff, who were also requested to take into consideration the question of missionary work among the Zuni and Navajo Indians.

The question of publishing a decision of the High Council of the Salt Lake Stake against dividing the Scandinavian Saints of Salt Lake City came up for consideration; the editor of the Deseret News, not feeling authorized to publish the decision though requested by the High Council to do so unless he had permission from the General Authorities. Bro[ther]. Lund explained that there were three or four disgruntled Scandinavians who were advocating such a separation, but they were men not worthy of recognition by the Presiding Priesthood. The High Council's decision was read, and it was deemed advisable to publish it. ...

[December 23, 1898; Journal History; Franklin D. Richards, Diary]

At 4 o'clock this afternoon Brother John M. Cannon came to the President's Office and made explanations to President [Lorenzo] Snow respecting the Sterling mine. During the conversation upon the subject, the idea was suggested to President Snow to appoint a committee of seven to investigate and report as to the connection existing between the Sterling Mining Company and the Church, with a view to ascertaining how much of that company's indebtedness attaches to the Church and how much to individuals, if any. Presidents [George Q.] Cannon and [Joseph F.] Smith acquiesced in the proposition, and President Snow appointed as the committee the first seven of the Apostles from President [Franklin D.] Richards down, in the order of their ordination.

❖

Pres[iden]t [Lorenzo] Snow spoke confidentially to me about "Sterling Mine" Affairs and about Pres[iden]t John Taylors condition the 1st month of his life & Some incidents of the Same.

He, his two Counselors, & John M. Cannon have an hour of serious investigation of "Sterling Mine business".

[December 26, 1898; Brigham Young Jr., Diary]

Called at office found Pres[ident]. [Joseph F.] S[mith]. Jno. [John] H[enry]. S[mith]. came in, and the conversation became rather lively. Subject of allowances was criticised why I was helped with six families the same am[oun]t. as those who had but two.

[December 27, 1898; Journal History; Franklin D. Richards, Diary; J. Golden Kimball, Diary]

Elders Rulon S. Wells and Jos[eph]. W. McMurrin called at the President's office, having recently returned from the European Mission, over which they, with Elder Edwin F. Parry, presided.

The Presidency considered favorably an application made some time ago by Brother B[righam]. Y[oung]. Hampton for assistance, on the score of services rendered and means advanced for which he had never been reimbursed. As Brother Hampton was in a state of bankruptcy, the Presidency felt that he ought to be given some employment, though how to employ him they did not know, unless he could be used in the Temple. It was decided to see him in regard to the matter, and ascertain the amount of compensation that would be satisfactory to him.

Through Bro[ther]. John Henry Smith, a check for $100 was received from Sister Jesse Smith, of Manassa, Colorado, for a year's rent of the Zapato Ranch.

❖

Apostles [Matthias F.] Cowley & [Abraham Owen] Woodruff called. I advised A[braham]. O[wen]. Woodruff to proceed with J[ohn]. H[enry]. Smith & select a new Desk for the Council of Apostles room in the Temple as it is much needed to receive the Sacred Records of the Council.

❖

At 7 A.M. called to see President Lorenzo Snow, at his residence #37 Canyon Road. He received me very kindly. We chatted about polygamy. Pres[ident] Snow said, if there has been any marriages since the Manifesto I do not know it, but I can assure you there will be no more until the Lord reveals it direct. Also conversed on financial condition of the Church, saying the Church owed One Million and one half. Pres[ident] Snow said it was a great trial to him, as he was not an advocate of the Church Speculating or going in debt, and they should not with his consent.

[December 28, 1898; Journal History; Abraham Owen Woodruff, Diary]

Elder B. H. Roberts came to the Presidents' office and stated that he had been called upon by a special correspondent of the New York World, who had invited him to use the columns of that paper in whatever defence he might have to make against the efforts of the Presbyterians to prevent him from getting his seat in Congress. Brother Roberts said that up to this time he had studiously remained silent, but it had now become a question whether he should not take advantage of this offer to tell his side of the story. During the conversation that ensued President [Lorenzo] Snow told Brother Roberts that he regarded this as a very important matter, and felt that the Lord had design in relation to it which he would bring about. The President felt that the Lord would sustain Brother Roberts in the position he was now in, as he himself sustained him.

A representative of the New York World has telegraphed its correspondent here to invite President Snow to make a signed statement in answer to certain charges made and broadly circulated by the Presbyterian Board of Missions, to the effect that the Mormon Church excused and encouraged the practice of polygamy. The telegram was handed to Elder C[harles]. W. Penrose to draft a reply.

The First Presidency appropriated the sum of $400 in favor of Elder William Budge, president of Bear Lake [Idaho/Utah] Stake, as a special appropriation on account of services during

the past year.

❖

Pres[iden]t. [Joseph F.] Smith and Bro[ther] [Heber J.] Grant were in the office. C[harles]. W. Penrose read to us the article he prepared for Pres[iden]t. [Lorenzo] Snow to sign, to be telegraphed to the N[ew]. Y[ork]. World. We objected to some points and he made some modifications.

[December 29, 1898; Journal History]

Regular meeting of the Presidency and Apostles was held in the Temple at 11 A.M. Present: Pres[iden]ts. Geo[rge]. Q. Cannon, Jos[eph]. F. Smith and Franklin D. Richards; Elder F[rancis]. M. Lyman, John Henry Smith, Geo[rge]. Teasdale, Heber J. Grant, John W. Taylor, A[nthon]. H. Lund, M[atthias]. F. Cowley and A[braham]. O[wen]. Woodruff. Elder Brigham Young [Jr.] was at home sick.

Elder Lund reported information to the effect that the Governor of Aleppo had received word from Constantinople [Turkey] not to recognize the petition presented by the Saints at the former place for recognition as a religious body. The primary object in endeavoring to obtain such recognition was that our people in that country might tax themselves and have the right to circulate printed matter. The Governor of Aleppo had also received instructions to prevent the Armenian Saints from colonizing. Brother Lund thought the best thing that could be done at present was to advance a little means to enable our Armenian brethren to purchase looms and some raw material for weaving purposes, as this would make the independent of employers who had commended to boycott them on account of their religion.

A letter from the Bishop of Ramah [Colorado], describing conditions at that place was, on motion of Elder John Henry Smith, referred to the committee appointed at the last meeting of this Council to consider the affairs of Ramah.

The subject for the proposed Federal Building site next came up for consideration. It appears that some time ago Mr. W. P. O'Meara, of Salt Lake City, called and saw Presidents [Lorenzo] Snow and Cannon in regard to this matter, expressing himself as anxious to enter into some kind of a business arrangement for the purpose of locating the Federal Building on the Deseret News corner. He believed that through influential Eastern men he could accomplish this. Since that time Mr. O'Meara has written a letter in regard to the matter which was considered by Presidents Snow and Cannon last night, when it was decided to bring the subject before this Council, with a view to appointing a committee of suitable men to take necessary action in the premises. The conversation on this subject resulted in the appointment of Elders John Henry Smith, Heber J. Grant and M[atthias]. F. Cowley, whose business it should be to select a suitable committee and present their names to the Presidency for approval.

A letter was read from President Canute Peterson, of Sanpete [Utah] Stake, in regard to the erection of a Stake Academy building. He stated that he had met with about 22 of the leading men of that section, and the conclusion they reached was that steps should be taken immediately towards the erection of such a building, provided the sanction of the First Presidency could be obtained. In answer to a question upon this matter, Elder Lund stated that the understanding was that if the First Presidency sanctioned this move, it would be regarded as a Stake affair. Other places in Sanpete would like a Stake building, but the sanction of the First Presidency would settle the question in favor of Ephraim. It was clearly understood that the people of Sanpete would erect this building and that the Church would not be expected to assist, though at the same time the people would not want to be barred from appealing to the Church for help in case of necessity. After some talk upon the subject the sense of the meeting was taken to the effect that President Peterson be written to and given the liberty to erect an Academy building, with the understanding that the Church must not be

called upon for assistance; he was also to be informed that the First Presidency recommend that Sanpete Stake contribute to the erection of said building and that it be located at Ephraim.

An order was issued by the Presidency for the payment of $200, appropriated some time ago by President [Wilford] Woodruff in favor of Elder C[harles]. W. Penrose, in view of the fact that at the time of the general reduction of salaries in the Church offices, his salary was reduced a greater percentage than those of other Church employes.

[December 30, 1898; Journal History]

President [Lorenzo] Snow still at Brigham City [Utah]; President [George Q.] Cannon at home sick; President [Joseph F.] Smith at the Office, where he received a call from Brother Reed Smoot, of Provo [Utah]. Brother Smoot had previously made a proposition to President Smith to purchase the 40 shares of capital stock, held by the latter for the Church, in the First National Bank at Provo, with the idea that if he purchased these shares he would consolidate the First National and the Provo Commercial and Savings Banks, with which he is directly directed. This matter was brought by President Smith to the attention of Presidents Snow and Cannon a few days ago and considered by them all. They concluded to dispose of this stock, but to give the Directors of the Bank the first chance to buy it, and Pres[iden]t. Smith wrote the cashier, Douglass Swan, to this effect. Bro[ther]. Swan came to the city yesterday, prepared to purchase the stock, but was told that as President Snow was away the matter would have to go over until his return. This President Smith told Brother Smoot this morning, whereupon the latter said that he would give $5 a share more than Brother Swan had offered, whatever his offer might be. President Smith stated that Brother Swan had offered $51. Brother Smoot then offered President Smith $60 a share for the forty shares, adding that it was his intention if he got control of the stock to make all the stock worth that figure and thus benefit all the stockholders. Brother Smoot also stated that the Directors of the First National Bank had refused to give Brother Twelves $35 a share for his stock, and that he, Brother Smoot, had recently told Dr. Pike, a Director of the First National, that if the proposed consolidation were effected, he would give $50 a share to everybody who wanted to sell.

1899

[January 3, 1899; Journal History]

Presidents [Lorenzo] Snow and [Joseph F.] Smith at the Office; President [George Q.] Cannon at Provo [Utah].

The sum of $125 was appropriated in favor of Elder Albert W. Davis, to assist him on his journey to the Sandwich islands in company with President Smith. In this connection the fact was considered that Elder Davis had labored six months in the Salt Lake Temple without remuneration.

At 4 P.M. Brothers Davis Eccles and Charles W. Nibley met with Presidents Snow and Smith, the object being to explain to President Snow their connection with the Utah and California railroad.

During the interview, the subject of the Church bonds coming up, Brother Eccles suggested to President Snow that the business of delivering the bonds be placed in the hands of the Deseret National Bank, expressing the belief that it would be done free of charge. He was asked to make inquiry concerning the matter and have the President notified accordingly.

[January 4, 1899; Journal History]

Presidents [Lorenzo] Snow, [George Q.] Cannon and [Joseph F.] Smith were all at the office.

Word came from Mr. L. S. Hills, President of the Deseret National Bank, in relation to the matter of delivering the Church bonds, mention of which was made yesterday by President Snow to Brother David Eccles, the latter was requested to see Mr. Hills and ascertain if any change would be made. Mr. Hills' message was to the effect that the business would be done free of charge. This being satisfactory to the President, a letter was written to Mr. Hills upon the subject.

At 2 P.M. the First Presidency met with the Apostles, pursuant to the appointment made on Monday last, to consider the advisability of the Church advancing the sum of $40,000 due the Banigan estate from the Union Light and Power Company. Present: President Lorenzo Snow, George

Q. Cannon and Joseph F. Smith; and Apostles Franklin D. Richards, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, Anthon H. Lund, Matthias F. Cowley and Rudger Clawson. The same ground was gone over that formed the subject of Monday's discussion by the Presidency and Attorney [LeGrand] Young, and the result was a decision that the present payment of interest ($40,000) be met out of the proceeds of the sale of Church bonds. It was also decided that another issue of bonds for another $500,000 be made, this issue to be marked "Series 'B'["].

[January 5, 1899; Journal History; Franklin D. Richards, Diary]

Presidents [Lorenzo] Snow, [George Q.] Cannon and [Jospeh F.] Smith at the office.

President Cannon made an appointment to meet the committee having in hand the investigation of the Sterling mining business at 2 o'clock this afternoon.

Brother Reed Smoot called and made anotehr proposition for the purchase of the forty shares of stock owned by the Church in the First National Bank of Provo [Utah], offering to pay $71 a share. It was decided to let him have the stock, with the understanding that the protect the other shareholders alike, provided they should want to sell.

The First Presidency and the Apostles met in the Salt Lake Temple at 11 A.M. Present: Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith; Apostles Franklin D. Richards, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Anthon H. Lund, Matthias F. Cowley, Abraham O[wen]. Woodruff and Rudger Clawson.

Brother Lyman reported on the Ramah [Colorado] question, previously referred to a committee consisting of Brigham Young [Jr.], F[rancis]. M. Lyman, John Henry Smith and A[braham]. O[wen]. Woodruff. He stated that the committee had met and reached a conclusion, but as a letter had been received since from Ramah and as Brother Young was now sick at home, nothing further would be said about it until he could be heard from. Brother Lyman also reported that the committee consisting of himself, A[nthon]. H. Lund, Karl G. Maeser, John Nicholson and George Reynolds, appointed for the purpose of passing upon Brother James E. Talmage's new work, "The Articles of Faith", had heard the manuscript read, and they decided that it would be a good book to publish as a text book.

In the matter of the Federal building site, Brother John Henry Smith on behalf of the committee appointed to consider the same and select names to act as a committee in relation thereto, reported that they had selected the names of Thomas G. Webber, William S. McCornick and John C. Cutler. This choice being satisfactory to the Council, on motion of President Cannon, Brother John Henry Smith as chairman of said committee was requested to see the other gentlemen named and learn if they were willing to take hold of the matter.

Brother Lund brought up the matter of a proposed purchase of a meeting hall for the Saints in Copenhagen, Denmark. He stated that the hall in which they met for religious purposes was in a bad location, and that they were not able to pay a higher rent for a better place of meeting; that a building in a good location could be bought for 80,000 kroner—a fine hall, with a good entrance and private rooms. It was proposed to purchase this property, which could be done by paying down 5,000 knoner and the residue in subsequent payments. It was believed that if the Church gave its sanction to the purchase, the Scandinavian people through out Zion would contribute a sufficient sum for this purpose. The Council authorized Brother Lund to solicit and receive subscriptions for the purchase of the building in question.

Brother John Henry Smith, referring to yesterday's meeting on the Union Light and Power Company's business, suggested the appointment of an auditing committee to audit the accounts of the Church and ascertain its exact condition financially. He thought that a common understanding regarding its present situation in this respect would be a satisfaction to every member of the Council. He therefore moved that such a committee be appointed, and the motion was seconded by President Joseph F. Smith.

President Franklin D. Richards spoke in favor of the motion. He thought the affairs of the

Church should be put into proper shape and presented before the General Conference, thereby correcting false reports and bringing the people to share in the responsibility of the Church's business. President [Brigham] Young and President [John] Taylor had both made it a practice to keep the people pretty well informed as to the general condition of the Church. This had been done up to the time of the raid, when it was considered unwise to make public our affairs. He believed that there was now a general feeling on the part of the people to hear from the Presidency on this subject, and if such desires were gratified it would have a good effect and would go a long way towards restoring confidence.

President Snow remarked that he was glad this matter had been brought up. He thought it of the highest importance that an auditing committee should be appointed, not only in justice to himself, but in justice to the Church. He held that at the close of every administration of this Church the financial affairs thereof from the beginning to the end of that administration should be audited. He would most assuredly expect this to be done at the end of his administration, and if mistakes were made he would expect the committee and this Council to judge of them righteously and generously. He thought, too, that the Lord required that such a committee be appointed. But as to presenting the affairs of the Church before the general public, that was another question entirely. The committee might go before the people and speak in general terms of the Church's condition. The President went on to say in further justification of the appointment of an auditing committee, that things which could be satisfactorily explained while men were living, might be very difficult to explain after their death. He himself was to a certain extent in the dark regarding the Church's financial condition, and he thought no body could be hurt, but great benefit derived from the appointment of such a committee. He asked the brethren of the Twelve to express themselves in relation to the matter.

There was a unanimous response in favor of the proposition, Presidents Cannon and Smith and all the Apostles present expressing themselves to that effect.

The question of the recent reduction in salaries of Church officials and employes was also discussed, and the reasons given why such a step had been deemed necessary. The present limits had been set for the sake of retrenchment and to assist in getting the Church out of debt. Speaking upon this subject, President Snow said that while he understood the Apostles' salaries were to be reduced, he also understood that they were not to be reduced below what was actually necessary for their support; and now, he added, "whenever any one of the Twelve Apostles come to the Presidency and tell them that what they are receiving is not enough their wants will be supplied at once". He believed that where brethren gave their time to the Church, their needs should be supplied. Retrenchment should be made in the building of Churches, etc., and not in what men needed to eat.

President Smith favored the auditing committee and a good thorough audit for reasons already given, and especially the one mentioned by Brother Teasdale, namely the protection of President Snow. He also wanted it for the protection of the ex-First Presidency. No doubt mistakes had been made—the building of Saltair for instance; but he would say that the object in building that resort was that the Latter-day Saints might have a place of recreation under their own control.

Brother John Henry Smith gave as his reason for suggesting the auditing committee that he did not want to see another man's name suffer as President Young's name had suffered. He quoted a saying of his father, the late President George A. Smith, who on his death-bed said that the name of President Young would be dishonored in consequence of the way the accounts in the President's Office had been kept. He compared the business administration of the Church to that of Z.C.M.I., and thought that it was just as proper to take stock and audit the accounts of the one as of the other.

President Joseph F. Smith also referred to the defective manner in which the books of the Trustee-in-trust were kept, and gave an instance of it in his own experience. He was in the employ of the Church eight years in President Young's day, and received as compensation for his services $1,000 a year. Some years after he had left the Historian's Office, the place where he was employed, he learned that there stood against him on the Trustee-in-trust books the sum of $8,000. The explanation was that while he had drawn that amount, which was his due, he had received no credit for his services. He did not think that the office of Apostle should call for a certain salary, but he did think that the Apostles should be compensated by the Church and that each one should know what

he could expect to receive, and govern himself accordingly.

President Snow now called for a vote upon the motion that an auditing committee, say of five, be appointed to audit the accounts of the Church, and the motion was carried unanimously. The President named as said committee Franklin D. Richards, Francis M. Lyman, John Henry Smith, Heber J. Grant and Rudger Clawson; and on motion of President Smith this committee was unanimously sustained.

❖

At Council 3 Presidency F[ranklin] D R[ichards], F[rancis] M L[yman], J[ohn] H[enry] S[mith], G[eorge] T[easdale], H[eber] J G[rant], J[ohn]. W. T[aylor], A[nthon] H L[und], M[atthias]. F. C[owley], A[braham]. O[wen]. W[oodruff]. After ample discussion it was unanimously [agreed] that an auditing committee be appointed by the President [Lorenzo Snow] when he named, F[ranklin]. D. Richards, F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith H[eber]. J. Grant & Rudger Clawson.

[January 6, 1899; Journal History]

President [Lorenzo] Snow was in the office engaged in signing Church bonds during most of the day. Brother David Eccles was also present, assisting at the same business.

[January 9, 1899; Journal History; Franklin D. Richards, Diary]

Presidents [Lorenzo] Snow and [George Q.] Cannon at the Office. President [Joseph F.] Smith left last night for San Francisco [California], en route to the Sandwich Islands, where he goes on a visit accompanied by his wife Sarah, for the benefit of her health.

Elder Charles O. Card, President of Alberta Stake, Canada, called this morning and conversed with Presidents Snow and Cannon. He reported the status of the Alberta canal, and talked about the lands which he and Brother Milton D. Hammond had selected in that region for settlement by the Saints. So well pleased was Brother Card with the ability of Brother Hammond, who had been asked to go to Canada to assist him in this work (the latter being an experienced railroad and canal contractor) that he requested the Presidency to call Brother Hammond to continue his labors there and assist him in locating the people who intend to settle upon those lands in the spring; also to assist on the canal. He stated that Brother Hammond had signified his willingness to settle in that country and to take some of his boys with him. It was decided by the Presidency to write to Brother Hammond regarding this matter, and request him to go to Canada and work in connection with Brother Card, under the contract with the Alberta Canal Company. It was also decided to give Brother Card a letter to stake Presidents and ward Bishops, soliciting their assistance in helping him to approach the people, it being desired that he should move among them for the purpose of encouraging emigration to Canada.

❖

Pres[iden]t [Lorenzo] Snow is still heavy laden with the signing of over a thousand names to Bonds, & speaks to me of importan[ce] of an Auditing Committee's labors, &c; new features of hidden indebtedness, constantly coming to light.

[January 11, 1899; Journal History]

Presidents [Lorenzo] Snow and [George Q.] Cannon at the Office. Elder George E. Woolley, counselor to Bishop Nelson A. Empey of the Thirteenth Ward, Salt Lake City, called to see the Presidency regarding a desire expressed by the widow of George A. Meears to be sealed to her dead husband, after the preliminary Temple work should be done for him. George A. Meears committed suicide by shooting himself. He was financially ruined and took this means of ending his trouble. President Snow consented that the desire of Sister Meears should be gratified.

The sum of $295 was appropriated in favor of Charles O. Card, to cover the following items: $240 as first payment for one section of land purchased by Brother Card for the Church from the Hudson Bay Company, at $3 an acre, payments to be made annually, at 7% interest; the remaining $55 as railroad expenses of C[harles]. O. Card and M[ilton]. D. Hammond from Cardston, Canada, to Logan [Utah] and Salt Lake City.

[January 12, 1899; Journal History]

The First Presidency and the Apostles met at the Salt Lake Temple at 11 A.M. Present: President Lorenzo Snow, George Q. Cannon and Franklin D. Richards; Apostles F[rancis]. M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, M[arriner]. W[ood]. Merrill, A[nthon]. H. Lund, M[atthias]. F. Cowley, A[braham]. O[wen]. Woodruff and Rudger Clawson. ...

The question of locating the proposed Federal Building on the Deseret News corner was discussed. A Mr. O'Meara of Salt Lake City, had proposed to work for its location on this site, it being understood by him and others that the Church would not only be willing to have a building there, but to render substantial aid in the premises. A committee had been appointed to select a suitable committee to take the matter in hand, and the latter committee had been appointed, with Brother Thomas G. Webber as chairman. An appointment had been made for this committee to meet with the Presidency to-morrow at 11 A.M., but President Snow signified a desire to discuss the matter beforehand in this Council.

Brother Grant, speaking to the question, said that he thought the placing of the Federal Building on the Deseret News Corner would be an excellent thing for the Church from a business standpoint, but from the standpoint of sentiment he was against it, owing to the proximity of that site to the Temple. He hoped to see the street changed so as to form a semi-circle immediately in front of the Temple, with a fine hotel, the property of the Church, opposite the Temple on the East and taking in the News corner. In order to test the feeling of the Council on the subject, he moved that the corner be sold for $200,000 and that $25,000 be donated by the Church towards the erection of the Federal building.

Brother John Henry Smith explained the uses to which the proposed building would be put, such as Post Office, Federal Court, Surveyor-General's Office, etc., etc. It would only be fair to presume that the heads of these departments would be decent men, some of them, as well as some of the employes in the several departments, members of our Church. From a business standpoint he regarded it as an opportunity that we could not well afford to overlook, and he felt like doing anything in his power to have the building located on that particular corner. The Tithing Office buildings adjacent to the News buildings he thought should be removed to cheaper lands farther away. In view of the fact that the Federal building on the News corner would have the effect to enhance the value of land immediately around it, he thought the Church could well afford to let the corner go for $150,000. He favored submitting the question of valuation of this property to some of the brethren capable of putting a fair price upon it.

Brother Lyman believed that the ground should be offered for sale, say, at $200,000 and that $50,000 should be donated towards the building. He did not fear that the building would be used for immoral purposes.

President Snow thought that $25,000 would be sufficient for the Church to give after a proper valuation had been put upon the property.

Brother Grant amended his motion by moving that the corner be offered for $200,000 and that the donation be $50,000.

President Cannon remarked that he had asked himself what better building of a secular character could we expect to have on that corner than a Federal building. He could think of no secular building so unobjectionable—that is, no building used for public purposes. With the influence attending such a building and our own influence we might be able to keep objectionable things from the proximity of the Temple.

The surroundings of all Federal buildings were very fine. The effect of the Alta Club building on its present site had been good. We could not box ourselves up and imagine that we could exclude these buildings. Being in the world, we must make the best of the situation. President [Brigham] Young had bought up properties which he thought might be used for objectionable purposes, but some of those things had been undone since his death. President Cannon thought we would be exceedingly fortunate if we secured the Federal Building for the site proposed, and that it would be a difficult thing to do, since the Gentiles did not want it located at this end of town. He did not think it wise to tie up the Presidency with a vote, and favored leaving the matter entirely in their hands, after getting the expression of the brethren.

Brother Clawson coincided with President Cannon's view, and hoped that the matter would be left with the Presidency.

Brother Grant again amended his motion, moving now that the President sell the News Corner for a Federal building, if it could be sold at all for that purpose, and that he make his own price for the property.

President Cannon thought that notwithstanding the opposition of the Gentiles, the building might be secured by offering the site as a free gift, or at a nominal price, leaving the property owners adjacent, who would be benefitted by the improvement, to subscribe an amount to the Church, which should be considered a fair price for it. He thought that probably this would be the form the matter would take.

Brother Grant's last motion was put and carried unanimously. ...

The sacrament was now partaken of by those present, President Snow officiating in prayer. Over the Sacramental table an informal talk was had upon the subject of plural marriage, suggested by certain correspondence in this morning's Salt Lake Tribune.

The sum of $50 was appropriated in favor of C[harles]. O. Card, to defray his expenses while traveling among the people, to induce reinforcements for the settlements in Canada. It is understood, however, that the Canada Land enterprise must pay for all legitimate expenses incurred in connection with the settlements now being formed there.

[January 13, 1899; Journal History]

Presidents [Lorenzo] Snow and [George Q.] Cannon were waited upon by Elders Anthon H. Lund, Karl G. Maeser and James E. Talmage, the former two being members of the committee who recently heard read the manuscript of the text book "Articles of Faith", prepared by Brother Talmage, pursuant to a request from the First Presidency contained in a letter to him dated February 20, 1893. The committee had passed on the manuscript, but the question now arose with them as to whether the Church should accept the work—which Brother Talmage offers free, also his services in proof-reading, etc.—or whether the author should publish it as individual property. Brother Talmage reminded the Presidency that the letter to him of February 20, 1893, was the sequence of a suggestion made by him to the effect that he was quite willing to give his time and services in preparation of this manuscript, provided the book when published should be sold at a price sufficiently low to place it within the reach of all who might desire a copy. It was decided that the Church accept the manuscript and publish it as cheaply as possible.

At 11 A.M. Brother T[homas]. G. Webber and Mr. W[illiam]. S. McCornick, of the committee on Federal building site, kept an appointment [with] Presidents Snow and Cannon in relation to that business. After considerable conversation, President Snow informed these gentlemen of the results of deliberations upon this subject, to-wit, that provided the Church should realize $200,000 for the News corner (20 x 20 rods) it would donate $50,000 towards the erection of the proposed building there. Messrs. McCornick and Webber expressed themselves to the effect that they did not think for a moment that the property was worth $200,000, and they believed that efforts to locate the building there at that figure would be fruitless.

[January 16, 1899; Journal History; James E. Talmage, Diary]

Presidents [Lorenzo] Snow and [George Q.] Cannon at 1 P.M. were called upon by Brother James E. Talmage, in relation to his work "Articles of Faith", which is about to be published. A paper connected with it on the subject of the Holy Ghost had been submitted to President Snow for his consideration, and he now told Brother Talmage that he had read it, was very much pleased with it, and thought it might with propriety he made a part of the book. Brother Talmage then read a chapter on plural marriage, which it was decided not to publish in this work, which was being issued under Church auspices, lest it might be construed by our enemies as an attempt by the Church to propagate a belief in polygamy. The use made by local ministers in their reply to President Snow's recent communication to the New York World, of a paper advocating polygamy printed by Brother B. H. Roberts, editor of the Improvement Era, mentioned in this connection.

Meeting with the First Presidency on the lecture book matter [i.e., "The Articles of Faith"]. President [Lorenzo] Snow announced his unqualified approval of the lecture on the "Holy Ghost"; and directed its insertion. The preliminaries relating to publication were furthered.

[January 17, 1899; Journal History; James E. Talmage, Diary]

Presidents [Lorenzo] Snow and [George Q.] Cannon were called upon by Sister Susa Young Gates, who had received a communication from Mrs. May Wright Sewall, complimenting her on her recent address at the Women's meeting in Omaha [Nebraska], and inviting her to take a more active and a more prominent part in the proceedings of the next National Council of Women. The Presidency encouraged Sister Gates to accept Mrs. Sewall's invitation.

A number of small appropriations were made to cover various items of expense incurred by officers and members of the Church, mostly in the public interest.

Final word from the First Presidency regarding the publication of the lectures [i.e., "The Articles of Faith"]. It has been decided that the Church publish the work. This action will give the book greater prestige, and will doubtless add to its usefulness among the people. I am sensitive of the confidence in the work thus shown by the authorities, and of the honor thus given to myself. The printing will be done at the "Deseret News" office—the Church publishing establishment. I am notified that new type is to be purchased for the work, and I am asked to make the selection. An edition of 10,000 copies is ordered. As to the financial phase of the undertaking I note this:—In my first acceptance of the appointment to prepare a text-book for use in the theological organizations, I expressed a willingness to undertake the work, without hope of royalty or other pecuniary advantage from the sales, provided the book could be sold at cost. In a reply to this the First

Presidency wrote me under date of February 20, 1893, as follows: We understand it is your intention not to make any charge for the preparation of this work so that it may be placed on the market at so low a price that it will be within the reach of all; with this suggestion we hastily concur. In presenting recently the question of publication before the Committee, and the First Presidency, this offer of mine was commended as liberal and praiseworthy; although some opposition was referred to, the thought of some of the brethren being, that the waving of the royalty would either make so little difference in the price of the book as to be inappreciable, or, should the cost of publication permit a markedly low price to be charged, there would be a danger of some-what demoralizing effect on home publications in general. Pres[ident]. Geo[rge]. Q. Cannon was outspoken in the belief that no unusually low price should be set on the book. Nevertheless my offer was treated from the first as fully accepted. In an itemized estimate of the cost of publication, H[orace]. G. Whitney, Business Manager of the "News" establishment, writes me under yesterday's date that the new type needed will cost about $200.00 and that "the work with typesetting and paper will cost ... $1500 to $1600 on an edition of 10,000," to which is to be added 25 cents per copy for cloth and binding. It is proposed to charge not less that $1.00 per copy of the cloth-bound book. Evidently this allows considerable profit, which I am told will accrue to the Church. While the purpose of my offer to do the work without charge was to secure a selling price of the book at cost, I do not demur to this plan of a moderate profit being made for the Church. I have tried to do the work in the true spirit of making an offering to the Church, and I leave the matter to the authorities. If I can feel that the Lord has accepted my humble and imperfect offering I shall count myself as richly recompensed. But the work is not yet finished; the Mss. is to be prepared for the press, and the labor of carrying the book through will be considerable.

[January 19, 1899; Journal History; Brigham Young Jr., Diary]

Presidents [Lorenzo] Snow and [George Q.] Cannon received a called from President Oliver C. Hoskins of Malad [Idaho/Utah] Stake, who represented to them his financial condition. An order was made appropriating the sum of $1,200 for his relief, three-fourths of which was payable in wheat.

The First Presidency and the Apostles convened in regular council at the Salt Lake Temple at 11 A.M. Present: Presidents Lorenzo Snow, George Q. Cannon and Franklin D. Richards; Apostles Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, Anthon H. Lund, Matthias F. Cowley, Abraham O[wen]. Woodruff and Rudger Clawson.

A letter was read from Elder Ben E. Rich, President of the Southern States Mission, setting forth what appeared to him a necessity for permitting our converts in the South to emigrate to Utah, as they were not growing spiritually, their children were not receiving proper education, and in some instances they were marrying non-Mormons.

President Snow upon this subject remarked that if the present policy of the Church (the temporary suspension of the gathering) should be changed, a suitable man should be chosen whose business it should be to select locations and help to settle the people upon them; not, as at present, to leave people to go here and there to settle, without any supervisory care. The majority of these people were without means, and it would be useless to advise them to go into the country and take up land, whereas if the needed help were extended they would gladly go. The President thought there were many competent men who might be called to head colonies or new settlements, men who were now moving in narrow spheres, and to whom such a change would prove a blessing, while at the same time it would be profitable to the people.

President Cannon regarded the absence of such a plan as was suggested by President Snow the great defect of our system. Without doubt a great many souls had been lost that might have been saved had such a provision been in vogue, for settling people upon lands. As it is they come here and settle down in the cities, expecting to get work, and those who fail to secure employment soon become discouraged and want to return to their former homes. They either apostatize, or to a great

extent neutralize the efforts of our missionaries laboring in those regions. It was to prevent these results that the counsel was given, during the recent very hard times and until conditions should improve here, for the people not to emigrate, unless they had friends to come to who would provide them with a home.

Brother Woodruff, having lately visited Mexico and Arizona, spoke of the great opportunities held out in those regions for colonizing parties. He heartily endorsed the proposed policy to move our people onto new lands.

Brother Cowley, speaking from his experience in the Southern States as a missionary, remarked that if the people there should now be encouraged to come here, without some such provision as had been suggested, they certainly would furnish a large percentage of apostates, as they were quick-tempered and acted impulsively. The policy of keeping them in their homes had proved beneficial, since they had in many cases built meeting houses and helped to raise up branches of the Church, as well as becoming seasoned in the faith. When they should come here, it would be better to have them scattered among the Stakes, and not permitted to bunch together, as at Manassa, where they get into trouble among themselves; to say nothing of their immoral tendencies. Until they could be gathered gradually and settled in the different Stakes, he thought it would be better for them to remain where they are.

Brother John Henry Smith endorsed what Brother Cowley had said, and added that he would hail the day when our Church should take up in earnest the problem of colonizing the people. He named Robert C. Lund as a capable man for such labors.

President Richards referred to revelations on the subject of the gathering, wherein the Lord instructed his people not to let their gathering be in haste nor by flight. He regarded the appointment of a suitable man to take hold of the matter of colonizing as the very thing to do, and he suggested the advisability of issuing an address on this subject to the incoming Saints. They should not be in a hurry to come here from the different States of the Union; they were already in the Land of Zion and their labors where they now live were no doubt helpful in bringing about the Lord's purposes. Too much publicity regarding the proposed colonization might bring all creation here, which was undesirable. He thought the people of the Southern States who were worthy might come here as opportunity offered, get their blessings in the House of the Lord, and then return to their homes.

President Cannon expressed the opinion that the President of the Southern States Mission needed some instructions upon these points.

Brother Teasdale referred to the plan adopted in Mexico, where, before people immigrate to that land, their names, ages, occupations, etc., are ascertained and furnished to the colonizing bureau, which then gives information as to where such persons can settle most advantageously; and they only have such people come in there who can either work land or be otherwise employed, lest they should be a burden upon their community.

Brothers Clawson, Grant and Lyman spoke briefly upon the subject, saying in effect that they hoped such a movement as that suggested by President Snow would soon be inaugurated, and that a gradual immigration of the scattered Saints would again be in vogue.

President Cannon observed that the spirit of gathering rested upon the people after receiving the Gospel, but there were times when it was wise and proper to restrain that feeling, and this was the part of presiding men. People would be better off by becoming rooted in the faith before gathering. He favored President Snow's idea that a suitable man should be selected to superintend the whole matter, and thought that good results were bound to follow.

Brother Lund believed that such a movement for colonization should be started right away, but did not think it would be wise to publish anything about it. Proper locations should be looked up quietly, and the work then begun. ...

Understand Presidency has appointed an Auditing Committee to thoroughly investigate the church indebtedness. I know this will be grevious to Pres[ident]. Geo[rge]. Q. Cannon. Months

before Pres[ident]. [Wilford] Woodruff's death I took the liberty of imploring First Presidency to settle up all those business transactions which had occurred under their own reighn.

[January 20, 1899; Brigham Young Jr., Diary]

Pres[ident]. [George Q.] Cannon has visited me at home. It caused my heart to ache to see the alteration in his countenance. God bless and heal him that he may be spared to us. He is so thin. I can hardly credit my senses that that man is Pres[iden]t G[eorge]. Q. C[annon]. the active man of several administrations. His labors are far ahead of any other man in the church and I pray God to continue this useful good man his life of activity.

[January 23, 1899; Journal History]

President [Lorenzo] Snow received a call from Elders John W. Hess and Joseph Hyrum Grant of the Davis [Utah] Stake Presidency, in relation to a letter which had been written by them respecting a serious difficulty existing between the people of Kaysville and those of Layton on questions of politics, and which if not settled in some other way, threatened to find its way into the courts. The suggestion was made by these brethren that Apostles F[rancis]. M. Lyman, M[arriner]. W[ood]. Merrill and A[nthon]. H. Lund be sent to settle the difficulty, these names being mentioned for the reason that they had not been mixed up in politics. President Snow authorized a letter to be written to these Apostles, requesting them to attend to the matter.

A letter was read from Elder David H. Cannon, President of the St. George Temple, conveying the information that a young married man named Merit L. Wines, a grandson of James M. Shearer Snow, while in an unsound state of mind had committed suicide in California, where he resided. The grandmother desired to know if Temple work might be done for him. President Snow decided that in this and in all like cases, where persons committed suicide in an unsound state of mind, Temple work might be done for them.

[January 24, 1899; Journal History]

Presidents [Lorenzo] Snow and [George Q.] Cannon received a call from Elder William H. Seegmiller, President of Sevier [Utah] Stake, who had written a letter dated December 25, 1898, giving information that a man named George Fenn, Jun[ior]., of Salina, had confessed to committing adultery in 1895 or 1896 with a woman living in Gunnison, whose husband is now dead, but to whom she was married when the crime was committed. President Cannon expressing himself upon this subject, stated that he felt this man should have confessed his own sins (after informing the woman that he was about to do so) leaving her to confess her sins, if she chose. She is a respectable woman with a family, and Presidents Snow and Cannon both felt that the man alone should be dealt with at the present time; he fully deserved to be excommunicated, but they were inclined to leniency, and instructed Brother Seegmiller to suspend him from acting in his Priesthood and to do this quietly. Brother Seegmiller interposed the remark that there was an idea prevalent that a man's Priesthood could not be taken from him without excommunication. President Cannon replied that such a ridiculous idea was unworthy of consideration, a sentiment in which President Snow concurred.

[January 25, 1899; Journal History]

Bishop Robert Morris of the Eleventh Ward met Presidents [Lorenzo] Snow and [George Q.]

Cannon, and represented that an invalid sister named Wallis, a member of his Ward, desired to receive her endowments, but was physically unable to do her own work; she therefore wanted to know if it would be proper for her to receive her endowments by proxy. Presidents Snow and Cannon consented to this being done, but expressed a desire that the matter be not talked about.

Prof[essor]. Benjamin Cluff, Jun[ior]., President of the Brigham Young Academy, submitted to the Presidency a financial scheme for the benefit of that institution. He proposed to get out a circular, addressed particularly to the Alumni of the Academy, inviting subscriptions to the school, with the understanding that all monies raised in this manner be loaned to the Church for an unlimited time, the Academy to draw the interest only. Brother Cluff thought that quite a considerable sum could be realized by this method in time. President remarked that he would favor the scheme, provided an individual letter should be written in lieu of the issuance of a circular. President Snow approved of President Cannon's idea, but felt that no such attempt should be made to raise means for the Academy until the Church should be well out of debt. He felt that the people ought not to be crowded in those matters.

[January 26, 1899; Journal History]

Present: Presidents Lorenzo Snow and George Q. Cannon; Apostles Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, M[arriner]. W[ood]. Merrill, A[nthon]. H. Lund, A[braham]. O[wen]. Woodruff and Rudger Clawson; Apostle Brigham Young [Jr.] was reported sick. ...

Brother Clawson inquired if a Brother Patterson, who is acting in the capacity of a healer among the Saints, was doing so under the sanction of the Priesthood.

Brother Cowley stated that he believed that Brother Patterson had the gift of healing and that success had attended his labors.

Brother Lyman remarked that he once had a little prejudice against Brother Patterson, but he had since become convinced that he was doing more good than harm; in fact, very little harm, if any. Some people had a great deal of faith in him, and the speaker understood that he had been fairly successful in his administrations. Brother Lyman referred also to a Brother Blackburn of Minersville [Utah] as a man who was doubtless doing a great deal of good among the sick, without receiving very much for his services. He reported a case of a woman in Tooele [Utah] who sold consecrated oil in a little store and of another merchant who complained of this woman's getting all that trade. This brought up the subject of consecrated oil being sold at the Temple gate for individual profit, and Brother Grant stated that he objected in his feelings to having consecrated oil on shelves sold in this way. He thought it would be better for the Temples to control it. Brother Merrill remarked that the practice in Logan [Utah] was for the people to send their oil to the Temple on a certain day of each week, to be consecrated.

Apostle M[arriner]. W[ood]. Merrill called upon President Snow and told him that he had talked with Brother M[ilton]. D. Hammond since his return from Canada, where he went to assist Brother C[harles]. O. Card in locating settlements to be colonized under the contract with the Alberta Irrigation Company, and had learned from Brother Hammond that it was his opinion that the Church would lose money on this contract, unless something were done right away. Brother Hammond did not like to mention the matter nor have his name connected with it, but had merely expressed his views to Brother Merrill, thinking that it might have the ffect of prompting the Presidency to look into affairs in Canada. Acting upon this intimation, the Presidency sent a telegram inviting Brother Hammond to come to the city and see them.

[January 27, 1899; Journal History]

The following named gentlemen met with Presidents [Lorenzo] Snow and [George Q.]

Cannon this morning on the Federal building a site question: T[homas]. G. Webber, W[illiam]. S. McCornick, T[homas]. R. Cutler, L. S. Hills, and George M. Cannon. It was stated that the committee having the matter in hand had concluded that they would be willing to undertake to raise by subscription enough money to pave the streets for one block east, west and north of the Deseret News corner, and to bear the expense of sending a man to Washington to work for that corner as the site for the proposed building. They intimated that it might be necessary to present the site to the government as an inducement to build upon it, and the question now arose at what figure could the Church allow the property to go. President Snow could not answer this question and Mr. McCornick suggested that the matter be left to President Cannon. To this President Snow agreed. Mr. McCornick felt that President Cannon was the right man to go to Washington on this business.

[January 30, 1899; Journal History]

Presidents [Lorenzo] Snow and [George Q.] Cannon were waited upon this morning by Brother M[ilton]. D. Hammond of Cache County, Utah, who had come to Salt Lake to see the Presidency about Church affairs in Canada, in response to the invitation telegraphed him on Thursday. A long conversation was had and the situation in Alberta was thoroughly gone over, the result being that Brother Hammond was requested to take hold of and superintend the carrying out of the contract for the building of the canal in that country. At the same time Brother [Charles O.] Card was released from that responsibility, it being felt that his numerous other duties prevented him from giving to the canal project the time and attention that it demanded. The latter was notified by telegram to come to the city and see the Presidency.

The Presiding Bishopric met with the First Presidency this morning in relation to the disposal of the Deseret News corner to the United States government as a site for the Federal building proposed to be located in Salt Lake City. The Presidency after thinking the matter over have come to the conclusion that in order to have the building erected on the News corner, the ground will have to be tendered free, or for whatever the government may be willing to allow. This view was fully endorsed by the Bishopric, and a motion was made by Bishop [William B.] Preston that the corner be tendered to the government for the building in question. It was conceded that the Church would be indirectly benefited by the resultant increase in value of surrounding properties, as well as by the proposed paving of the streets in that vicinity, which it was understood would be done by donation from the people owning property in the neighborhood. Although the Bishop's motion was not formally seconded, it expressed the mind of the First Presidency and the Presiding Bishopric, and President Snow suggested that it be recommended to the Council of the Apostles, in order that they might share any responsibility connected with the disposal of the News corner. This met the mind of all, and with this understanding the interview closed.

[February 1, 1899; Journal History]

Presidents [Lorenzo] Snow and [George Q.] Cannon were in the Office. At 10 A.M. President Cannon attended a meeting of the Union Light & Power Company, and at 11:30 A.M. returned, accompanied by Bishop John B. Winder, Attorney LeGrand Young and Brother Robert S. Campbell, to consult with President Snow upon a proposition made to the company by its competitor, the Utah Light and Power Company, whereby the latter agreed to turn over its business to the Union Company for $32,500.00 a year, otherwise it would continue in competition. Brother Young suggested that a proposition be made to lease the Utah Company's plant for two years, with a privilege of five years, at a rental of $30,000.00, a suggestion acquiesced in by President Cannon and the other members of the Union Board, who now wished to know how President Snow felt regarding the matter. The President, not being conversant with the entire business of the Union Company, stated that he was not in a position to judge on the question, but from what he had heard

he could see no other way than for the Union Company to lease the Utah Power plant on the best terms possible.

At 12:30 P.M. Brother C[harles]. O. Card, from Logan [Utah], met with the Presidency and was informed by them of the change determined on regarding matters in Canada, whereby he was now released from superintending the construction of the Alberta canal (which work had been given to Brother M[ilton]. D. Hammond) and appointed to furnish men and teams for the enterprise and encourage emigration to that part. This arrangement was quite agreeable to Brother Card, who left the office with the understanding that he was to gather up the hundred and fifty men and teams necessary to carry out the canal contract.

Sister Emmeline B. Wells, editor of the Woman's Exponent, called to see the Presidency concerning that paper's indebtedness to the Deseret News Office, a debt amounting to $1,164.00. She stated that she was unable to pay it, but believed that she could pay the current expenses of the paper. There was some talk about her employing Sister Margaret Caine as a traveling and business agent for the Exponent, which the Presidency thought would be a good thing, if Sister Caine would work on a commission. It was decided that Sister Wells should not be pressed for the payment of the debt in question.

Some Scotch gentlemen, accompanied by a Mr. Williamson of this city, waited upon the Presidency to see about getting the Assembly Hall as an inducement for Dr. Watson ("Ian Mclaren") to give some readings there from his own writings, delineative of Scotch character. Permission was granted for this purpose.

[February 2, 1899; Journal History; Abraham Owen Woodruff, Diary]

Presidents [Lorenzo] Snow and [George Q.] Cannon, shortly before 11 a.m., proceeded from the President's Office to the Salt Lake Temple to attend the regular meeting of the First Presidency and the Twelve Apostles.

Present at the meeting: Presidents Lorenzo Snow and George Q. Cannon; Apostles Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, Anthon H. Lund, Matthias F. Cowley, Abraham O[wen]. Woodruff and Rudger Clawson. Absent, President Joseph F. Smith, in the Sandwich Islands; President Franklin D. Richards, visiting in San Francisco [California], Apostle Brigham Young [Jr.], sick. ...

President Snow brought forward the subject of the Federal building site, mooted at previous meetings of the Council, and after considerable discussion, in which Apostles Lyman, Grant, Smith and President Snow participated, it was moved by Brother Lyman that the sentiment of the Council be to sustain the Presidency in making an offer of twenty rods square on the Deseret News corner as a site for the Government building. The motion was seconded by several of the brethren, and carried unanimously. ...

Brother Clawson brought up the subject of round-dancing, which was considered at some length, Brothers Woodruff, Lyman, Grant, Lund, Clawson, President Cannon and President Snow all speaking upon it. After discussing the pros and cons, it was found to be the consensus of opinion among the brethren that inasmuch as dancing in moderation was a healthful and grace-giving exercise, and that the style of round-dancing had so changed of late years as to do away with its most objectionable features, and since to prohibit it altogether would be to drive many of our young people to Gentile dancing halls, outside the control of the Priesthood, that it was not wise to attempt to abolish it entirely, but to restrict it as much as possible, and instruct Bishops and Stake Presidents accordingly.

❖

We discussed at length the subject of round-dancing & dancing schools. Pres[iden]t. [Lorenzo] Snow said we should have all our amusements under the control of the Priesthood. Use

moderation in round-dancing but don't drive the young away because we do not allow the[m] to round-dance but allow it in moderation. See that our balls are select.

[February 3, 1899; Journal History]

Presidents [Lorenzo] Snow and [George Q.] Cannon were in the Office, where they were waited upon by Brother M[ilton]. D. Hammond, who was given a letter from them to Mr. [Chalres A.] McGrath, of the Alberta Irrigation Company, introducing him to that gentleman as the agent of the Trustee-in-trust, to superintend the building of the Alberta canal. Brother Hammond was also paid $300.00 on this canal account to enable him to meet necessary expenses. His salary as Brother Card's assistant was $125.00 a month. The question of further compensation, in view of his increased responsibilities, has not been determined.

Elders Edward Partridge and Reed Smoot, of the Utah Stake presidency, called to represent the financial condition of that Stake, as bearing upon the allowance of $500.00 a year heretofore made by the Church towards defraying the expenses of the Stake tabernacle, compensating the choir leader, etc., which allowance has been stopped. The brethren named represented their inability to meet these expenses, owing to the many calls for means made upon the people. The Presidency, after hearing this statement, represented to the brethren the financial condition of the Church, and its inability to continue the appropriation. Moreover, they said, other Stakes having such buildings were in the habit of meeting their own expenses, and if such help were rendered to one, the others would expect similar assistance. At the request of Brother Partridge, a certain amount of labor tithing was allowed in favor of the choir leader and the Stake clerk, but it was understood that the Stake would have to provide for its other expenses.

[February 4, 1899; Journal History]

Presidents [Lorenzo] Snow and [George Q.] Cannon were waited upon this morning by Bishop John R. Winder and Brother Robert S. Campbell, who came to submit the result of their negotiations, as directors of the Union Light and Power Company, with the Utah Light and Power Company, for the proposed lease of their plant, as mentioned in this journal on the 1st inst. *[Note: References throughout to "journal," "this journal," "yesterday's journal," etc., are to the First Presidency Office Journal, not to the Journal History.]* They represented that the latter company held out for $40,000.00 a year for the lease, but that Brother [John R.] Winder had labored very strenuously with Brother [Francis] Armstrong to have that amount reduced. The proposition had been made by Judge LeGrand Young, Bishop Winder and Brother Campbell to pay them $32,500.00, and to-day as a result of this the Utah Power Company had agreed to take $35,000.00 a year for a lease of two years, with a privilege of five, and would pay their own hands and take care of their own machinery, etc., which Brother Campbell said would cost them $4,000.00 a year. He also felt very certain that the Utah company's business would be ample to meet the amount of the lease—$35,000.00. It was estimated that unless this contract were entered into, the Utah Power Company, by underbidding and cutting prices, would take from the Union Company at least $20,000.00 of its patronage. After listening to these statements, President Snow agreed with President Cannon that to lease the Utah Company's plant was perhaps the best thing that could be done under the circumstances, and Brothers Winder and Campbell were instructed by them to have Judge Young draw up the necessary papers.

Sisters Susa Young Gates and Zina Young Card had an interview with President Snow in which they represented that they had received a communication from Major Pond, inviting them to become his guests while on their way to Washington D.C., whither they go in company with other sisters to attend the sessions of the National Council of Women. It appeared that Major Pond had previously communicated with these sisters upon the subject of delivering a lecture through his

lecture bureau, but had failed to carry out the project on account of the war with Spain. Having learned that they were about to visit Washington, he now extended to them an invitation to stop over a for a day or two, and meet at his residence, say, a hundred prominent people, thus afford them an opportunity to talk about Utah and the Mormons and perhaps be the means of dispelling a good deal of prejudice. The sisters desired to know President Snow's mind about their accepting of this invitation. The President told them to accept it by all means, and invited them to come to his home this evening, where he would bless and set them apart, as other sisters had been blessed and set apart a day or two ago in the Temple. He also promised to give them a letter—such a one as had been given to Sister E. B. Wells—authorizing them to preach, teach and expound the doctrines of the Church as opportunity offered, and recommending them to lady ministers of other denominations whom they might meet.

The sum of $48.60 was appropriated to pay the expenses of Anna, the sandwich island sister, who goes to Washington, D.C. with Sister Gates and others to attend the National Council of Women.

President Snow, in a conversation with Brothers Thomas G. Webber and Franklin S. Richards, informed them of the action of the Apostles' Council on Thursday last confirming the action of the First Presidency regarding the disposition of the News corner as a site for the proposed Federal building. Bishop [William B.] Preston, calling in, joined in the conversation. It was understood that President Cannon would visit Washington [D.C.] upon this business. President Snow now requested Brother Richards to prepare the necessary legal papers, which were to contain this proviso: "The site named to be given free if it should be found necessary to make a gift of it in order to insure the location of the building on the News corner; otherwise, the committee was to try to realize for the Church say $50,000.00 of the amount appropriated by the government for the purchase of a site.["]

[February 6, 1899; Journal History]

Presidents [Lorenzo] Snow and [George Q.] Cannon were at the office. Upon a request from Elder Samuel R. Bennion, President of Uintah [Utah] Stake, the sum of $60.00 was appropriated in behalf of the Stake tithing clerk and Bishops, in addition to the regular five percent compensation for handling tithes. This appropriation was made on account of the scattered condition of the people and the consequent difficulty in handling and disposing of the tithes.

[February 7, 1899; Journal History]

President [Lorenzo] Snow received a call from Brothers F[ranklin]. S. Richards and T[homas]. G. Webber, who submitted a draft of the proposed agreement between the Trustee-in-trust and some person to be named representing owners of property contiguous to the News corner; said person to be authorized to receive subscriptions from said property owners for paving the streets one block east, west and north of that corner and paying expenses incurred in securing the Federal building for the same. John C. Cutler was named and accepted as a suitable person to represent the property holders and he became a party to the document.

The sum of $53.00 was appropriated to defray court expenses in the case of Doutree vs. Rhodes and Indians, which case involved the water rights of Fillmore [Utah] Indians.

Elder Orson Smith, President of Cache [Utah] Stake, was a caller at the office. He had been offered $125.00 a month as agent for the Studebaker Company in Cache Valley, and he asked President Snow's advice as to whether or not he should accept the offer. The President readily consented to Brother Smith's doing this or any other legitimate work, in order to secure an income, of which he stood in need.

[February 8, 1899; Journal History]

President [Lorenzo] Snow was in the office. The sum of $125.00 was appropriated in favor of Tooele [Utah] Stake, to be paid to Elder George F. Richards, one of the Stake Presidency, as compensation. Also the sum of $50.00 was appropriated in favor of St. Joseph [Arizona] Stake, at the request of President Andrew Kimball; this appropriation being made to cover a like amount drawn by one of his counselors before the compensation of Stake Presidencies was reduced.

[February 9, 1899; Journal History]

Presidents [Loernzo] Snow and [George Q.] Cannon were at the President's Office prior to attending the regular meeting of the Council of the Apostles in the Temple at 11 a.m. Present at the meeting: Presidents Lorenzo Snow and George Q. Cannon; Apostles Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, Anthon H. Lund, Matthias F. Cowley, Abraham O[wen]. Woodruff and Rudger Clawson. ...

Appropriations were made as follows: A hundred and twenty-five dollars in favor of Elder Helaman Pratt of the Juarez [Mexico] Stake Presidency, to cover an amount already drawn by him; and fifty dollars in favor of Elder William Howard, one of the Presidency of Emery [Utah] Stake, to make up the amount of two hundred dollars allowed him as compensation.

[February 10, 1899; Journal History]

Presidents [Lorenzo] Snow and [George Q.] Cannon were at the office, where they received a call from Presiding Bishop [William B.] Preston, who presented the usual charity report, amounting to some $40,000.00, which is one-third less than the charity report of two years ago.

The President's Office minutes of this date contain the following note: "Senator Frank J. Cannon spoke to a crowded house at the Theatre last night. His term of office expires on the 4th of March next, and he is now one of the Senatorial candidates for re-election. He had been openly charged by the Woman's Republican Club with immoral conduct, and asked by resolution to resign his office. The Senator took this means of acknowledging his shortcomings and attacking those whom he termed his enemies, among them Elders John Henry Smith and Heber J. Grant. The scene was a sad spectacle to behold, and the anti-Mormon element appeared to be greatly entertained by the Senator's harangue."

[February 11, 1899; Journal History]

Presidents [Lorenzo] Snow and [George Q.] Cannon were at the office. A letter was received from Apostle Brigham Young [Jr.], asking for an increase in his compensation of $50 a month from May last, when his salary was reduced in that amount. The request was granted.

[February 14, 1899; Journal History; Benjamin Cluff Jr., Diary, February 15, 1899]

Presidents [Lorenzo] Snow and [Georeg Q.] Cannon were at the office. The sum of $800.00 was appropriated in favor of the Snowflake [Arizona] Stake Presidency as compensation for the past year. The sum of $200.00 was appropriated in favor of Elder Andrew Jenson, who assigned as his reason for requesting it, that he had met some expenses of a public nature. An order for $100.00 was issued in favor of C. L. Christensen.

❖

Went to see Presidency yesterday [i.e., February 14, 1899]. Had a long talk with Presidents [Lorenzo] Snow and [George Q.] Cannon. An appropriation has been made to the school [i.e., Brigham Young Academy], but hardly sufficient to run the one semester out much less the whole year through. What we are going to do is a mystery. It seems that the church can do no more. Something may transpire however to relieve us.

[February 16, 1899; Journal History]

Presidents [Lorenzo] Snow and [George Q.] Cannon proceeded from the President's Office shortly before 11 a.m., to meet with the Apostles at the Temple in regular council. There were present at this meeting Presidents Lorenzo Snow, George Q. Cannon and Franklin D. Richards; Apostles Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, Anthon H. Lund, Matthias F. Cowley, Abraham O[wen]. Woodruff and Rudger Clawson. Apostle Brigham Young [Jr.] was absent, still sick.

A letter was read from A. W. Lundstrom of Lund, Idaho, to Brother Cowley, stating that the Bishop and other residents of that place had become discouraged on account of the hard winters and the scarcity of water for domestic use. The purpose of the letter was induce Brother Cowley to use his influence to hold the people there, as it was believed that the winters would become less severe as trees were planted and began to grow, and the people built more closely together, instead of being in a scattered condition as at present. It was the sense of the Council that the place should be sustained, and Brother Cowley was instructed to answer the letter accordingly.

A letter to Brother Lyman from President A[nthony]. W. Ivins of the Juarez Stake of Zion (Mexico) was read, stating that one of the brethren down there had met a man of the range riding a horse which the former recognized as his own. Upon asking the man what he was doing with the animal, he rode off, but returned and placed the brother under arrest. The latter demanded access to the Judge and was told that if he would pay the jailer word would be sent to the judge. He paid the jailer a dollar, and word was returned to him supposed to come from the judge that he would be fined two and a half dollars. The fine was paid. This was the third case of the kind that has happened.

Brother John Henry Smith reported his visit to Heber City [Utah], in company with Brother Lund. The brethren at that place had entertained the idea of doing away with the administration of the sacrament at Stake conferences, but had been advised by him and Brother Lund to continue it until otherwise instructed. Another question that came up was, How should persons ordained trace their ordination, through the man who was mouth, or through the man highest in authority who may have assisted in the ordination? They had answered, through the man who was mouth. Another question was, Whether the blessings of Abraham, Isaac and Jacob should be pronounced upon children whose parents had not been through the Temple. They had advised that children be blessed without distinction. Brother Smith now asked the views of the Council upon these points.

A discussion ensued, during which Brother Lyman stated that he had noticed at Brigham City [Utah] last Sabbath at the Stake conference that the sacrament was not administered, and he had advised that it be administered in the Sunday morning meeting, so that the children of the Sabbath school who attended that meeting might not be deprived of it. He favored the administration of the sacrament at the Stake Conferences. President Cannon thought that the advice given by the brethren at Heber City was very proper, and upon the subject of ordination he added, that in cases where a person holding higher authority in the Priesthood than the one who may be mouth took part in the ordination, his name should also be recorded as having participated therein. Referring to the blessing of children, President Cannon said that from the number of communications he had received on that subject he was inclined to think that there was too much formality about it. He regarded it as a very simple thing, and that there should be no distinction whatever in the blessing of children, whether of members or non-members of the Church, excepting such distinction as the promptings of the

Spirit might suggest to him who should be mouth. Brother Smith ad[d]ed to his report that he had advised, where parents desired to change the name of a child at the time of its baptism, that the name be also changed upon the record showing the blessing of the child.

The question of ordaining children to the Priesthood was also considered, with reference to the practice of conferring the Priesthood upon children when their lives were despaired of through sickness. Would such ordinations hold good in case those children should live? The answer to this question was that such children should be re-ordained, with the consent of the people of the Branch in which they lived, after reaching maturity. President Snow felt that the practice in question should not be approved. He doubted that such an ordination, that is in infancy or childhood, would do the one receiving it any particular good, that the child would derive any benefit from it. He had noted that it was quite a common belief where persons die without having all the wives they ought to have sealed to them that it involved personal disadvantage to the deceased; and the same in relation to blessings. He did not share in these views. Brother Lyman remarked that he did not feel like placing any blessing or responsibility upon a person about to die, that he might shrink from placing upon him if he were in good health.

Brother Smith brought to the attention of the Council the continuation of the Mutual Improvement League. The motive which prompted the organization of this league was to keep our young brethren from joining the Young Men's Christian Association, a similar institution. The league for some time past had been involved in debt, and the question had arisen as to whether or not it should be continued. The debt hanging over it amounted to about six hundred dollars. Brother Grant stated that the league could not be made self-sustaining, for the reason that the building which it occupied—the Social Hall—was not large enough to accommodate the number requisite to make it pay. He informed the Council that Brother Spencer Clawson had decided to vacate the building now owned and used by him and used in his dry goods business, and as he owned the Church some forty thousand dollars, he thought this building might be obtained and the top story could then be used by the league as a gymnasium, while the rest of the building was occupied by the Deseret News. This brought forth the comment from some of the brethren that if the Clawson building could be secured for the News it would need all the space for itself. On motion of Brother Lyman Brother Grant was requested to ascertain if the building in question, together with a smaller one on Main street, could be had, on account of Brother Clawson's indebtedness to the Church, for the Deseret News, thus giving it a business place on Main street. It was also decided after further discussion to discontinue the Mutual Improvement League, as it was not doing what was hoped for it at the time of its organization. Brother Grant and others felt sorry to take this action, but the motion to discontinue made by Brother Smith became the united sense of the Council. ...

Presidents Snow and Cannon were waited upon by Brother Thomas G. Webber, chairman of the committee on Federal building site, who called to consult with them about President Cannon's going to Washington [D.C.] in the interest of the News corner as that site. President Snow said that it would gratify him to have President Cannon go, provided he himself felt that his health would permit. President Cannon expressed his willingness to go.

The sum of three hundred dollars was appropriated in favor of the St. John [Arizona/New Mexico] Stake Academy, to help pay an indebtedness of five hundred dollars on a addition to their new building. This was done with the understanding that the Stake pay the running expense of the Academy.

[February 21, 1899; Journal History]

Presidents [Lorenzo] Snow and [George Q.] Cannon were at the Office, where a Brigham Young Trust Company meeting was held during the day.

The sum of one hundred dollars was appropriated in favor of Elder Seymour B. Young, over and above his usual compensation. This was done at Brother Young's own request.

The following telegram was received from Elder ben E. Rich, President of the Southern

States Mission: "Elder Lewis A. Warren, of Price, Emery County [Utah], died last night of pneumonia. Notified his folks by wire, and will arrange to ship body home".

An order was issued for $16,740.00, general charity account for the six months ending June 30, 1899.

[February 23, 1899; Journal History; Brigham Young Jr., Diary; Marriner Wood Merrill, Diary; Abraham Owen Woodruff, Diary]

At 11 a.m. the Presidency and the Apostles met in regular council at the Temple. Present: Presidents Lorenzo Snow, George Q. Cannon and Franklin D. Richards; Apostles Brigham Young [Jr.], John Henry Smith, George Teasdale, Mar[r]iner W[ood]. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O[wen]. Woodruff and Rudger Clawson; President [Joseph F.] Smith still in the Sandwich Islands; Brother Heber J. Grant in Chicago [Illinois]; Brother John W. Taylor in Colorado and Brother Lyman in Millard [Utah] Stake.

President Snow apologized for being late, having been detained with Judge Batch. ...

Brother Lund stated that the Scandinavian Saints were taking an interest in the proposed purchase of property in Copenhagen, Denmark, for meeting house and office purposes, but the contributions so far received were small; and that the President of the Copenhagen Conference asked the privilege of using this year's property tithing in that Conference to assist in making the purchase of this property. Brother Lund explained that the general tithing in the Scandinavian Mission had always been used for mission purposes, but that when a person sold his property and paid his tithing on it, this particular class of tithing, had heretofore been turned over to the Liverpool [England] Office. On motion of Brother Smith the privilege asked for was granted.

❖

Walked to Pres[ident's]. office rode with Pres[ident]. to Temple; attended Council. Feeling developed strong to make the effort to send Pres[ident]. Geo[rge]. Q. Cannon to the Senate. I am full of it and when I found the President & brethren full of it then I was sure God was directing the feeling. Unanimous the Pres[ident]. C[annon]. go if we can get him there. Bro[ther] Jno. [John] H[enry]. S[mith]. proposed that Pres[ident]. [Lorenzo] Snow be the only one that meet the parties; it was agreeable alround. He is the only man that can stem the current of prejudice arrayed against us. We feel to do our best and trust the result in God.

❖

I attended the councel Meeting in the Temple at 11 AM to day. Held Meeting until 3 P.M. Nine of the Apostles and Pres[iden]t [Lorenzo] Snow & [George Q.] Cannon [Francis M.] Lyman [Heber J.] Grant & J[ohn] W Taylor absent:—all agreed as to the Policy in Political Hereafter.

❖

Attended our Quorum meeting in the Temple. Were together about four hours. Pres[iden]t. [Lorenzo] Snow said it was the will of the Lord that we do all we can to elect Pres[iden]t. [George Q.] Cannon to the U.S. Senate.

[February 24, 1899; Journal History; Brigham Young Jr., Diary; Abraham Owen Woodruff, Diary]

Presidents [Lorenzo] Snow and [George Q.] Cannon at the Office. They received a call from

Bishop Robert Morris, of the Eleventh Ward, and Sister Annie Pitchers, whose husband had become intimate with a girl named Dovers, resulting in the birth of a child, for which both had been excommunicated from the Church and were living together in San Francisco [California]. He was now penitent and wanted to be restored to fellowship in the Church and to the companionship of his wife. President Snow advised Sisters Pitchers to communicate with her husband, inviting him to return, if he desired to do right, and take a course to regain his standing in the Church.

President Snow was busy all day. He met several persons interested in the election of President Cannon to the United States Senate, among them some of the members of the Utah Legislature.

❖

The plot is working favorably. His servants know His voice. I consider Pres[ident]. [Lorenzo] Snow is brave and wise asking no man or bystander to vote for Pres[ident]. [George Q.] C[annon]. but stating that the Presidency and nine of the Twelve are a unit on this point and can elders think them wrong and party right. We want you to vote for Pres[ident]. C[annon]. but not unless you can see it your duty to do so. You have agency and we cannot gain say it.

❖

Met with Pres[iden]t. Geo[rge]. Q. Cannon, Apostle Matthias F. Cowley & Pres[iden]t. Lewis W. Shurtliff. Was at work on a matter of great import until about 11 p.m.

[February 25, 1899; Journal History; Abraham Owen Woodruff, Diary]

Presidents [Lorenzo] Snow and [George Q.] Cannon were at the Office, where the former met some of the legislators on the question of electing a United States Senator.

Brother Andrew Jenson of the Historian's Office presented to Presidents Snow and Cannon the title page of the second edition of his work Church Chronology, in which it was stated that the author and compiler had turned it over to the Church. President Cannon expressed his sentiments very freely to President Snow in the presence of Brother Jenson regarding this matter. He was opposed to the Church accepting this work for the purpose of building a new Historian's Office. He gave as one of his reasons that after the death of Brother Jenson it might be that some of his heirs would present a claim against the Church for what he was now doing; and moreover, he thought it was the duty of the Church to build its own Historian's Office, and that it was better able to do it than Brother Jenson. A young man was in the office at the time, a son of Brother B[righam]. Y[oung]. Hampton, and President Cannon referred to his father's case as one in point; Brother Hampton having done work in behalf of the Church, for which he now sought compensation when the Church could least afford it; and this was a sample of many such cases. Brother Jenson here reminded President Cannon that the Church had accepted the copyright of his work and that he had used time in compiling this work which belonged to the Church, he being one of its paid employees. He maintained that the Church ought to accept this work from his hands, as things had gone so far and his honor was at stake; in fact it would not do at all for him to now publish it as his own work, since the public had been informed that he had turned it over to the Church and the people had been asked to purchase it with the understanding that the proceeds would go towards the erection of a new Historian's Office. President Cannon admitted that in his opinion a mistake had been made in accepting the copyright, but maintained that this and all the other matters mentioned might be corrected and Brother Jenson's honor guarded in the premises. During the latter part of this conversation President Snow had withdrawn to his desk to converse privately with some other brethren, while President Cannon continued to talk with Brother Jenson. The latter remarked that the work would be out in a few days, and he asked what he should do about it. President Cannon

answered that he had now expressed himself, and it was for Brother Jenson to consult President Snow. Brother Jenson turned to President Snow, who was at his desk, and he referred him back to President Cannon, saying that anything decided by him in relation to the matter would be approved by himself. Brother Jenson then conferred with President Cannon, and the latter assisted him in correcting the title page, by striking out the line "Published by Franklin D. Richards, Historian for the Church of Jesus Christ of Latter-day Saints". This left Brother Jenson to publish the work himself and be responsible for it. He now withdrew, and President Snow remarked to President Cannon that he endorsed his views entirely.

❖

Bro[ther]. [Matthias F.] Cowley and I spent the whole day in trying to bring about the accomplishment of the mission assigned us.

[February 27, 1899; Journal History; Abraham Owen Woodruff, Diary]

Presidents [Lorenzo] Snow and [George Q.] Cannon were at the office. At 11 a.m. a meeting of the Grass Creek Coal Company was held. At noon Elder William F. Rigby of the Fremont [Idaho] Stake Presidency called. He had had some business with the Oregon Short Line railroad officials regarding the proposed railway through the Snake River and Teton country, and the object of his visit was to get the First Presidency to issue a circular recommending that country as suitable for settlement purposes.

Elder Samuel W. Richards, one of the workers in the Salt Lake Temple, called upon President Snow and laid before him his financial circumstances, asking help from the Church to enable him to build a small brick house on five acres of land owned by him on the bench south-east of Salt Lake City. The basis of the request was his long service in the Church and his present embarrassed circumstances. President Snow related to Brother Richards the embarrassed condition of the Church, and promised to do the very best he could for him.

Another caller upon President Snow was Elder Peter Loutensock, who had just returned from Europe, where he presided over the German Mission.

Still another caller upon the President was Brother John Beck, who some time ago purchased the Beehive House from Zion's Savings Bank for $60,000.00, paying $5,000.00 down and paying interest on the remainder. As he was unable to continue the payments the property had reverted to the bank, and the Church through the bank had bought it in for $40,000.00. Brother Beck represented that he had expended about $3,000.00 on it, over and above the amounts paid on principal and interest, and he now asked President Snow to pay $50,000.00 instead of $40,000.00 for the property, which would leave him a margin of $10,000.00 in equity, with which amount he hoped to make a fresh start and recuperate his exhausted finances. President Snow told Brother Beck that the Church could not afford to do as he desired, but that he was still free to do the best he could with the property.

❖

Spent the day with Bro[ther]. [Matthias F.] Cowley, laboring as hard as we could. ...
... Have labored hard to bring about the election of U.S. Senator—Geo[rge]. Q. Cannon.

[February 28, 1899; Journal History; Franklin D. Richards, Diary; Abraham Owen Woodruff, Diary]

Presidents [Lorenzo] Snow and [George Q.] Cannon were at the office, where the former met

with several of the brethren upon the political situation.

President Snow consented to a loan of five hundred dollars in Church scrip to Brother Willard Done, President of the Latter-day Saints College; that amount having already been advanced on account of this year's salary.

The following Church works were sent to the State normal School of Winona, Minnesota, addressed to Dr. Virtue: Book of Mormon, Doctrine and Covenants, Life of Joseph Smith, Pearl of Great Price, Voice of warning and Mormon Doctrine. This was done at the request of Dr. Millspaugh, ex-superintendent of district schools for Salt Lake City, who left here to accept a position in the Minnesota State Normal School.

❖

A letter & San. Fran[cisco]. Bulletin from E[phraim]. H. Nye tells of Eugene Young's operations in stirring up opposition against Apostles [George] Teasdale, [John W.] Taylor & deceased Br[other] A[braham]. H. Cannon's last wife. Efforts appear towards nomination of Hon[orable]. Geo[rge]. Q. Cannon for Senator.

❖

Worked very diligently on this political matter. Pres[iden]t. [Lorenzo] Snow said: It is the will of the Lord that we should do all that is in our power to bring about the election of Geo[rge]. Q. Cannon to the U.S. Senate.

[March 1, 1899; Journal History]

Presidents [Lorenzo] Snow and [George Q.] Cannon were at the Office. The following is an extract from the President's Office Journal of this date: "The movement to elect President Cannon to the U.S. Senate has become generally known in political circles, and has created quite a stir. It is claimed in the McEwan (McCune) camp that they know of it four days ago, also that some thirteen of their men had been approached in President Cannon's interest."

[March 2, 1899; Journal History]

Presidents [Lorenzo] Snow and [George Q.] Cannon were at the Office, where they were waited upon by Brother Mons Peterson, in relation to some business existing between him and them. Bishop John R. Winder and Apostle John Henry Smith were also present, and took part in the conversation.

At 11 a.m., the Presidency met with the Apostles in the Temple. Those present were: Presidents Lorenzo Snow, George Q. Cannon and Franklin D. Richards; Apostles Brigham Young [Jr.], Francis M. Lyman, John Henry Smith, Anthon H. Lund, Matthias F. Cowley, Abraham O[wen]. Woodruff and Rudger Clawson. Absent: President Joseph F. Smith, on his way home from the Sandwich Islands; Apostle Heber J. Grant, visiting in Chicago [Illinois]; Apostles George Teasdale, John W. Taylor and M[arriner]. W[ood]. Merrill, engaged elsewhere.

At 1:30 p.m. Elder Edwin D. Woolley, President of Kanab [Utah/Arizona] Stake, called upon the First Presidency. Before he left his attention was called to a letter written by a Brother Mariger, on November 12th, 1889, respecting which Brother Woolley had been written to just a week later. Brother Mariger had asked to have a donation returned to him, on the ground that it had not been used for the erection of a Church school, the purpose for which it was given. Brother Woolley explained the necessity which had compelled the abandonment of the school project agreeable to advice given by Apostle F[rancis]. M. Lyman, who held, and the Stake authorities agreed with his

judgment, that it would be too expensive to maintain. The means donated for a school building had been used, after the basement was built, for a general purpose building, that is, a meeting house and an amusement hall combined, excepting a thousand dollars that went towards the erection of the Orderville [Utah] meeting house. The basement building, the rock on the ground and the ground itself had been disposed of to the district school, which owes part of its account yet, and this, with means owing from the Irrigation Company, would be used to help build another meeting house as soon as the people were ready to build it. These matters had all been explained to the people, who were satisfied with and approved the change, but before their consent was given, Brother Mariger had moved away, and consequenetly had not joined in the common consent. He was the only one who had taken exceptions to the change. Moreover, Brother Mariger's donation, according to the statement of the present Bishop, had been paid out of his salary as chairman of the building committee, and not in cash, as claimed by him, and Brother Woolley looked upon it as he would look upon a man's asking to have returned to him his tithing or any other voluntary donation.

[March 3, 1899; Franklin D. Richards, Diary; Abraham Owen Woodruff, Diary]

Quite interesting talk of the pretentions of some that bro[ther]. Moses Thatcher is still an Apostle & that he preaches occasionally.

❖

Spent most of the day at the Office straining every point possible to accomplish the will of the Lord.

[March 7, 1899; Journal History]

Presidents [Lorenzo] Snow, [George Q.] Cannon and [Joseph F.] Smith, at their Office, received a call from Elder William J. Kerr, President of the Brigham Young College at Logan [Utah]. Bishop William B. Preston and Apostle Brigham Young [Jr.] were also present. Elder Kerr represented that the Church Board of Education had apportioned to this College for the school year on $1,800, whereas the College Board expected to receive $5,000. The College expenditures, had already been cut down to conform to its income, and this small appropriation would leave the institution short at least $3,200 for the year. The people of Cache Valley had been taxed two or three times on account of the building of the addition to the College, which was still in debt to a considerable amount for the same. It was the sense of the brethren, after a lengthy consideration of the matter, that the Trustees of the College should take it in hand and see what they could do in the way of meeting the shortage, reporting later to the Presidency.

Elder Lorin Farr called. A sister of his had willed her property in the Seventeenth Ward to the Church, and a wife of William H. Folsom, who had been brought up by Sister Farr, felt that the property should have been willed to her. Two or three efforts had been made to have the Church relinquish it in her favor, and Brother Farr thought that this should now be done. Presidents Snow and Cannon consented.

[March 8, 1899; Journal History]

The First Presidency were in their Office. President [Lorenzo] Snow this morning received several members of the Legislature, and afterwards attended a meeting of the Union Light and Power Company at its Main Street Office.

While he was absent Brother Mons Peterson called and conversed with Apostle John Henry

Smith regarding the obligation of $5,000, owing by him to the Church. He promised to pay the interest on the principal and as much of the principal as he possibly could this year, but he feared that he would not be able to pay as much as $1,000; but after this year he promised to pay $1,000 annually on the principal until it and the interest had been paid. His statement was reported to President Snow.

An order for $300 was issued in favor of President O[liver]. C. Hoskins of the Malad [Idaho/Utah] Stake; it being the balance of an appropriation of $1,200 made in his favor January 19th of the present year.

[March 9, 1899; Journal History; Abraham Owen Woodruff, Diary]

At 11:30 a.m. the First Presidency met with the Apostles in the Temple. Present: Presidents Lorenzo Snow, George Q. Cannon, Joseph F. Smith and Franklin D. Richards; Apostles Brigham Young [Jr.], Francis M. Lyman, John Henry Smith, George Teasdale, Anthon H. Lund, Matthias F. Cowley, Abraham O[wen]. Woodruff and Rudger Clawson.

A letter was read from President H. S. Gowans of Tooele [Utah] Stake, stating that a man named Edward W. Rodeback had committed adultery with two women, and had served a term in the penitentiary fee for his crime; that while there his wife got a divorce from him. He now wanted to know if he could retain his standing and not be cut off from the Church. Brother John Henry Smith moved that Rodeback be cut off from the Church, and his case left with the High Council to decide whether or not he should be permitted to regain his fellowship. Carried. ...

Some voluminous correspondence, recently received from Elder F[erdinand]. F. Hintze in Turkey, was referred to Apostle Anthon H. Lund, who stated the substance of it to be: That the Protestant sects were concentrating their efforts against our people in Aintab and Aleppo, by getting their employers to either discharge them or reduce their wages. Three hundred dollars had been appropriated to help these people purchase looms and be independent of employers, and Brother Hintze now asked for an additional two hundred dollars. He also reminded the Presidency that the hall rent for a year would be due in May.

President Snow asked Brother Lund if these people had received a testimony for themselves, so that they might be relied upon to remain in the Church if assistance were withheld. Brother Lund answered that he regarded them as children but believed that they were growing stronger. Brother Hintze also asked for fifteen missionaries, but Brother Lund thought that five would perhaps be sufficient. The traveling expenses of each missionary would be about $800.

Nothing was done in relation to missionaries, but on motion of President Cannon the two hundred dollars asked for by Brother Hintze was appropriated, to help the Armenian Saints to be self-supporting. This amount on motion of President Richards, was subsequently increased to $340, the increased appropriation to meet hall rent.

Attended the evening session of the Legislature.

Pres[iden]t. Geo[rge]. Q. Cannon received 23 votes for several ballotts.

Those who saw Pres[iden]t. [Lorenzo] Snow and followed out his council by voting for Pres[iden]t. Cannon were: Heber Bennion, Horace Cummings, Abel J Evans, L[emuel]. H. Redd, B. H. Greenwood, Marinus Larsen, Jasper Robertson, John G. McQuarrie and M. W. Mansfield. Those who did not do as they should have done were W[illia]m D. O'Neal, A[braham]. O[wen]. Smoot, O[rson]. F. Whitney, Hardin Bennion. S. W. Stewart, John Fisher, R. K. Thomas, John E. Betts, I. K. Wright and John Parry.

No U.S. Senator was elected. All regret very much that Utah is left with but one Senator.

[March 10, 1899; Journal History]

Presidents [Lorenzo] Snow, [George Q.] Cannon and [Joseph F.] Smith were in the Office, where they were waited upon by Brother Charles W. Penrose, editor of the Deseret News, and by Brother Horace G. Whitney, the business manager of that paper. The Church, it seems, has been sending the semi-weekly News to some of the Missionaries out in the world, and these brethren proposed that the paper be furnished to all the missions at a certain price. President Snow felt that the Church ought to furnish its missionaries with Church literature, and Presidents Cannon and Smith heartily concurred. President Cannon suggested that the matter be referred to a publishing committee to be appointed later. Brother Whitney then brought up the question of the Church publishing some of its works, such as the Book of Mormon and the Book of Doctrine and Covenants, which the News office now has to purchase of the Juvenile Instructor establishment. The News is allowed 25% discount on its purchases, and must allow its agents 20% commission, leaving a margin of only 5% profit; whereas formerly the publication of these works by the News Office was a source of considerable revenue. President Cannon suggested that before anything was done in the matter, the Juvenile Instructor people should be conferred with, so as to avoid paralleling their work, and in answer to Brother Whitney, who had remarked that outsiders might publish our works, and thus become competitors, he said he would be glad to know of Gentiles publishing our works, and thought they should not be prevented, if they could do it cheaper than we could. The interview closed with the understanding that Brothers Penrose and Whitney were to confer with the Juvenile Instructor people, as suggested by President Cannon.

Appropriations of $500 and $200, respectively to the Fremont [Idaho] Stake Academy and to Brother C[harles]. O. Card on colonization account, the former made on the 25th ult., the latter to-day, were covered by orders issued for those amounts.

[March 13, 1899; Journal History]

The Presidency attended the Salt Lake Stake Conference. President [George Q.] Cannon was at the office part of the forenoon, and President [Lorenzo] Snow in the afternoon. President [Joseph F.] Smith was absent. After a brief interview with Mr. [Charles A.] McGrath, the Alberta Canal Promoter, President Snow received a call from Brother J. Fewson Smith, civil engineer, who is engaged in the construction of a railroad which passes through the settlements of the Saints in Mexico, where Brother Smith resides. He had just arrived from New York, where he had been in consultation with certain gentlemen who were interested in the building of this road. He bore a message from them to the effect that they were about to open up for settlement the Corelito lands near our settlements, and would like our people to settle on them. Brother Smith expressed the belief that the choicest parts of those lands were north of Dublan, and he recommended that they be secured by the Saints. There were old reservoirs in the vicinity, and it was believed by influential gentlemen that the Mexican government could be induced to permit our people to fill these reservoirs with water, and if this could be done, it would be the key to the settlement of that country. Those gentlemen wanted to know from the Presidency, through Brother Smith, if, provided they should succeed in getting the lands in question opened up for settlement, the Presidency would favor turning the tide of colonization that way. President Snow answered, certainly, that is, he would favor such a move on the part of those who might wish to go into the southern country, after the Canada contract was completed.

After the conference meeting in the afternoon, President Snow met Mr. McGrath, who informed him that Mr. [George] Anderson a civil engineer of the Alberta Canal, felt that owing to the advanced age of Mr. Hammond (Brother M[ilton]. D. Hammond, formerly of Cache Valley [Utah]) a younger man was needed to push the work on the canal and encourage the people; and Mr. McGrath suggested, in view of the fact that Apostle John W. Taylor had lost some $50,000 in Canada land speculations, that it would be a good thing to make him Mr. Hammond's assistant, as

thus he might be able to secure some proper advantages that would reimburse him for his losses. Mr. McGrath hoped that the President could see his way clear to do this, and the latter promised to consider the matter.

At 6 p.m. Presidents Cannon and Smith met with President Snow on Bullion-Beck mining business. The Bullion-Beck mine is now in the hands of a new directory, with J. A. Cunningham as its President. He wanted to leave on an extended trip to Europe, and in order that the control of the mine might be in friendly hands, with George Q. Cannon as its President, the following proposition was made to President Snow: that one or two hundred thousand dollars of the bonds of the syndicate formed for the purpose of holding the security of John Beck and now drawing 8% interest, be exchanged for a like amount of Church bonds, drawing 6% interest. If such a deal could be made, 51/100 of the Bullion-Beck stock would be under friendly control. President Snow asked what interest the Church had in the Bullion-Beck mine that it should make such a deal, and it was explained to him that Zion's Savings Bank and Trust Company had a lien of $40,000 on Beck's securities, which stock was represented by President Smith as one of the Directors. President Cannon also stated that he was fixing up his dedicated stock account for the purpose of turning over that stock, amounting to 7393 shares to the Trustee-in-trust. This was the only inducement, excepting the difference of 2% interest between the bonds of the syndicate and those of the Church. President Snow, after hearing the proposition, stated that he had no faith whatever in mines, and that it would readily be seen that if this mine failed the deal would be a very bad one for [blank]. President Cannon suggested that Mr. Simon Bamberger be invited to come and explain the matter more fully, and President Snow acquiesced in the suggestion. An appointment to that end was made for 3 p.m. to-morrow.

[March 14, 1899; Journal History]

The First Presidency received a call from Sisters Elmina S. Taylor and Maria Y. Dougall, who bore letters from Sister Susa Young Gates, informing them that Mrs. May Wright Sewall, President of the National Woman's Council of America, had invited Sister Gates to become a delegate to the Quinquennial International Council of Women, to be held in London [England] next June. Sister Gates and Sisters Taylor and Dougall as well, desired to know the mind of the Presidency upon this point. They felt that Sister Gates should accept the appointment. The subject assigned her is the same on which she spoke at the Trans-Mississippi Council of Women, namely, Household Economics, and because of the able manner in which she handled it on that occasion, Mrs. Sewall wanted her to speak upon it at the London Council.

Hon[orable]. Horace Cummings, a member of the House of Representatives, Utah Legislature, called and chatted with Presidents [Lorenzo] Snow and [George Q.] Cannon on legislative affairs, mainly the Senatorial contest just closed.

Sister Anna, a Sandwich Island girl, who went to Washington [D.C.] with other sisters to attend the Council of Women, called and thanked the Presidency for sending her. She brought a message from Queen Lil- ex-monarch of Hawaii, who wished her to say to the Presidency that her presence and her speech in the Council had done more good for the Sandwich Island people than anything else on that occasion.

Elders S[amuel]. R. Bennion and R[euben]. S. Collett, of the Stake Presidency of Uintah [Utah], also called. They reported that they had a large floating element in their Stake; many of them young men, who had been baptized when boys and had afterwards strayed from the fold; after years of such life they wanted to be identified with the Church, and these brethren wanted to know if in that class of cases re-baptism would be necessary in order to obtain fellowship. President Snow answered that in all cases, where it was possible, the applicants should present recommends giving their standing when they left their Ward, as this might help in passing judgment as to whether or not they should be re-baptized; if they could be admitted without another baptism, it should be done. If not, they should be re-baptized. Another question asked was in relation to cases where persons had

been cut off from the Church for adultery and wanted to return. Who should pass on their cases? The answer was, the High Council.

[March 15, 1899; Journal History]

Mr. Simon Bamberger met with the Presidency, as per appointment of Monday, and represented the present status of the Bullion-Beck mine. There was, he said, according to the statement of the Bullion-Beck Mining Company, enough ore on the dump to run a concentrator so as to realize six or seven thousand dollars a month, say, seven months in the year for three years. This was outside of the mine. The mill products would depend upon the price of lead, which was to-day and had been for some time past, $4.20, and would probably go higher and remain good as long as the country is prosperous. The mine was paying and probably would continue to pay as a dividend $10,000 a month; prospects were the same to-day as they had been for some time, and the output was also the same. One hundred and thirty-five men were engaged in the mine. On the fifty-one thousand shares which it was proposed the Church should control, a ten-cent dividend would pay $5,100, which would be used, first to meet the interest on $40,000, the first lien, held by Zion's Bank, which would be $4,000 a month. If the mine paid a ten-cent dividend all the year, there would be $30,000 applied on the principal every year, and in four and a half years the mine would pay itself out. Mr. [J. A.] Cunningham, the principal holder against the 51,000 shares of stock, was said to have remarked in a casual way, that if he could realize on the same he would not mind taking $100,000 of Church bonds, and it was thought that he would be willing to exchange syndicate bonds for Church bonds. The question was, would President [Lorenzo] Snow agree to entertain this proposition? Notes representing $250,000 would be issued by responsible parties forming the syndicate, and behind these notes there would be 51,000 shares of the Company's stock. President Snow was not prepared to answer Mr. Bamberger one way or the other, but he said that he would confer with Presidents [George Q.] Cannon and [Joseph F.] Smith regarding the proposition.

[March 16, 1899; Journal History; Franklin D. Richards, Diary]

The Presidency were in the Office. Brothers [Charles W.] Penrose and [Horace G.] Whitney of the News met with Presidents [Lorenzo] Snow and [George Q.] Cannon, President F[ranklin]. D. Richards and Apostle Brigham Young [Jr.] being also present. It had been reported that the publishers of the Improvement Era were moving to get permission to re-publish, in the columns of that magazine, the history of Joseph Smith, as contained in the Millennial Star; and believing this to be legitimate church property, Brothers Whitney and Penrose wanted to know if the Deseret News should not be permitted to publish the history as a church work. The Presidency promised to take the matter under consideration.

Salt Lake Temple, 11 A.M. present: Presidents Lorenzo Snow, George Q. Cannon, Joseph F. Smith, Franklin D. Richards; Apostles Brigham Young [Jr.], Francis M. Lyman, John Henry Smith, George Teasdale, Mar[r]iner W[ood]. Merrill, John W. Taylor, Anthon H. Lund, Matthias F. Cowley and Rudger Clawson. ...

President Snow brought up the question of publishing the history of the Church, to be taken chiefly from the history of Joseph Smith, as published in the Millennial Star; and he asked President Smith to state his feelings about it, as heretofore stated to President Snow.

President Smith then said that quite a general desire existed to have the history of Joseph Smith republished; that the only way the history of the Church could now be obtained was through the early volumes of the Millennial Star. At a recent meeting of the Young Men's Mutual Improvement Board it had been suggested that the History of Joseph Smith be republished in their organ, the Improvement Era, in such a way that the parts might be taken from the Era and bound in one book; all the members of the Board were unanimous in the desire to publish this work, and

President Smith had been asked to speak to President Snow about it. He had done so, and the President had remarked that he thought it might perhaps be a good thing to do, but he also thought that probably the Church might want to publish it, and he had therefore suggested the wisdom of bringing the matter before this Council.

President Snow now invited the brethren to express themselves on the subject, and he asked President Cannon to relate what occurred in the office this morning regarding the matter.

President Cannon then stated that Brothers Penrose and Whitney there presented the claims of the News to the publishing of the work, believing that it should be regarded as a church work, and they asked, since the News needed all the financial help it could possibly get, that its claims be considered when the subject should be discussed.

President Richards and President Cannon both expressed themselves in favor of having the Prophet's history—the autobiography in the Millennial Star—published in book form to its self, with the revelations in the proper places as they were given and as they appear in the Star. Brother Richards thought that this would have a great tendency to strengthen the faith of the people in the dealings of the Lord with the Prophet Joseph. Brother Cannon said that it was a subject near and dear to his heart. He had thought for a long time that our church history was neglected. He referred to his political mission to Washington in 1858 to labor in connection with General Thomas L. Kane, and he was sorry to say that he believed a true history of that event was not in the archives of the Church; neither were the letters he had written at that time, and no one knew what had become of them. The same was true as to Captain [William H.] Hooper's letters, written soon after. He felt that some movement should be made to compile and publish the history of the Church. That already published was only a skeleton of the history, all that could be done at the time, but this could be amplified and now was the time to do it. Referring to the point mentioned by Brother Richards—the publishing of the revelations in the order in which they were given, with explanations as to what had called them forth, President Cannon remarked that some people seemed to take pleasure in quoting the revelations and applying them to things now happening to which they were not at all applicable; and he thought the publishing of them in this form would go far in correcting that error. He also believed it would bring revenue to the Church.

President Snow said that it was quite time to act in this matter; that the publishing of the history of the Church should begin at once; that it should be published in volumes, and published as cheaply as possible. He suggested that an active committee be appointed to take the matter in hand and put it through, and he thought that President Cannon and President Richards ought to be included in that committee.

The first volume should be published as soon as possible after Conference.

Brother Clawson moved that the Presidency appoint the committee to do this work, and the motion was seconded by Brother Richards and carried.

President Smith: "That means that the Deseret News will do the publishing?"

President Snow: "Yes".

President Smith: "And that matter is to be supplied by the committee, and the committee be responsible for the matter furnished"?

President Snow: "Yes".

The Council then adjourned.

Decided & voted that Pres[iden]t [Lorenzo] Snow designate Committee to revise and publish at or by the Church The Church History during the life of the Prophet Joseph Smith in volumes by itself.

[March 17, 1899; Journal History; Brigham Young Jr., Diary]

Presidents [Lorenzo] Snow, [George Q.] Cannon and [Joseph F.] Smith received another call from Brothers [Charles W.] Penrose and [Horace G.] Whitney of the News, who were informed by President Snow that it had been decided to publish in book form the History of the Church as it appeared in the Millennial Star, under the heading "The History of Joseph Smith". These brethren were given to understand that it was desirable to have a respectable looking book printed, in good large type, at the lowest price consistent with the business interests of the printing office. It was thought by them that a very respectable volume could be issued in cloth at one dollar each.

President Snow was approached by Presidents Cannon and Smith regarding the proposition made last Wednesday by Mr. [Simon] Bamberger in relation to the Bullion-Beck mine. He replied that he had considered the matter and that his judgment was against the deal, but that he would consent to it if Presidents Cannon and Smith would assume the responsibility of it. This they did not feel to do.

It was decided that a letter should be written to President Jesse N. Smith of Snowflake [Arizona] Stake in relation to a request made some time ago by a committee representing the Snowflake Academy, asking that the church interests in the Woodruff dam be donated to the Academy. The letter to the President of the Stake was to inform him that the First Presidency had granted the request, provided that the people of Woodruff were willing.

❖

God is blessing the people. I pray Him earnestly to open the way the Pres[ident] [George Q.] Cannon may go to the Senate for I believe he is the man that God wants there to defend His people from the assaults of of lunatic religionists and people here who are robbers and have one desire to drive us out & have our warm places.

[March 18, 1899; Journal History]

Presidents [Lorenzo] Snow, [George Q.] Cannon and [Joseph F.] Smith spent part of the day considering petitions for appropriations in favor of meeting houses; letters that had been accumulating for the last two years. The following appropriations were made: To Hiatt Ward, $200; Fillmore, $500; Porterville, $121; Montana Mission, (Anaconda Branch current expenses for the year for rent) $300.

[March 21, 1899; Journal History]

President [Lorenzo] Snow was called upon by Sisters Emmeline B. Wells and Susa Y. Gates, who read a letter addressed to them by madame [Lydia Von Finklestein] Mountford, who is now in England lecturing on the new and the Old Zion. She desired to establish an institution in Jerusalem to help the Mohammedan children, and expressed the hope that the Woman's Relief Society in Utah would take an interested part in the movement. These sisters also informed the Presidency that there was an opportunity for one of our sisters to become a patron of the International Woman's Council, and they suggested that Inez Knight, now laboring in London [England] as a missionary, be advised to become that patron, a member of that Council, her father, Jesse Knight, having intimated his willingness to advance his daughter the necessary means. The Presidency had no objection to this being done.

[March 23, 1899; Journal History]

Presidents [Lorenzo] Snow and [Joseph F.] Smith proceeded from the President's Office at 11 A.M., to meet with the Apostles in the Temple; President [George Q.] Cannon being in Provo [Utah]. Present at the Council: Presidents Lorenzo Snow, Joseph F. Smith and Franklin D. Richards; Apostles Brigham Young [Jr.], Francis M. Lyman, John Henry Smith, George Teasdale, Anthon H. Lund, Matthias F. Cowley, and Rudger Clawson.

A lengthy discussion arose over the question of organizing the Branch of Lima in Montana and the Branch of Baker City in Oregon as Bishop's Wards; a motion to so organize the Lima Branch having been made by Brother John Henry Smith, who informed the Council that he had received a communication from Elder F[ranklin]. S. Bramwell, President of the North-western States Mission, recommending that that be done. President Smith inquired if that was not a departure from all precedents, Lima being outside of a Stake organization, with no permanent presiding officer over the region of country in which it was situated; and brother Cowley thought that it should be attached to the Pocatello [Idaho] Stake, if to any Stake at all. Brother John Henry did not see any reason why it should be attached to any Stake, since the President of that Mission was a High Priest with Counselors; besides he believed that it would only be a short time before the Saints in Montana would be organized into a Stake. He had no particular desire that Lima should be organized into a Ward, though he believed that in that event it would be better prepared to deal with questions coming up from time to time that needed adjusting. Brother Lyman thought it a question of only a short time when Montana would become one of the growing Stakes, and he favored the organization of Lima into a Ward. He also favored the same action in relation to Baker City. In cases of troubles arising and Bishops' trials being necessary, appeals might be taken to this Stake, as was the case with Tooele [Utah] Ward before that County was organized into a Stake. President Richards felt that the work would be greatly strengthened by organizing both places into Wards, the Bishops of which would feel more obligated to see to the payment of tithes and the remitting of the same to the proper authorities. He did not see any necessity for attaching those places to Stakes, as they could report directly to headquarters. Brother Richards seconded the motion that Lima be organized into a Ward, and moved that Baker City be also organized in like manner. Brother Lyman seconded the motion as to Baker City, and the motion was then put and carried.

After some further discussion, Brother John Henry Smith moved that if Lima were organized into a Ward, it be attached to Fremont [Idaho] Stake, and when Baker City was organized that it be attached to Pocatello [Idaho] Stake. The motions were carried. ...

A discussion then took place as to the proper method of calling missionaries, a discussion participated in by Brothers John Henry Smith, Francis M. Lyman, Rudger Clawson, President Joseph F. Smith and President Lorenzo Snow. The gist of the matter was that the proper way to call missionaries was through the Presidents of Stakes and the Ward Bishops, and that too without suggestions from the mission fields as to what particular persons should be called; at least this was the view of the majority of the brethren who took part in the discussion.

Council then adjourned.

Orders were issued covering the appropriations made by the First Presidency and the Presiding Bishopric on the 18th inst.[,] also an order for $250 in favor of the Sanpete [Utah] Stake Academy.

The sum of $628 was appropriated in favor of the Deseret News Company, in to reinburse it for that amount of money expended in new type, as an addition to its present plant, directly for the purpose of printing the Articles of Faith; Manager [Horace G.] Whitney of the news having asked that the Church meet this expense. The sum of $1500 was also appropriated as a loan to the News Company, that amount of indebtedness having been incurred in the purchase of material for the same work—James E. Talmage's book on the articles of faith. This amount is to be returned from the proceeds of the sale of that work.

[March 25, 1899; Journal History]

Presidents [Lorenzo] Snow, [George Q.] Cannon and [Joseph F.] Smith were at the office. ...

Sister Julia Freke Samson called and asked permission to use her tithing to pay persons for helping her to do her Temple work. She stated that she had a great deal of this kind of work to do, was unable to do it herself and not able to hire it done. President Snow answered that it was a matter she must decide for herself; the word of the Lord required the Saints to tithe themselves, and he thought she had better comply with the law, and then do what she could for her dead, but not attempt to do any more than she could afford to do. This sister claims to be a grand-daughter of King George IV of England, and she is now doing the work for the Stuarts.

Permission was given to the Bishopric of the Seventh Ward to use the Salt Lake Assembly Hall on March 26th and 28th, April 1st and May 2nd, for the giving of elocutionary entertainments.

Mr. Marion's article, having been refused by the Boston Globe, was sent to the [Deseret] News for publication. The author, who is not a Mormon, and never has been one, gives a fair and unbiased statement concerning Utah and her people. He speaks of them as "one of the most progressive, virtuous, industrious and thrifty classes of citizens" he has ever lived among, and he was born and reared in new England until past twenty-five years of age. "There is no place on the globe", says he, "where brotherly love and kind assistance in times of need are practiced to a greater extent than among this people". He defends the Mormon religion as reasonable, and even polygamy as scriptural, and state the facts about the Roberts case. He shows that the Mormons are the friends of education, that Utah is the third State in the Union educationally, and again reverting to plural marriage, says: "Would it be right and honorable for the men who have in times past taken plural wives, to now turn part of them, with their families, out into the world, unprotected? I answer no".

[March 27, 1899; Journal History]

Presidents [Lorenzo] Snow, [George Q.] Cannon and [Joseph F.] Smith were in the Office. A letter was read from Elder Anthony W. Ivins, President of Juarez [Mexico] Stake, replying to a letter written to him, asking him to investigate a matter presented by Browning Brothers of Salt Lake City and Ogden, who had supplied our people in Mexico with arms and ammunition to defend themselves against an uprising of the Indians in 1872, on which account a balance was still due. The correspondence upon the subject is to be referred to Apostle George Teasdale, who presided in Mexico when the arms were purchased.

President Charles O. Card of Alberta [Canada] Stake called, in relation to a matter of business connected with his own and Brother M[ilton]. D. Hammond's duties on the Canada Canal contract. He left with the understanding that Brother Hammond have the power of attorney from the Church to deal with the irrigation company, pay the workers on the canal, etc., but that he could be helpful to him in assigning lands to the workers who were paid in land and cash, and in doing other work which Brother Hammond would not have time to do. This was satisfactory to Brother Card. The question of Brother John W. Taylor's going to Canada to work in connection with the canal contract came up, a matter suggested by Mr. [Charles A.] McGrath on the 13th inst and it was decided that Brother Taylor should have permission to do what he could in that direction, with the hope that through the generosity of Mr. Galt, Mr. McGrath's associate, who sympathized with him in his losses and felt friendly towards him, he might be able to reap some material benefit.

William J. Kerr, President of the Brigham Young College at Logan [Utah], with Apostle Brigham Young and Bishop William B. Preston, two of the trustees of that College, met with the Presidency, to whom Elder Kerr stated that it would require $8,200 as an appropriation from the Church to eke out the income of that institution and carry the school to the end of the present year. Agreeable to former instructions he had endeavored to ascertain what reduction the teachers could stand in their salaries in order to keep the institution going, and he now reported that while the

teachers were willing to do anything possible to keep the College open, if their salaries should be cut it would prevent most of them from attending Eastern Colleges during the summer vacation, as they contemplated doing, and the home institution would be correspondingly deprived of better service.

President Snow frankly replied that the Church could not afford to furnish the means asked for, especially since Bear Lake [Idaho/Utah] and Sanpete [Utah] Stakes were putting up academies and applying for help, that the Stake building at Richfield [Utah] was also asking for assistance, and the Brigham Young College itself was burdened with debt as the result of erecting the new addition to their buildings. He suggested that the people be appealed to on behalf of this College, and also on behalf of the Brigham Young Academy at Provo [Utah] and the Latter-day Saints' College at Salt Lake City.

Bishop Preston remarked that the people could only do so much, and that if they were called upon for special aid in these directions it would necessarily affect the tithing income, and the Church could not look for any increase of tithing for the current year.

President Snow stated that the Church employees, many of them, were only about half paid, and as far as he was concerned he would not cut the salaries of those teachers one farthing, he would prefer to increase them.

After further conversation, it was decided to make the necessary appropriation, and trust in the Lord. An order was therefore issued for $8,200, one fourth payable in cash, for the purpose of running the College to the end of the present year.

Apostle Heber J. Grant called and had a private conversation with President Snow upon the subject of Mayor Clark's appointment of Arthur Pratt to the office of Chief of Police, and the Democratic opposition to that appointment.

[March 29, 1899; Journal History]

Presidents [Lorenzo] Snow, [George Q.] Cannon and [Joseph F.] Smith were in the Office. Apostle Heber J. Grant handed to President Snow the note for $250,000 given to J. B. Claflin, in September, 1893, the time of the financial panic.

Power of attorney was mailed to Bishop M[ilton]. D. Hammond, with accompanying letter informing him at the conclusion arrived at on Monday last respecting the division of work between him and President C[harles]. O. Card.

[March 30, 1899; Journal History; Brigham Young Jr., Diary]

Presidents [Lorenzo] Snow, [George Q.] Cannon and [Joseph F.] Smith were in the Office. A draft on New York for $90.24 was sent to Paul Latzke, manager of the Maine Monument fund, as the balance collected from the Latter-day Saints in behalf of the proposed monument. A condensed financial report accompanied the draft.

At 11 a.m. the First Presidency met with the Apostles in the Temple. Present: Presidents Lorenzo Snow, George Q. Cannon, Joseph F. Smith and Franklin D. Richards; Apostles Brigham Young [Jr.], Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, Anthon H. Lund, Matthias F. Cowley, Abraham O[wen]. Woodruff and Rudger Clawson.

Brother Lyman informed the Council that a ranch in Deep Creek belonging to the Church was in his name, and had been for years, and that Brother H. J. Faust was anxious to get an option on it for a year, with a view to making a townsite out of it and inviting our people to settle up the country. The Ranch contained about one thousand acres, possessed primary and secondary water rights, and cost the Church when it was purchased $8,800, but it was said not to be worth that much at the present time. None was done about it. ...

Brother Grant reported his recent visit to Chicago [Illinois], Independence [Missouri], Minneapolis [Minnesota] and other eastern points, attending conferences and holding meetings. He

thought it would be a good idea for Apostles now and then to visit the various missions, as it would have a good effect upon the Elders and be productive of other benefits. Among the places visited by Brother Grant was the town of Chariton near Kirtland, Ohio.

This allusion reminded President Snow of a remark once made to him by President Brigham Young, which he quoted after Brother Grant had concluded. President Young's remark was to the effect that he, President Snow, would some day build a Temple at Chariton.

Brother Clawson drew attention to the lack of uniformity that prevailed in presenting Stake authorities at Stake Conferences. Other brethren spoke upon the same subject, after which President Smith made the following motion: That all Stake authorities be sustained at the Stake Quarterly conferences, and that the General authorities be sustained at the general conferences of the Church. In explaining his motion, President Smith said that the general usage had been to sustain at Stake conferences the general authorities of the Church as sustained at the previous General conference, without naming them, they being published where all might read them. This method suited him, though he would not be adverse to placing the names of the general authorities before Stake Conferences. President Smith's motion was seconded and carried. ...

A letter was read from Martha Cox, dated Bunkerville, Nevada, the 24th inst., and addressed to Francis M. Lyman, stating that Orange L. Wright, a son of Lyman Wight, had been living the life of a recluse in a den near by, but on account of his age and feeble health was now seeking shelter under his daughter's roof. He claimed to have papers belonging to his late father in a bank in the East, and had stated that if they were considered worth having the Church might obtain them by advancing him his railroad fare that he might go after them. On motion of Brother John Henry Smith it was decided to make an effort to secure the papers in question.

The subject of presenting the general authorities at Stake conferences was reconsidered, and on motion of Brother Grant it was decided to have to names of the First Presidency, the Apostles and Trustee-in-trust presented at each Stake Conference; the balance of the general authorities to grouped in one reference, for instance, "as presented and sustained at the last general conference".

President Cannon drew attention to a disposition on the part of some of our people to move away from Utah in unorganized bodies, without taking any counsel whatever. Some were now about to move from Sanpete [Utah] to Oregon. He referred to remarks made by him on this subject at one of the late general conferences, and mentioned what people had done in this direction by moving into the Big Horn country in Wyoming. Some correspondence had taken place since going to show that the people went there by counsel. President Cannon explained that David H. Woodruff went there first and had got others to follow him, and that this was against the will of his father, President Woodruff; but afterwards a branch organization was given them. It was decided to make this one of the subjects to be spoken upon at the approaching general conference.

Brother John Henry Smith referred to the restless feeling that induced many of our people to move from place to place. He felt that we should have a more specific organization of brethren for the purpose of settling our people upon public lands. It was a question worthy of our best consideration. Instead of selling the church ranch at Deep Creek, which was in Brother Lyman's name, it should be settled by our people under the auspices of the Church authorities.

President Snow mentioned Brother Thomas Juddas a man whom he had in his mind for some time to labor in connection with the First Presidency in colonizing new locations; but nothing more was to be said upon the subject.

❖

How I have prayed that our Council meeting today may prove peaceful & happy. Disturbing elements are at work in our quorum but I do pray mild currents will prevail. Pres[ident]. [Lorenzo] Snow asserted to day that, he did not bel[ie]ve, that Amasa M. Lyman formerly an apostle and since an apostate denying the mission of the Saviour would go to hell but that salvation would reach him. God is merciful and He knows I can only wait and see His salvation.

Bro[ther]. Jno. [John] H[enry]. S[mith]. pronounced things that Frank Cannon stated in his

spe[e]ch in the Theatre as lies. Bro[ther] H[eber] J Grant was also a little excited but things passed smoothly and council adjourned.

[April 1, 1899; Journal History]

Presidents [Lorenzo] Snow and [Joseph F.] Smith, and subsequently President [George Q.] Cannon, were waited upon by the Rev[erend]. W. D. Cornell and a Mr. Boulger, both of Fond du Lac, Wisconsin, Mr. Cornell bearing a letter from Elder J. D. Cummings, President of the Wisconsin Conference. These gentlemen are interested in a land and water enterprise near Boise, Idaho, and the object of their call was to obtain some information respecting that enterprise. Not being able to serve them in this matter, but believing that Mr. James E. Jennings knew something about it, the Presidency gave the visitors a letter of introduction to that gentleman.

Brother Isaac A. Clayton had an interview with the Presidency, in which he set forth that he was in financial trouble, and in order to save himself would be compelled to sell his stock in the Salt Company. As this action might affect the controlling interest of that company, he felt it to be his duty to inform the Presidency of what he contemplated doing. The latter, having heard of the matter and having considered it before, felt disposed to do something in the premises, lest the control of the Salt Company should pass out of their hands, and Brother Clayton left with the understanding that the matter would be considered at 1:30 P.M. by the Presidency and as many of the Apostles as could be reached and summoned to the office by that time. At 1:40 P.M. President Franklin D. Richards, Apostles Brigham Young [Jr.], John Henry Smith and Heber J. Grant met with the Presidency to consider the proposition of purchasing 263 shares of preferred stock in the Salt Company at ninety cents, which if done, would give the control of that company into the hands of the Church and the Brethren connected with it. An answer would have to be given by 3 o'clock, at which time judgment would be entered against Isaac Clayton's property, mortgaged in connection with this stock. After an hour's discussion, President Snow asked Presidents Cannon and Smith to offer what suggestions they might have to make regarding this business, and thereupon President Cannon said that he would like to second the following motion, if President Smith felt like making it: That we buy $2,000 worth of the stock offered by Isaac A. Clayton, including a proportion of common stock, on the best possible terms, provided that he give a guarantee for the delivery of that stock to us, when it shall be released by the bank now holding it as security, and provided also that he give us an option to purchase the balance of his preferred and common stock when it shall be released. President Smith accepted this as his own motion, and President Cannon seconded it. The motion was carried unanimously, and Brother Clayton was then sent for to come to the Office.

President Snow gave permission for the Tabernacle to be used to-morrow for religious services by the famous Evangelist Dwight L. Moody.

[April 3, 1899; Journal History]

Presidents [Lorenzo] Snow, [George Q.] Cannon and [Joseph F.] Smith were at the Office. This is President Snow's birthday; he is eighty-five years of age. ...

Major Pond and wife, accompanied by the noted lecturer Dr. Watson (Ian Maclaren) called and met Presidents Snow and Cannon. The Doctor is to give his lecture on Scotch characteristics in the Assembly Hall. He was presented with the published volumes, three in number, of [Orson F.] Whitney's History of Utah, a copy of the Book of Mormon, and [George Q.] Cannon's Life of Joseph Smith.

Bishop Marcellus S. Woolley of the Twenty-first Ward had an interview with Presidents Snow and Cannon regarding the case of a man named Pitchers, who had seduced a young lady (both being members of the Church) and was then living with her in California. He was about to be legally separated from his wife, with her consent, and would then marry the girl. He had heard from the

Presidency about the matter, and had got the idea that he was to marry the girl in the Temple, and he received back into fellowship, notwithstanding that he and the girl had both been excommunicated for their transgression. President Snow told Bishop Woolley to keep them on probation until they brought forth fruits meet for repentance.

At 1:15 p.m. Presidents Snow, Cannon and Smith, accompanied by Secretary George F. Gibbs, left the office for the Temple, where the Temple workers awaited the coming of the First Presidency, fully prepared to celebrate President Snow's eighty-fifth anniversary. A pleasing program was carried out, speeches made and a delicious repast served.

[April 4, 1899; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

At 10. a.m. met with the Council of Apostles in the Temple where I listened to an address for each of its members. I ... addressed them a.m. & p.m. Afternoon I spoke of the Masonic Organization in Nauvoo [Illinois] & some of the circumstances which led up to the Prophet Joseph [Smith] asking of the Lord & obtaining promise to restore that which was lost indeed to Restore all things which enraged the high officials of the Mystic order so that the National Grand conclave expelled or cut off all the Mormon Masonic order from their fellowship.

❖

Conference of 12 continued at 10 a.m. All the brethren speaking some short some long and all very good. We do enjoy these gatherings and we find the Lord sustaining us that much valuable information is imparted by all. Met again at 2 p.m. Continued talking. I asked that Bro[ther]s Jno [John] H[enry]. Smith & H[eber] J Grant express there feeling in relation to Pres[ident]. [George Q.] Cannon. Last Thursday [i.e., March 30] they both particularly H[eber]. J. G[rant]. came near boiling over for fancied or real wrongs inflicted on them by Pres[ident]. C[annon]. They did talk freely and I advised Heber; when he acknowledged that he did not have a good spirit that if he forgave Pres[ident]. C[annon]. God would forgive him his fault.

[April 5, 1899; Journal History; Franklin D. Richards, Diary]

Presidents [Lorenzo] Snow, [George Q.] Cannon and [Joseph F.] Smith were at the Office until 11 A.M., when they met with the Apostles at the Temple in regular weekly council, the time of which was changed on account of the General Conference, which opens to-morrow. The Apostles met yesterday at the Temple, and again at 9:30 this morning, it being their regularly quarterly meeting.

President at the Council: Presidents Lorenzo Snow, George Q. Cannon, Joseph F. Smith and Franklin D. Richards; Apostles Brigham Young [Jr.], Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Mar[r]iner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O[wen]. Woodruff and Rudger Clawson.

President Richards announced that the Twelve Apostles had been together yesterday and to-day, that all the members of the Quorum were present, and that they had great joy in the fact that they were in cordial love and fellowship with each other; and they were now prepared to eat and drink with the First Presidency in the name of the lord. He asked President Snow if he had anything special to say to the Apostles. The President replied that he had nothing to say at present, but might have something to say after they had partaken of the sacrament.

President Richards also informed President Snow that the brethren of the Twelve had been talking about the changes that had been made in certain hymns in the hymn book, and that it was believed by some of the brethren that some of these changes were mutilations instead of improvements. He suggested that some hymn books be sent for to the Liverpool [England] Office,

books containing the hymns in their original form. President Snow had no objection to this being done.

Brother Grant, speaking upon the same subject, moved that when a new edition of the hymn book should be published, a new committee be appointed to revise the work, with a view to restoring the hymns that had been changed to their original form, excepting such changes as might be considered by them real improvements. The motion was seconded by Brother John Henry Smith, but no action was taken upon it until after the sacrament had been prepared and partaken of, when the motion was renewed and carried.

While sitting at the Sacrament Table, Brother Lyman informed the Council that Elder Abram Hatch, President of Wasatch [Utah] Stake, was losing power over his mind, and he related some instances going to show his failing mentality. He stated that Brother Hatch, realizing the fact, had suggested that perhaps he had better resign his position. The intelligence was startling to all, but nothing was done in the matter.

Brother Merrill informed the Council that Brother Hendrickson of Logan [Utah], who manufactured knitted garments, was selling them already marked, and that he had sent word to him requesting that he mark no more of the garments until he had received permission to do so. The sentiment of the Council was that it was very wrong for Brother Hendrickson to do as he had done, and Brother Merrill was requested to speak to him further upon the subject.

The subject of plural marriage came up, and was talked on at considerable length, after which the Council adjourned. ...

❖

President [Lorenzo] Snow narrated a case of urgent entreaty for a plural marriage by one proposing to go to Canada &.c. etc. He refused any permission or encouragement.

During this closing quarterly Council Apostle [Heber J.] Grant & [Abraham Owen] Woodruff testified of fulfilment of prophecies uttered by me at our previous Council in their behalfs personally & several expressed themselves cordially in my behalf which encourages me.

[April 8, 1899; Journal History]

Elder James L. McMurrin called and met Presidents [Lorenzo] Snow and [Joseph F.] Smith, being about to leave for his mission as first counselor to the President of the European Mission. He is in poor circumstances, and needs assistance to help sustain his family during his absence. He thought that he would be able to get along with $65 a month, two-thirds in cash, and one-third in produce. The amount was appropriated.

[April 10, 1899; Journal History]

The First Presidency were at the office, but at 10 A.M. repaired to the Temple block, to hold a special meeting with other general authorities of the Church, Presidents of Stakes and counselors, Bishops of Wards and counselors, etc.; the usual special Priesthood meeting following the adjournment of a general conference. ...

[I]n the afternoon the First Presidency and the Apostles went to Bishop John R. Winder's home, "Poplar Farm", south of the city, to dine with him, in response to invitations previously issued.

[April 11, 1899; Journal History]

Presidents [Lorenzo] Snow, [George Q.] Cannon and [Joseph F.] Smith were at the Office, where they were called upon by Elders Thomas E. Ricks and William F. Rigby, of the Presidency of Fremont [Idaho] Stake, who informed President Snow that the people of that Stake were about to take steps to erect a building to be used as an academy and for other Stake purposes. The President sanctioned the undertaking, provided that no hardships were worked upon the people, and that the Church should not be called upon to render any assistance.

Elder Edward H. Snow, of St. George [Utah], a son of the late Apostle Erastus Snow, who has been called to preside over the Eastern States Mission and is now on his way to his field of labor, called to pay his respects to the Presidency.

Elder Anthony W. Ivins, who is presiding over the Saints in Mexico, was also among the day's callers. He had talked with Apostle Brigham Young about making certain land purchases in Mexico, and he and Brother Young [Jr.] had afterwards talked with the First Presidency upon the same subject, specifically, the purchase of the St. Bernardino Ranch, the property of Colon Cameron. Brother Ivins was requested to try to make the purchase of a property called Badtapeto, which was regarded as the key to the Yaqui situation. His idea is to form a company of white people at that place, with a view to buying up other properties immediately around it, upon which to place the converted Indians. Experience had taught him that it was of no use to baptize Indians unless they were taken care of after baptism, and he instanced the case of the Papagos and others. He reported that a Boston gentleman had offered to lend him $10,000 to purchase the Ranch in question, the loan to be for five years at five percent, with the privilege to the lender of putting one thousand head of cattle on the property at an annual fee of fifty cents a head, to be applied on the interest. He felt impelled to accept this proposition, unless some better arrangement could be made to enable him to make the purchase. If this land were bought, it was his idea to divide and sell it to our people at a sufficiently advanced rate to cover the expenses. There were some brethren now in Mexico ready to settle upon it, and others in Utah were prepared to go down there. President Snow expressed himself as in favor of Brother Ivins going ahead upon his own responsibility in the purchase and settlement of this property, whereupon the latter informed the President that it would require fifteen thousand dollars to make the purchase. Rather than not take advantage of the offer, he felt like borrowing the ten thousand dollars and using his own money to make up the balance; he preferred, however, that the Church should make the purchase and become responsible. He stated that he had become personally responsible for four thousand dollars, to enable some of the brethren to hold the lands purchased by them through Brother A[lexander]. F. McDonald from Garcia Brothers, and that if he had not done this they would have lost the 25% payments they had made upon them; he had also met the interest on this obligation out of his own means. The Presidency were pleased with Brother Ivins' report, and he was told to go ahead, using his own ability and good judgment to carry out his views in the interests of the mission.

The sum of one hundred dollars was appropriated in favor of Charles O. Card, on the Alberta Canal account.

Elder C[ollins]. R. Hakes, President of Maricopa [Arizona] Stake, had a conversation with Presidents Snow and Cannon, submitting certain questions upon which he desired information. The first was respecting the manner of calling missionaries, a subject recently discussed by the Presidency and Apostles in council, and Brother Hakes was given the benefit of the views there expressed. He also informed President Snow that families were still leaving his Stake and that others were ready to go. President Snow told him that he should use his influence against such movements.

In the midst of the conversation, Judge William H. King, accompanied by Congressman Clark of New Hampshire, came into the office, and after the latter had been introduced, some time was spent with them in pleasant conversation.

Immediately after Elder Hakes, Judge King and Congressman Clark had gone out, Elder Edward J. Wood, late President of the Samoan Mission, entered and reported to the Presidency. He had visited all the branches of the Church on the Pacific Islands since his release, and he reported

the mission in Samoa to be in fine condition. He brought with him a nice assortment of photographs of Samoan scenery.

Elder Ephraim Nye, President of the California Mission, also called during the day.

Apostle John Henry Smith had a talk with President Snow about fixing up the business of the Mexican Colonization Company, and he was told to go ahead and fix it up accordingly. Brother Smith suggested, and President Snow acquiesced in the suggestion, that Bishop Preston assist him in the matter.

[April 12, 1899; Journal History]

Presidents [Lorenzo] Snow, [George Q.] Cannon and [Joseph F.] Smith were at the office. Among the callers of the day was Elder B. H. Roberts, who conversed with President Snow upon the prospect of his getting his seat in Congress. The President remarked during the conversation that it was not clear to him whether Brother Roberts would or would not secure his seat, but it was clear to him that the purpose of the Lord would be accomplished through his trying to get it.

President William Budge of Bear Lake [Idaho/Utah] Stake came to the office this morning in response to a telegram, he having returned home to Paris, Idaho, from General Conference last Monday morning, on account of sickness in his family. During that day a Brother Wilcox had a private conversation with the First Presidency about a personal matter between him and Brother Budge, a difficulty over some land, and this was the reason that Brother Budge was summoned to the office. The matter was referred to President Franklin D. Richards, Apostles Brigham Young and John Henry Smith, as a committee, and they, having met with Brothers Budge and Wilcox this afternoon, and duly considered it, made the following report to President Snow:

> "We, your brethren of the Twelve Apostles, have listened to the explanations of the differences between President William Budge and Franklin Wilcox, both of Paris, Idaho, and after patiently listening to all they had to offer in the representation of the case, we are united in our conclusions that President William Budge ought to return the farm property in question, which he has come in possession of, to Brother Wilcox, upon his paying to Brother Budge the amount he paid for the property and the necessary expenses attendant upon obtaining the money for the purchase. This we respectfully submit as our conclusion in the premises. Provided that the transaction herein contemplated shall be concluded within thirty days from this date. Your brethren in the cause of equity and truth, Franklin D. Richards, Brigham Young, John Henry Smith.["]

The Presidency accepted this report, and Brother Wilcox was made acquainted with it in the presence of Brother Budge, who promised him that he would carry it out in its spirit and meaning.

Brother Thomas G. Webber and John C. Cutler, of the Federal Building Committee appointed some time since, called to report progress in behalf of that committee. As to the site for the proposed building, which the Church desired to have placed upon the News corner, they stated that the Government required only eleven rods square, instead of twenty rods square, and they hoped, in view of this reduction that the Church would help in the matter of street paving, an improvement proposed in connection with the building. It had been estimated that $66,000 would be needed to do the necessary paving, and they had procured subscriptions amounting to $38,000; an additional $8,500 could be collected for this purpose, provided the city council would order the streets paved; thus they were practically $20,000 short. President Snow neither promised nor refused Church assistance in the matter, but it was understood that the committee was to employ the services of somebody to solicit further on this account.

[April 13, 1899; Journal History]

The First Presidency, shortly before 11 A.M., proceeded from the Office to the Temple, to

meet with the Apostles in regular council.

Present: Presidents Lorenzo Snow, George Q. Cannon, Joseph F. Smith and Franklin D. Richards; Apostles Brigham Young [Jr.], John Henry Smith, George Teasdale, Heber J. Grant, Anthon H. Lund, Abraham O[wen]. Woodruff, Matthias F. Cowley and Rudger Clawson. Absent: Apostle Francis M. Lyman, in Tooele [Utah], and Apostles Marriner W[ood]. Merrill and John W. Taylor, engaged elsewhere. ...

A question as to the proper use of the terms "ordain" and "set apart" came up and was discussed at length, the main speakers being Presidents Snow, Cannon and Smith, Apostles Richards, Lund, Smith, Woodruff and Clawson. The question was sprung by Brother Lund, who stated that on his arrival from Liverpool [England], homeward bound from Palestine, he received a message by cable, requesting and authorizing him to ordain Joseph W. Mcmurrin as one of the First Presidents of Seventies. He attended to the matter, but in the ordination the word "ordain" was not used, though the words "set apart" were, and all the rights, privileges and powers pertaining to that office were conferred upon Brother McMurrin. He had since learned that it was held, especially by the Seventies, that their presiding officers should be ordained, and some of them had queries in their minds as to whether or not this had been done in the case of Brother McMurrin. The latter being already a Seventy, at the time of his call to be one of the Presidents over the Seventies, the thought had passed through the mind of Brother Lund that it was not necessary to ordain him to preside, and he had therefore used the words "set apart" instead of "ordain". He had since looked up the definition of the word ordain, and found that one of its definitions was "to set apart". He had concluded in his own mind that it was really not necessary to reordain Brother McMurrin, but he desired the mind of the Council upon the matter.

President Snow having asked the brethren to express their views upon the question, President Cannon referred to a remark which had been made to the effect that in organizing the Presidency of a Deacon's quorum the Presidents were not ordained but set apart to preside. He then said that in his opinion the case of a President of a Deacon's quorum and that of one of the First Presidents of Seventies were not parallel, for the reason that the latter was a prominent office and the other was not. He thought there was a difference between ordaining and setting apart, and that a President of Seventies, like Brother McMurrin, should be ordained to that office. According to all the views heretofore entertained, if such a thing should occur as the breaking up of the Quorum of the First Presidency and that of the Apostles, the authority of this Church would rest on the First Seven Presidents of Seventies, and no doubt they would proceed to organize the Church. Therefore, while the word ordain meant setting apart, there was a distinction in our minds between the two proceedings. The ordaining of a man seemed to confer a more definite authority than the setting apart. Moses Thatcher had held that in the case of a Bishop all that was necessary was the setting apart, but from this view the speaker dissented. In the matter referred to by Brother Lund, President Cannon thought it would be unfortunate for Brother McMurrin's ordination to be questioned, as men upon whom the latter had laid his hands might question the legality of their ordination. President Cannon said that as Brother Lund's intent was to ordain Brother McMurrin and confer upon him all the keys of the office in question, it ought to cover the case and his ordination should therefore not be questioned.

President Snow said that President Cannon had expressed his views exactly, although, after conversing with Brother Lund upon the subject, he had thought it better to bring up the matter before the council. He favored the use of the word ordain in Brother McMurrin's case, but at the same time he held that the conferring of all the rights, keys and powers of the office was equivalent to an ordination, and the term used really embodied all the meaning that the word ordain could convey. He thought that it would be very unwise to question the ordination.

President Richards moved that it be the sense of the Council that the action taken with Bro[ther]. McMurrin as to the office named was a competent act and that there should be no revision of it. The motion was seconded and carried.

President Cannon further remarked that when a man holds a Priesthood and he is called to labor within that Priesthood to preside, the words "set apart" should be used, but the office of

President of Seventies being a prominent office the Word "ordain" should be used.

President Smith: The Presidency of the Church is a prominent office, but the First Presidency are not ordained.

President Cannon: They are already Apostles, and no new power is conferred upon them by reason of their calling to act in the Presidency.

President Smith thought that the words "set apart" used in the case of a President of Seventies were just as proper and appropriate as in the case of the Presidency of the Church, or in that of a Stake President, since it conferred no higher Priesthood upon either of them to call them to act in the Presidency of these several organizations.

President Cannon rejoined that he would not feel satisfied, if called to act as a President of Seventies unless the word "ordain" were used; that is, if it were intentionally omitted and the words "set apart" substituted; but if other brethren felt to use the words set apart instead of the word "ordain", he would not question their right to so express themselves. Yet if he were the subject for ordination, and Brother Lund, after this consideration of the question, were to ordain him and use the words "set apart" instead of "ordain", he would not feel satisfied with his action.

President Snow remarked that he would not feel satisfied either.

President Richards stated that the Josephites asked the question, by way of criticism, if Brigham Young was ordained to preside, holding that all such officers should be ordained.

President Cannon referred to the revelation providing for the Presidency of the Church, in which revelation the words "appointed and ordained" are used. He then said that in speaking to President Young, after he had selected additional counselors, he asked him if he was going to set them apart. The President answered No, that their priesthood, the Apostleship, entitled them to officiate without further action.

Brother Woodruff here remarked that there was an understanding among the people that the word "ordain" should be used in all prominent offices, and the words "set apart" in case of temporary callings.

President Snow put this question: "Suppose a man were ordained an Elder in the following manner, `I appoint you to be an Elder, and confer upon you all the rights and keys of this office and calling in the Melchizedek Priesthood, etc.'; and this language were used with the intent of ordaining him an Elder. I hold that such a man would be in every sense of the word ordained."

President Cannon stated that he was told by the late Apostle Parley P. Pratt that the first Elders of the Church, in confirming new members, laid their hands upon them and confirmed them, but that the language was not spoken audibly, and that the prophet Joseph told them they had better speak audibly. But the people received the Holy Ghost all the same.

President Smith asked if the use of the word "ordain" should be confined to the First Seven Presidents of Seventies. A high Priest, he said, was called to preside over a Stake, but the word "ordain" as not used in setting him apart.

President Snow replied that he did not care particularly whether the word "ordain" were used or not, so long as other words were used bestowing all the rights, keys and powers of the office intended to be bestowed upon the person. Such language, with the intent, would in the judgement of the President be all sufficient.

President Smith remarked that this expressed his feelings exactly, and he further said that he was heartily in accord with the action taken upon the matter of the ordination of Brother McMurrin by Brother Lund. He did not believe it would be right to question that ordination. Brother Lund was an Apostle, and was authorized to ordain or set apart Brother McMurrin, and his intent was all right before the Lord, Even if he did not use all the words that some one else would have used, the act was just as acceptable before the Lord, and his mind was that no one should be permitted to call in question Brother McMurrin's ordination. This, he understood to be the substance of the action taken. He believed that the letter killeth, but the spirit giveth life. He did not favor a uniform ceremony any more than he favored a uniform suit of clothes for missionaries, so long as the language used in ordaining was that prescribed by revelation. In the sacramental prayer and in the form of baptism the Church had a definite guide, but he did not think, even if we failed to confine ourselves strictly to

those prescribed forms, that it would vitiate our actions, if the intent was pure; as the authority and intent would govern in such cases; still it would be better to be exact in all such cases. Referring to the Lord's prayer, President Smith said that he did not believe for a moment that it was the intention of the Savior to have the Apostles always using that exact form of prayer; but the object evidently was to impress upon them the need of simplicity and directness in presenting their petitions to the Father. Where this was done, and the dictates of the Spirit faithfully followed, all would be acceptable before the Lord. The "Josephites" had compiled a book of rules, and the result was that they were all the time quarreling as to how things should be done. Referring to the ceremonies of the various sectarian churches, the speaker said he believed they were all of the devil. He regarded the man of authority as the constitution, and whatever he did by the promptings of the Holy Spirit would be acceptable to the Lord.

Brother John Henry Smith held in the main with President Smith, but it seemed to him that if the Church was to be run by the operation of the Spirit upon the Elders, or rather by what some of the Elders deem operations of the Spirit, the result would be a grand conglomeration of various views. He then went on to say that it was already understood that a Bishop should be ordained; this being so, why not determine which of the officers of the Church should be ordained, and which set apart, defining the distinctions between them. He held that if the Apostles were not united in such matters, confusion must result. Speaking of the ceremony of baptism, he said that it had gone out that the words "forgiveness of your sins" should be added to the ceremony, as published in the Doctrine and Covenants, but that had since been corrected. The speaker held that uniform views on all such subjects should exist in this council.

Brother Lund remarked that if Presidents of Stakes and all officers having special callings were ordained, the sacredness of the word "ordain" would be lost. It was only as to the Presidents of Seventies that the use of this word had been called in question, or rather the omission of it, and he did not think that any difficulty would arise from the present understanding.

President Snow expressed the belief that no further light would be obtained by discussing the question any longer at the present time, and remarked that if the Council preferred the First Presidency to further consider the matter, it would be done.

Brother Clawson moved that this be the sense of the meeting, and the motion was seconded and carried. ...

[April 14, 1899; Journal History; John Henry Smith, Diary]

Presidents [Lorenzo] Snow and [George Q.] Cannon were at the Office; President [Joseph F.] Smith was in Logan [Utah], attending a meeting of the Trustees of the Brigham Young College.

Elder Rulon S. Wells, one of the First Council of Seventies met Presidents Snow and Cannon and represented to them that the Mutual Life Insurance Company of New York had offered him an agency to occupy part or all of his time, but before closing with it, he desired to know the mind of the Presidency about his acceptance of the offer. They told him that they saw no reason why he should not so employ his time.

The following telegram was received this morning from Elder W. L. Worsencroft, President of the Samoan Mission: "Hold Elders; headquarters looted; gathering to Apia for safety. All well".

President Cannon had a long interview with President Snow in the presence of Apostle Rudger Clawson. The interview was strictly private, and resulted in the turning over to President Snow by President Cannon of what is known as the dedicated stock in the Bullion-Beck Mine.

Elders E[dward]. J. Wood and William G. Sears, the former late President of the Samoan Mission, (now temporarily in charge of Elder W. L. Worsencroft) and the latter his proposed successor in that position, who will leave Sunday for his field of labor, called and met Presidents Snow and Cannon in relation to the cable message received this morning. They explained that this message was without doubt old news, news that they had already received; they were satisfied that there was no danger at all, and that the missionaries about to depart for Samoa ought to go.

Moreover, this morning's news was to the effect that a commission to settle the difficulty existing in those Islands was about to leave, and that when they reached that land the trouble would be settled. The Presidency concluded that the Elders had better go. Brothers Wood and Sears then informed them that the latter had procured a graphophone, or talking machine, and that Brother Wood had already sent a message to the Samoan Saints through this machine, and these brethren now requested Presidents Snow and Cannon to send a few words of greeting to them. They consented, the machine was brought in, and after President Cannon had spoken, President Snow spoke as follows:

> "My dear brethren and sisters in Samoa:—I have just heard what President Cannon has said to you, and I hope you will not forget it. I should be pleased to have the privilege of seeing you, and talking to you face to face, but hardly expect to have this opportunity; but I say to you, if you will live faithful and keep the commandments of the Lord and follow the counsels of the Elders whom we send to you, I shall have the pleasure of meeting you and talking with you in the other life. The Elders we send to you you can trust; they will tell you what is for your best good, and you will be perfectly safe and be greatly blessed in following their counsels. We are very much pleased at hearing from you from time to time, and learning you are faithful in keeping the commandments of the Lord and treating his servants so kindly. I constantly keep you in my mind, and pray for you at the family altar; and hope to have your prayers and faith to sustain me in the high and sacred position which the Lord has called me to occupy. God bless you. Amen."

❖

I was part of the day at President Lorenzo Snow office. He showed me a proposition that President Geo[rge] Q Cannon had made him in regard to the amount held by himself of the Pledged stock of the Bullion Beck Co[mpany]. fund. I told him I would accept the offer made by President Cannon in settlement.

[April 17, 1899; Journal History]

Presidents [Lorenzo] Snow, [George Q.] Cannon and [Joseph F.] Smith were at the Office. Among the correspondence opened this morning was a letter dated the 11th inst., from Paul Latske, Secretary of the National Maine Monument committee, containing a receipt for $94.24, the balance lately remitted to him of the fund raised among members of this Church towards the erection of the monument. In his letter Mr. Latske says: "I have some difficulty in acknowledging the deep gratitude of this committee for the wonderful showing that you and your associates in the Church have made. It shows how thoroughly the spirit of patriotism is awake among the Mormon people". The Secretary goes on to say that the total amount received from all sources was $102,000, and that we could thus ascertain the percentage of our subscription to the entire sum of the contributions.

The sum of $163.10 was appropriated in favor of Gustave A. Anderson on Bikuben account. Brother Anderson is moving to Rexburg, Idaho. It was a question between Presidents Snow and Cannon as to whether the Deseret News Company or the Church was responsible for this debt, President Snow inclining to the former view and President Cannon to the latter. It was finally left for President Cannon to attend to, and he, seeing no other way, decided that the Church pay it.

[April 18, 1899; Franklin D. Richards, Diary]

I was permitted a look through the statement of Pres[iden]t. G[eorge] Q C[annon], as to his "dedicated Stock" committed to him by President John Taylor. a strangely interesting documentary statement involving more than ~~three~~ a quarters of Million of Dollars.

[April 19, 1899; Journal History]

Presidents [Lorenzo] Snow, [George Q.] Cannon and [Joseph F.] Smith were at the Office. Elder Seymour B. Young, the senior President in the First Council of Seventies, called and saw President Snow about the matter of Elder Joseph W. McMurrin's ordination as one of that body, the subject so exhaustively considered at the last meeting of the Apostolic Council. Brother Young wanted to know if Brother McMurrin had been actually and properly ordained, since the word "ordain" was not used, but the words "set apart" at the time of his ordination. President Snow explained to Brother Young that inasmuch as the intent was to ordain Brother McMurrin, and the word used on the occasion not only set him apart, but conferred upon him all the authority, keys and privileges of the office and calling, it was a complete and valid ordination, and had been so decided by the Presidency and the Apostles in council. At the same time President Snow remarked that if it had to be done over again, his mind would be that the word ordain should be used.

[April 20, 1899; Journal History; Brigham Young Jr., Diary]

Presidents [Lorenzo] Snow, [George Q.] Cannon and [Joseph F.] Smith proceeded from the office to the Temple to meet at 11 A.M. with the Apostles in regular Council.

Present: Presidents Lorenzo Snow, George Q. Cannon, Joseph F. Smith and Franklin D. Richards; Apostles Brigham Young [Jr.], Francis M. Lyman, John Henry Smith, George Teasdale, Anthon H. Lund, Matthias F. Cowley, Abraham O[wen]. Woodruff and Rudger Clawson.

Upon a suggestion quoted by President Smith as having been made by Nathan Tanner, Sen[ior]. during the late general conference, that there should be a reunion of the survivors of Zion's Camp and that their direct descendants should be invited to participate therein, it was decided, after some consideration, that such a reunion be held, but that it also include the survivors of the Mormon Battalion and the original Utah Pioneers. The motion upon which this decision was reached was made by President Smith. The Presiding Bishopric were made the committee to attend to this reunion. President Cannon suggested that where the head of a family was dead, or could not be present, at the reunion, that one representative of each family be invited. It was decided to refer this suggestion to the committee.

It was decided that a letter be written to Apostle John W. Taylor, President of the Colorado Mission, in relation to a matter excepted to by Elder Seymour B. Young of the First Council of Seventies. It appears that Brother Taylor has been making High Priests out of Seventies laboring under his jurisdiction, in order to make them competent to preside over conferences. Brother Young's exception is based upon his view that such action in unnecessary. ...

❖

President [Lorenzo] Snow said Church indebtedness is 2,000,000 dol[lars]. How has this been bro[ugh]t. about is a m[y]stery to me. God help us for our enemies are hard upon our track. Everybody is in debt[;] hope we shall soon be out. I don't bel[ie]ve the brethren have run us in debt only to do good.

[April 21, 1899; Journal History; Brigham Young Jr., Diary]

At 10:15 A.M. a meeting of the First Presidency and the Apostles was held, at which the following named brethren were present: Presidents Lorenzo Snow, George Q. Cannon, Joseph F. Smith and Franklin D. Richards; Apostles Brigham Young [Jr.], John Henry Smith, Anthon H. Lund, Matthias F. Cowley, Abraham O[wen]. Woodruff and Rudger Clawson, Elders James Jack and Nephi W. Clayton. The object of the meeting was to consider a proposition made by a gentleman

named Henry Altman, who had seen President Snow about procuring an option to last for six months. The question to be considered was whether this option should be given, and if so how much should be asked for the property.

It was stated by Brother Clayton that the interest of the Church in the railroad, the pavilion and the Salt works amounted to about $110,000; that the salt enterprise was paying seven percent, with a reserve fund, but that the railroad and pavilion bonds were not paying anything.

President Smith recited the reasons which had led to the starting of the lake resort. His statement was substantially as follows: At the time the Saltair pavilion was built there were places of recreation beyond the control of the Church authorities, which were drawing away the young people and placing before them all kinds of temptations: originally it was the intention to have no bar-room connected with the pavilion, and to have it closed upon the Sabbath day; but in order to keep afloat financially a bar-room had to be provided, and the most respectable liquor man in the city was engaged to conduct it. Then it was found that Sunday trains had to be run, in order to meet the Gentile demand. The salt business was already in our hands, and it had proved a good enterprise. The speaker thought that if it were decided to retain these properties, the railroad should be extended and thus be made to pay. Personally he was very much averse to selling, especially since competition had been pretty much overcome. The Mormon people were the builders of nearly every railroad in the State, but now they were out of our hands and beyond our control. President Smith, in answer to a question by President Snow, stated that he could not see that we were in any particular danger from competition, unless it might be at some time in the future.

Brother Clayton emphasized the position taken by President Smith, with this exception; that the Oregon Short Line Company might cowork against our interests and compel the Salt Company to ship the salt over their road, but if they were to do this, the Salt Company could bring its salt to this city and take advantage of a competing line; if after this were done, both lines should pool against the Salt Company, it would then have to raise the price of salt. This could be done without fear of successful competition; and in fact the company could raise the price of Salt for its own benefit if it chose to do so.

President Snow stated that he had not expressed himself one way or the other regarding this matter, but he had heard that other brethren had expressed themselves, and he now invited them to put themselves on record.

A discussion ensured, in which most of the brethren present took part. The motives that led to the founding of Saltair were commended, but it was referred to by Brother John Henry Smith as "an overbuilt proposition" and the bar connected with it as "a standing menace" to all who congregated there. The seeming necessity for its existence was deplored by all. In spite of it, however, it was the general opinion that Saltair was the most orderly and best conducted resort in the country. It was wisdom to provide pure and wholesome recreation for the people, and all tendencies to immorality should be restrained. This had been done at Saltair. The bar had even been closed on certain days, when Sunday schools and mutual Improvement Associations patronized the resort, and everything possible had been done to properly regulate the place and keep the atmosphere free from immorality. It was hoped that eventually the bar might be dispensed with and the Church be relieved from the embarrassing position it now occupied of running a pleasure resort and requiring its officials to use an influence to work up patronage for it. The Church had only taken hold of it in order to keep it under Mormon control, and because individual members of the Church could not be trusted to hold it, but would sell it, as they had other home enterprises, to the Gentiles, who had ways of making such things pay, that our brethren were unacquainted with or were unwilling to adopt. All the brethren felt that it was the correct policy to retain possession of the properties named if it were possible.

President Cannon was very emphatic on this point. He believed it to be our duty to hold on to the government of our country in every way possible. The question of profit was secondary with him. This was President [Brigham] Young's doctrine. If these enterprises were not profitable now, he believed that matters would be overruled so as to make them profitable. Referring to the first railroads in Utah, the speaker said that Captain [William H.] Hooper was always advocating the

selling of the roads to obtain capital, but he himself opposed this policy, having observed that the men who held the railroads held the key to the situation and dictated terms. He asked what kind of a fix the Saints would be in if they accepted big offers and sold corner lots in the New Jerusalem. He referred to the selling of the Black Rock property by President [John] Taylor as an event that took place while he himself was absent, and after this Brother Clayton and others who had interests on the lake shore had come to the First Presidency for counsel as to selling out, and they had been advised to hold on. The speaker had never regretted being associated with them in carrying out this counsel and holding on to these properties. Even should competition come, he felt that we should struggle against it and overcome it. He denounced the rumors against Saltair as lies, lies circulated by our own people, and compared them to the criticisms passed upon President Young for building the Salt Lake Theatre. Even the Prophet Joseph [Smith] did not escape similar criticism. He would rather have his family go to Saltair than to any other place of amusement that he was acquainted with (Brother Clayton had previously said something to the same effect, remarking that visitors who came there and stayed in their private cars had marveled at the good order that prevailed everywhere about the pavilion). At the same time, President Cannon remarked, he would be adverse to the Church taking hold of such things if individual brethren would do it and not sell out for money, as the Church authorities could then devote themselves to spiritual matters entirely.

President Snow here stated the question to be the selling of the railroad only, it being the understanding that it could be sold without selling the other interests. A formal vote was then taken, and all voted in favor of the retention of the properties.

President Snow said that he agreed with the brethren who had expressed themselves to the effect that when we get hold of a good piece of property that was serviceable to Zion we should not only have what we now possess, but should have the whole earth. The question was, how much should we have and try to get to-day. With regard to holding on to the properties under consideration, the only question with him was, were we able to do it. It had been said that we should run this railroad to the Coast; that was all right, if we were able to do it without overreaching ourselves. The Lord had said it was not right to run into debt, even to build temples. This injunction was applicable to railroads and other enterprises as well, which might be instituted for the benefit of Zion. The Church was heavily in debt; on the 16th of June the sum of $180,000 would have to be paid, if an extension could not be obtained, and there was only about $50,000 to meet it. He did not like this way of doing business, that is, by going into debt, for it placed us in the power of men who might injure us, if they felt so disposed. He believed in holding on, but he did not believe, while holding on like grim death, in getting more and more and getting so much as to be obliged perhaps to let everything go at a sacrifice. His great aim and object was to get the Church out of debt, and being imbued with this feeling he shrank from taking upon himself further responsibilities, unless it was absolutely necessary to do so. In conclusion he reminded the brethren present that having voted to sustain these enterprises, they were now under obligation so [t]o do.

The meeting then dismissed, and at 2:15 P.M. the Presidency and most of the brethren who had been together during the forenoon, went to the lake upon invitation of Brother Clayton.

Pres[ident]. [Lorenzo] Snow put into my hands a screde of type printed matter sent him by Pres[iden]t Geo[rge] Q Cannon. I was very sorrowful after reading it for I knew it was not right to attempt to pass over to Pres[ident]. Snow his (Geo[rge]. Q. C[annon's].) dedicated stock of Bullion Beck mine in that manner, it hurt me more than I can tell. Pres[ident]. C[annon]. is as Pres[ident]. S[now]. remarked is off at times. so I leave it with God and my brethren.

[April 24, 1899; Journal History]

Apostle Brigham Young [Jr.] reported to President Snow the substance of an interview had

by President [George Q.] Cannon and himself with officials of the Canadian Pacific railway system, chaperoned by Joseph H. Young, local superintendent of the Oregon Short Line; which interview was arranged for on Saturday evening to take place the following morning at the President's Office. Brother Young reported that the interview was a very pleasant one, the Canadian gentlemen offering to place at the disposal of the First Presidency at any time a private car to take them over their railroad system.

This afternoon, from about 4 to 6 o'clock, President [Lorenzo] Snow was engaged in private conversation with President Cannon upon the subject of the turning over by the latter of the "dedicated" Bullion-Beck mining stock and the accounting for dividends upon the same. President Snow, after President Cannon had gone for the night, informed Secretary [George F.] Gibbs that he had told Brother Cannon that he would prefer the tender of the stock and the accounting to be submitted to the Council of the Apostles, or to such of the Apostles as Brother Cannon might name, and that if they accepted of the same he would agree to accept of it. President Snow also stated that President Cannon expressed a desire to have this "dedicated" stock used for the purpose of covering the losses sustained by the Church in the Sterling mine. This proposition was to be considered.

Prior to this interview Elder William T. Jack, President of the South-western States Mission, had a long talk with President Snow before setting out upon his return to St. John, Kansas, the seat of his missionary labors. Brother Jack convinced President Snow that he could have tracts and books printed at St. John much cheaper than in this city, and he stated that he had taken the liberty of doing so, thus saving money to the mission. President Snow approved of his course.

[April 25, 1899; Journal History]

Presidents [Lorenzo] Snow, [George Q.] Cannon and [Joseph F.] Smith were at the Office, where the first named had a long interview this morning with Sister Margaret A. Caine on the subject of silk culture.

Brother Franklin S. Richards, one of the Church attorneys, had an interview with the First Presidency regarding the corporations existing in the various Stakes and Wards for the purpose of holding the properties thereof. The object of the interview was to ascertain the mind of the Presidency upon the multiplying of these corporations as new Stakes and Wards might be organized. Brother Richards represented how burdensome they appeared to many of the brethren, not only from the expense attending their creation, but from the keeping of them up in order to maintain their legal status; and he suggested a much cheaper and easier form of organization, namely, a trusteeship for the holding of the properties. After fully considering both sides of the question, and conceding the merit of Brother Richards' suggestion, the Presidency deemed it best, as a matter of precaution and in view of the hostile sentiment that was again rising and which might culminate in the passage of an anti-Mormon amendment to the Constitution, to keep up the corporations already organized and form new ones as they might be required. Brother L. John Nuttall, whose business it is to see that these corporations are kept up, was called in and informed of this decision and given appropriate instructions.

[April 26, 1899; Journal History]

Presidents [Lorenzo] Snow, [George Q.] Cannon and [Joseph F.] Smith were at the Office. Bishop [William B.] Preston called this morning and had a talk with President Snow about securing some land in Bear Lake Valley [Idaho/Utah] as a home for the Church cattle. The President approved of the proposition. He also informed the Bishop that he had concluded to visit the settlements by carriage conveyance as President [Brigham] Young used to do, and asked him to see what would be necessary in the line of furnishing carriages to go as far south as St. George [Utah].

As the result of a conversation between Presidents Snow and Cannon, it was decided that all

the Apostles within reach should be invited to be present at their regular meeting to-morrow, as important business was to be considered.

The Federal Building committee called on the Presidency, representing that they had succeeded in getting subscriptions for street paving to the required amount and perhaps over. After quite a lengthy conversation, it was decided to offer to the government as an inducement for placing the building on the News corner seventeen and a half rods square, with a view to opening up and setting apart for public use a street around this property. This was to be done for fear that if twenty rods square were tendered and accepted, the government would open up this street and regard it as private.

The sum of $7.50 was appropriated to purchase one hundred pamphlets entitled "Mormons and Mormonism" by Mr. Charles Ellis, to be sent to Mr. William George Garrison.

[April 27, 1899; Journal History; Franklin D. Richards, Diary]

Presidents [Lorenzo] Snow, [George Q.] Cannon and [Joseph F.] Smith were at the Office, where they received a call from Mr. Cameron of the Rapid Transit Railroad Company of this city, whose object was to enlist the cooperation of the church in obtaining for that company a right of way over South Temple Street between State and Main, and up North Main to North Temple. Mr. Cameron was promised what help could be consistently afforded.

At 11 A.M. the regular meeting of the First Presidency and the Apostles convened in the Temple. Present: Presidents Lorenzo Snow, George Q. Cannon, Joseph F. Smith and Franklin D. Richards; Apostles Brigham Young [Jr.], Francis M. Lyman, John Henry Smith, George Teasdale, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O[wen]. Woodruff and Rudger Clawson. ...

Brother Lund was handed certain papers and requested to investigate a complaint made by a Brother and Sister Hansen against a Brother Ek, which case had been before the High Council of Cache [Utah] Stake and decided against Brother Hansen.

Brother Lund reported having received a letter from Elder F[erdinand]. F. Hintze of the Turkish Mission, stating that he had gone into Greece. Brother Hintze suggested the purchase of a piece of land and the sending of a blacksmith, a dentist and a merchant to help to establish a colony there. ...

President Snow now informed the Council that business of importance was to be considered and that an adjournment would be taken to the President's Office.

At 12:15 p.m. the adjourned meeting convened, all being present who were at the meeting in the Temple; also Bishops [William B.] Preston, [Robert T.] Burton and [John R.] Winder and Bishop H[iram]. B. Clawson.

President Cannon was asked to state the object of the meeting. He said that he had felt impressed for some time, and especially since President [Wilford] Woodruff's death, to transfer to President Snow as Trustee-in-trust what is known as the "dedicated stock" in the Bullion-Beck mine. He had therefore drawn out a statement concerning it, including the amount received by him in the shape of dividends, the disposition he had made of these funds and what remained in his hands. When this was proposed to President Snow he felt disinclined to accept such a statement at once, taking time to consider the matter a little further; afterwards, a week ago to-day, they had a meeting at which the affairs of the Sterling mine were investigated; a meeting which the speaker said he was very desirous should take place, for one reason particularly—to clear up the relationship of the First Presidency to that mine, and he was pleased with the result. When thinking about it afterwards, it occurred to him that there was something necessary for him to do in relation to this other matter. President Snow having taken into consideration the expense of this mine, (the Sterling), he (President Cannon) felt to propose the turning over of the "dedicated Stock" in the other mine, on behalf of the late First Presidency, to liquidate the obligation assumed by them in connection with the Sterling property; and he subsequently proposed this to President Snow. The latter desired to

submit the matter to the Twelve, and expressed the wish that nothing be done in the premises until he had thought more about it. This meeting was the result of a proposition to turn over the dedicated stock to the Trustee-in-trust.

President Snow then said that he would like to have the proposition read, and President Cannon thereupon read a statement that he had had prepared in book form, giving the history of the dedicated stock and accounting for the dividends received by him from the same and the disbursements that he had made. Following are the figures; taken from the book containing the history of the stock:

There were 7,373 shares, valued at $10 a share. On this stock there had been received in dividends, $159,669.69, and interest thereon amounting to $20,000. Total amount of receipts, $179,669.69. Disbursements: Paid on Sterling mine, $11,177.78; invested in Cannon-Grant Company, $36,000; Temple donation, $4,000; for tithing and personal services $40,000; donation to Utah Loan and Trust Company, $2,000; donation to Charles M. Wilcken, $500; donation to some party (name not given) $1,000. President Cannon now proposed to turn over to the Trustee-in-trust the house and lot known as Cannon House, (corner First West and South Temple Streets, Salt Lake City) at $60,000; One hundred and seventy shares of Saltair Beach stock, at $100 a share, making $170,000; Church bonds, $1,500; and cash $6,391.91, amounting in all to $179,669.69.

President Snow asked the brethren present to express themselves, and after Bishop Clawson had withdrawn, after testifying to a certain matter connected with the original transaction, upon which point Apostle John Henry Smith also testified, President Joseph F. Smith, Bishop Preston, Brother Merrill, Brother Lyman and others, spoke upon the question, which President Snow stated to be: Will the brethren accept from President Cannon this dedicated stock and the accounting he makes of its dividends. He said that if all the earnings of the stock were to be turned over in cash there could be no question in receiving the trust; but the question was whether the brethren could accept of it for the Church in the condition in which it now came. He had previously remarked that it was a very serious matter, more serious than the Council might imagine, and he did not feel to accept of this accounting, in fact could not conscientiously do so, as representing the Lord, without first laying the matter before the Apostles and the Presiding Bishopric. He did not propose to express any opinion upon it at present, but it became a serious matter when looked at in its full light. This fund was created by revelation given to President [John] Taylor, who received another revelation confirming the former one, and to the effect that a portion of the fund should be used to assist President Cannon on a certain occasion. It was a holy and sacred trust to President Taylor, and whether it would be right to blot out the fund entirely, so that it would cease to exist after his death, was a grave question, and one for the Council to decide. Whatever the spirit suggested, he for one would accept without hesitation.

President Smith said that the dedicated stock concern was one of those things that perhaps had never been heard of before, and whose parallel would never be heard of again. It never pretended to stand upon business principles. It was something that originated with President Taylor and the Lord. He went on to give President Taylor's reasons for establishing the fund, a fund that might be used as the tithing could not be used. The fund consisted of three-fifths of the Bullion-Beck Mining stock, and its object was to protect the liberties of our people; also to purchase the Jackson County [Missouri] Temple lot, the Kirtland [Ohio] Temple lot and other properties which had been in possession of the Church; but the upshot came when President Taylor's heirs, John Beck and others drew out of the combination. President Smith favored President Snow's receiving this trust from President Cannon, without going into its history or the merits of the case, thus leaving the latter responsible for its past use. President Snow to become alike responsible for it and free to use it as he might deem proper.

Brother Lyman and Brother John Henry Smith, both agreed with President Smith that President Snow should accept of President Cannon's tender of this fund, and the former thought it would be a good idea to apply it on the Sterling mine indebtedness. The latter thought that the fund should never have been in the hands of any one but the Trustee-in-trust, who had given a bond in connection with the Bullion-Beck mine's troubles, a proceeding to which he and other Apostles

objected at the time, until President Taylor told them that it was the will of the Lord. This occurred at Bishop Winder's house in the days of the "raid".

Brother Merrill said it appeared that no one connected with the fund had any respect for it except President Cannon, all others having withdrawn their interests in it, and he could not see why President Cannon should contribute this means to the Church, and all the rest go free; he thought President Cannon was just as much entitled to his share of the fund as the others.

President Snow (to Brother Merrill): But you did not understand anything about the dedication, while President Cannon understood all about it, and he dedicated this means to the Lord through President Taylor.

President Cannon: Yes, this stock is dedicated, and is the Lord's, and you President Snow can make of it as you please.

President Smith then made the following motion: I move that in consideration of the facts set forth and involved in the evidence, as shown in the written documents we have heard read, that it be the sense of this Council that this property is dedicated property, and was absolutely put into the hands of President Cannon to do with as he pleased, without being questioned or asked to give an account of it by anybody, the Church or anybody else; that the property being absolutely his, to do with it as he pleases, we therefore accept of his tender of this property for the use and benefit of the Church.

The motion was seconded by Brother John Henry Smith, and President Richards and Brothers Woodruff, Clawson, Lund, Cowley and Teasdale then expressed themselves in favor of President Snow's receiving the fund from President Cannon for the use of the Church, and using it or any portion of it as he might see proper.

President Cannon reminded the brethren of the circumstances under which this fund was turned over to him. President Taylor and he were alone, so to speak; President Smith not having returned from the Islands, and none of the Twelve being at hand. President Taylor, who had brought him up, and was his uncle by marriage, had entire confidence in him, and knew, from his past course, as chief executor of President [Brigham] Young's estate, that he desired to respect the rights of the Church. Was it to be wondered at that he placed confidence in him, as President Young had previously done, knowing him as he did personally? The speaker thought that the confidence was warranted, especially when there was nobody else to counsel with. It should be remembered, too, that at that time the Bullion-Beck stock was practically without value. It was all very well to say now what should have been done, since the mine had become valuable. Would anybody blame President [Wilford] Woodruff had he given the Sterling mine in a similar way with its present value. All the circumstances surrounding the transaction at the time should be considered, and not the circumstances that govern to-day.

After some further talk, President Snow put the motion, which was carried unanimously.

Bishop Preston now asked that his name and the names of Brothers M[arriner]. W[ood]. Merrill and C[harles]. O. Card, which had been mentioned as holding dedicated stock, be not numbered among such stockholders, as there was no dedication whatever by them of the stock they held in the Bullion-Beck mine. The Bishop had previously stated that while he was President of Cache [Utah] Stake, with Brothers Merrill and Card as his counselors, President Taylor had asked him and his counselors to raise $5,000 for him, as he was very much pressed for money. Half that amount was raised and taken to the President, who was not even asked what was to be done with it, neither was any explanation made. He was afterwards informed by President Taylor that he was a stockholder in the Bullion-Beck mine. He had nothing to do with the dedication of the stock, knew nothing of it, neither did his counselors, and later, when Moses Thatcher and the Taylor heirs began fussing over it, he wondered what it was all about. To this statement Brother Merrill added a similar one, saying that until Arthur Stayner wrote to him, asking him if he wanted to sell his shares in the Bullion-Beck Mining Company, he did not know that he was connected with it, and as for the dedicated stock and its troubles, he knew nothing at all about them.

In conclusion, President Cannon expressed his thanks to the brethren for their patience in listening to him, and for receiving at his hands the tender of the dedicated stock.

The meeting then dismissed.

The sum of $10.75 was appropriated to purchase medicine and pay the fares of one Dr. Lowell and a woman companion to the Hawaiian Colony of Josepa in Tooele County [Utah]. They go to the colony believing that they can cure the cases of leprosy there.

A message was sent by cable to Liverpool [England], releasing from the European Mission, Elder Joshua Coombs, whose wife is said to be in a dying condition.

❖

Adj[ourne]d immediately to Pres[iden]ts. office where, till 3-15, we 10 of 12 gave attention to reading, listening & speaking about Dedicated Stock of Pres[iden]t. John Taylor, G[eorge]. Q. Cannon & John Beck & what came of it Br[other] Taylor's heirs distributed his after death, Beck withdrew his and G[eorge]. Q. C[annon]. reported the use of his in part & desired to deliver what remained to Trustee [Lorenzo] Snow, which proved to be the mind of the Council & was so done.

[April 28, 1899; Journal History]

Presidents [Lorenzo] Snow, [George Q.] Cannon and [Joseph F.] Smith were at the Office. Brother H. C. Jacobs called. He had been assisting Brother C[harles]. O. Card in visiting the settlements and drumming up colonists for Canada. Brother Card had recently returned to Cardston, thinking that he had sufficient men and teams to fill the contract on the Alberta Canal, and Brother Jacobs, thinking that he was through, had rendered his account accordingly; but this morning he had found a letter at the office from Brother Card, requesting him to continue his labors, as the latter feared that the requisite number of men and teams would not be forthcoming. The question now arose, what more could be done than had been done. It was decided that Brother Jacobs should continue his labors, and go into Wasatch and Emery Counties on this business. The sum of $27.85 was appropriated to pay his expenses thus far while so engaged.

The following appropriations were also made: Three hundred dollars in favor of the Whitney ward meetinghouse, Oneida Stake, Idaho; two hundred dollars in favor of the Syracuse Ward meeting house, Davis [Utah] Stake; one thousand dollars in favor of the Cedar Ward meeting house, Parowan [Utah] Stake; eight hundred dollars in favor of the Ogden [Utah] Stake Academy. The last named amount was appropriated in view of the fact that the Stake Board of Education would come short of meeting the current expenses of the Academy for the present school year; also that the Academy is in debt about $19,000, and the brethren of the Stake have obligated themselves to meet this indebtedness in five yearly payments.

[May 2, 1899; Journal History]

Presidents [Lorenzo] Snow and [Joseph F.] Smith were at the Office. Dr. James E. Talmage called and had a long talk with President Snow on the subjects of philosophy, religion and science. Brother Talmage expects to go to Europe again, and President Snow offered to assist him in the sum of $300. Brother Talmage suggested the idea of his preparing the manuscript for a book on the subject of evolution, with the understanding that he was not to show the manuscript to any person until he had first submitted it to the Presidency. President Snow acquiesced in the suggestion.

Governor Heber M. Wells, accompanied by Brothers James Sharp and Spencer Clawson, called upon the Presidency, the object being to borrow some money for the purpose of completing the Brigham Young Monument. President Snow offered to advance the sum of $300, if that would aid them. The offer was accepted. ...

[May 4, 1899; Journal History; Brigham Young Jr., Diary]

At 11 A.M. the Presidency met with the Apostles in the Temple. Present: Presidents Lorenzo Snow and Joseph F. Smith, Apostles Brigham Young [Jr.], Francis M. Lyman, George Teasdale, Heber J. Grant, Anthon H. Lund, Abraham O[wen]. Woodruff and Rudger Clawson. ...

❖

Meeting at 11 a.m. Pres[iden]t. [Lorenzo] Snow present. Unanimous vote that we do not want Bro[ther]. [Charles W.] Penrose to fill editorial column with fighting [Salt Lake] Tribune, it is getting to be a nuisance.

[May 5, 1899; Journal History]

Presidents [Lorenzo] Snow and [Joseph F.] Smith were at the office; President [George Q.] Cannon still in the East.

Elder John W. Taylor of the Council of the Twelve Apostles, just from Cardston, Canada, came to the office this morning. He represented that one hundred more men would be needed to fulfil the contract made by the First Presidency with the Alberta Irrigation Company. President Franklin D. Richards and Bishop William B. Preston were called in to council with the First Presidency in relation to this matter. After quite a lengthy consideration it was decided that Bishop Preston and Apostle Taylor take it in hand and see to the raising of the required number of men. A letter was given to these brethren requesting them to visit the settlements of the Saints and report to the Presidency, the names of such men as they might decide upon, who would, if necessary, be called to go and settle in Canada and work on the canal.

[May 7, 1899; Angus M. Cannon, Diary]

I ate supper at Amanda's and was called upon by reporter Irvine of [Salt Lake] Herald for information relating to cutting a man of[f] from Church for entering into Polygamy since the [Wilford Woodruff] Manifesto was issued. I told him we cut a man of[f] from the Church for attempting to take a plural wife to himself without authority from head of Church and I knew of no other.

[May 8, 1899; Journal History]

Presidents [Lorenzo] Snow and [Joseph F.] Smith were at the office, where Salt Company meetings were held, both in the forenoon and afternoon.

The sum of $3,000 was appropriated in favor of Apostle Mar[r]iner W[ood]. Merrill, as a portion of a credit of $4,945.00 remaining to him upon the books of the President's office.

The sum of $1000 was appropriated on the Alberta Canal account, for the purpose of erecting cheap houses to accommodate settlers who may go to Canada to work upon the canal. Brother C[harles]. O. Card's compensation for work done in that interest was fixed at $100 a month, agreeable to his wishes as expressed in a letter dated the 29th ult. The compensation of Brother M[ilton]. D. Hammond, who has charge of the canal, was fixed at $125 a month.

[May 9, 1899; Journal History]

Presidents [Lorenzo] Snow and [Joseph F.] Smith were at the office. President Snow, with President Smith and Bishop [William B.] Preston, arranged this morning a program for a trip to St. George [Utah]. He decided to leave here next Monday evening, going direct to St. George, and visiting the settlements on his way back to Salt Lake City.

Brother Alfred Budge called and had a talk with Presidents Snow and Smith regarding the property matter (referred to before in this journal) between his father, President William Budge, of Bear Lake [Idaho/Utah] Stake, and a Brother Wilcox. He represented that the latter was taking such a course as would preclude his father from any rights whatever in the property he had acquired (once owned by Wilcox) and was determined to wrest the property from President Budge and place it in the hands of non-Mormons, notwithstanding that President Budge was willing to pay as much for it as anybody else. The plea of Brother Wilcox, when he presented his case at the President's Office, was that if he could control his farm once more he could make enough out of it to save his home, and Brother Budge, being requested to give him that opportunity, consented to do so. It was now decided that a telegram, signed by President Franklin D. Richards, Chairman of the Apostles' Committee, who investigated the matter he sent to Brother Wilcox, requesting him to confine himself to this understanding, otherwise President Budge would be at liberty to hold the property himself.

The sum of $25 was appropriated to pay for a message received by cable from Samoa.

[May 11, 1899; Journal History]

At 11 A.M. the regular council meeting took place at the Temple. Present: Presidents Lorenzo Snow, Joseph F. Smith and Franklin D. Richards; Apostles Francis M. Lyman, Geroge Teasdale, Heber J. Grant, Anthon H. Lund and Abraham O[wen]. Woodruff.

At letter was read from Pres[iden]t. George Q. Cannon, dated at Washington D.C., on the 6th inst., reporting progress in the work of securing the Federal building for the News corner. The letter was very encouraging.

A letter was read from Elder John M. Baxter, President of Woodruff [Wyoming/Utah] Stake, asking advice regarding the purchase of the paper called "The Roundup", published by a Gentile at Woodruff, Utah. Brothers Lyman and Woodruff had just returned from that part and had advised that the people there, instead of undertaking to run an independent paper, subscribe for the Deseret News. This advice was approved and adopted by the Council. ...

A request was submitted from prominent Catholics of Salt Lake City, asking the use of the Tabernacle for religious purposes, to enable an eminent Priest of that Church to speak to a large body of people. Brother Grant was authorized to place the Tabernacle at their disposal for one or two days.

Brother Grant brought up the matter of Brother Leonard G. Hardy's indebtedness to the Church, and stated that he had collected about $1,500 on that account. He suggested that this amount be paid on Brother Hardy's home, which is mortgaged for $3,500, with a view to getting a better price for the property than the sum represented by this obligation. He therefore offered the amount collected to go upon Brother Hardy's debt to the Church. The matter was left to the First Presidency.
...

The sum of $118.30 was appropriated in favor of P. C. Jasperson, a compositor on the Swedish paper "Bikuben". This brother compromised for this amount—which was paid to him half in cash and half in produce—for what was coming to him from the Deseret News Publishing Company.

[May 13, 1899; Journal History]

Presidents [Lorenzo] Snow and [Joseph F.] Smith were at the office. President Snow received

a call from Sir John McKenzie, wife and party, of Australia, who were on their way to England.

Eight brethren from Davis [Utah] Stake, to whom letters had been sent, at the instance of Apostle John W. Taylor, calling them to settle in Canada to help carry out the terms of the contract between the First Presidency and the Alberta Irrigation Company, came to the office to explain to the Presidency their circumstances, which were of such a character that they were not prepared to go. It was learned that Brother Taylor had not seen nor talked with them personally, as had been expected when he and Bishop [William B.] Preston were asked to see to the matter, some time since, but had talked with the Presidency of the Stake, who had given to him the names of these brethren without their knowing anything about it. Brother Taylor, being reached at noon to-day in Ogden [Utah], was reminded of the irregularity, and promised to return to Davis Stake and make the matter right. The brethren from that part were excused from responding to the call made upon them.

[May 14, 1899; Anthon H. Lund, Letter to Ferdinand F. Hintze]

The devil is stirred up, and is trying to inaugurate the old hatred against us. They have got hold of some cases of marriage which they claim has been done since the [Wilford Woodruff] Manifesto and it makes them howl. Well Brother [Ferdinand F.] Hintze I did not think that the lull in the storm would last forever. Zion must be redeemed first.

[May 18, 1899; Minutes]

[In St. George, Utah:] Pres[iden]t L[orenzo]. S[now]. refer[r]ed to his sister Eliza R. Snow & her connection with the Prophet Joseph [Smith]. No permission for plural marriages in either Temple or any where else.

[May 19, 1899; Journal History]

For several days no particular business has been transacted in the office. President [Lorenzo] Snow and his party are still in the South. To-day an order for $2,500 was issued to the credit of the Presiding Bishop's Office, to cover the price of some farming property bought for that amount and situated in Mesa, Arizona. The property was purchased in Bishop [William B.] Preston's name, and the amount charged to the Bishop's Office. It has recently been sold to President C[ollins]. R. Hakes of Maricopa [Arizona] Stake for $1,500, and five years time given him to pay for it.

[May 22, 1899; Journal History]

A telegram in cipher was received to-day from President George Q. Cannon and Bishop Hiram B. Clawson, Washington, D.C., asking the President's Secretary, Brother George F. Gibbs, to see Judge [George C.] Bartch and get him to telegraph to Senator [Matthew S.] Quay and Senator [Shelby M.] Cullom, requesting them to recommend to the Secretary of the Treasury the Deseret News corner for the Federal building site.

Brother Gibbs learned from Judge Bartch that he had already declined to approve the sites favored by the opposing parties, desiring not to put himself on record against the News site; and in order not to appear as favoring that site, after declining to recommend the others, in whose interests he had been approached, the Judge now suggested that instead of his telegraphing to Senator Quay, that Bishop Clawson be authorized in cipher to use his name in any request he might make of that Senator in connection with this business. As for Senator Cullom Judge Bartch was not clear as to him, and hesitated to approach him, thinking that possibly he had already committed himself to some

other site.

[May 24, 1899; Journal History]

A check for $2,000 was issued to-day for Church bonds, with which to purchase the capital stock of Brother Francis Armstrong in the Deseret Investment Company. This business was transacted by Bishop John R. Winder.

[May 25, 1899; Journal History]

Bishop John R. Winder brought to the office to-day one certificate of 200 shares of capital stock in the Deseret Investment Company, valued at $2,000 and purchased of Brother Francis Armstrong.

An order was issued for $80, to pay the transportation of Sister Susa Y. Gates to London [England], and an order was issued on the Liverpool Office to pay for her return to New York.

[May 27, 1899; Seymour B. Young, Diary]

Pres[ident] [Lorenzo] Snow said when he left home it was not particularly manifested to him what special purpose he & his brethren were going for but on ar[r]iving at St George [Utah] the Lord revealed to him that this people must reform in the matter of tithing or the Lord would not permit them to hold dominion in this land very much longer and so the observance of this law of tithing was preached all the way home to every congregation large and small and all the brethren held up the hands of the prophet of the Lord and bore testimony that this that Pres[ident] Snow had spoken was the word, was the mind and will of the Lord, was revelation, was the pwoer of God unto Salvation.

[May 31, 1899; Journal History]

Presidents [Lorenzo] Snow and [Joseph F.] Smith were at the Office; President [George Q.] Cannon still in the East.

Sister Margaret Caine was blessed to-day by President Snow, prior to her departure for England to attend the International Council of Women. She will represent the Utah Silk industry and speak upon that subject at the Council.

An order was issued for $450, divided into sums of $300 and $150, the former in favor of Elder Lewis W. Shurtliff and the latter in favor of Elder Charles F. Middleton of the Weber [Utah] Stake Presidency.

[June 2, 1899; Journal History]

Presidents [Lorenzo] Snow and [Joseph F.] Smith at the office. President Snow as trustee-in-trust subscribed ten thousand dollars towards securing the old city hall corner and presenting it to the government, free, as a site for the proposed Federal building, in lieu of the site recently decided upon by the officials at Washington [D.C.]. This amount was the proportion of the expenses assessed against President Snow in the endeavor to locate the building.

President Smith received President Snow's consent to accept from Kaelohanui Niau $400 worth of stock in the Josepa Colony [Utah], giving in payment for the same a credit of $150 as a Temple donation, and $250 worth of lumber.

President Snow granted a request from Elder Seymour B. Young of the First Council of Seventy to increase his monthly compensation for services from $100 to $150; the appropriation made for this purpose to cover the rest of the current year. ...

[June 5, 1899; Journal History]

An order for $30.05 was issued in favor of Elder H. C. Jacobs, to cover his expenses while drumming up settlers for Canada. He completed his labors to-day, and returned home this evening.

[June 6, 1899; Journal History]

Presidents [Lorenzo] Snow and [Joseph F.] Smith were at the office to-day, having returned this morning from attending the Millard [Utah] Stake Conference at Deseret.

A letter from President George Q. Cannon, dated at New York on the 1st inst., was received. In it President Cannon asks the mind of Presidents Snow and Smith in relation to his remaining in New York for the purpose of meeting with representatives of the English capitalists interested in the Union Light and Power Company. It appears, from representations made to President Snow by the manager of the company, Brother Robert S. Campbell, that these English people are dissatisfied with the company's bonds held by them, having the idea that they are not as valuable as the bonds held by the Church. They therefore desire a new deal, and in order that the company shall be properly represented, it is desirable that President Cannon shall remain.

Presidents Snow and Smith felt that President Cannon knew better than they as to the importance attaching to this business. It appeared to them important, and they thought President Cannon should remain. Brother Campbell was authorized to so inform him by telegraph. It is understood that Manager Campbell and Judge LeGrand Young will join President Cannon in New York.

The case of a Brother Millert, school teacher, vs. Benjamin Cluff, Jun[ior]., President of the Brigham Young Academy, was reviewed by the First Presidency, assisted by President F[ranklin]. D. Richards, Apostle John Henry Smith and Bishop [William B.] Preston. The case had been tried by the High Council of Salt Lake Stake, the decision being against Brother Millert, who then appealed to the First Presidency. They referred the appeal papers to the Presiding Bishopric for consideration, with the request that they report to the First Presidency, with recommendations. The report of the Presiding Bishopric was now considered. It was to the effect that Brother Cluff had gone out of his way to injure Brother Millert, and that he had done this contrary to the wishes of the Academy Board; and it was therefore recommended that Brother Cluff should make a written apology to Brother Millert. It was now made known that it was Millert's intention to sue Cluff for damages before the law, provided he could get a Church decision to warrant such a step. In fact, Millert's attorney had called on President Snow in the hope of getting this decision, and it was now thought that if the recommendation of the Bishopric were adopted and the written apology placed in Millert's hands, it would be used by him to carry out his threatened purpose—that of prosecuting Brother Cluff. It was therefore decided to approve the decision of the High Council, which was to the effect that while Millert's charge against Cluff was not sustained, the latter acted unwisely in writing to the Superintendent of District schools of Salt Lake City, prejudicing him against the employment of Millert as a teacher. It should be added that Brother Cluff justified himself in this action by stating that he had said nothing about Brother Millert but the truth, which he stood ready to prove.

Bishop Preston and Apostle John W. Taylor reported that families numbering in the aggregate about five hundred souls had been called to settle in Canada; that many of them had already gone, that some of them were now going, and that the remainder would start soon. This would fill the contract made by the Church with the Alberta Canal Company as far as the

colonization part of it was concerned. The brethren did not know, however, whether, among these five hundred souls, there would be enough able bodied men to do the canal work. ...

The sum of $50 was appropriated in favor of Brother Taylor on Canada Land account, and the sum of $6 as part of his railroad fare, and for livery expenses incurred while drumming up settlers for that part.

A letter was written to Richard Delafield, Vice-President national Park Bank of New York, in answer to one received from him dated the 26th ult., in which the writer speaks of an unpaid note given that bank by Junius F. Wells; the note, which was for $3,000, being a loan secured by thirty shares of Brigham Young Trust Company stock, and eleven shares of Z.C.M.I. stock. Mr. Delafield asked the Presidency to endeavor to get this note paid, as the bank was desirous to have a clear sheet, with nothing to break the splendid record that has come to it from Mormon interests.

[June 7, 1899; Journal History]

President [Lorenzo] Snow was at the office. Brother F[ranklin]. S. Richards, Church attorney, called and made a statement concerning the case recently tried in the District court at Fillmore [Utah], and involving certain water rights of the Indians of Indianola. A Frenchman, it seems, had claimed water belonging to the Indians, and Brother Richards went to Fillmore to represent them. When the Frenchman and his attorney found that the Indians were on hand with their counsel and witnesses, prepared to defend their rights, he offered to compromise, and a compromise was effected, by which the Indians were to get one-fourth of the water, which was satisfactory to them and to Bishop Callister.

A telegram was sent to Apostle Francis M. Lyman, at Fillmore, requesting his presence here on Monday next to attend a Priesthood meeting of the Salt Lake Stake, to be held in the Assembly Hall. Brother Lyman, having an appointment which he could not fill and at the same time attend the Priesthood meeting on Monday, asked if Tuesday would not do. President Snow replied that he must be here on Monday.

Another of the Apostles, Brigham Young [Jr.], having arranged to go to New York to see his Brother, Hon[orable]. John W. Young, asked that he might be permitted to carry out his intention. President Snow informed him of the proposed Priesthood meeting, and asked him to defer his Eastern trip in order to attend it.

It is the purpose of President Snow to talk to the assembled Priesthood of this Stake, as he has talked in other places, on the law of tithing.

[June 8, 1899; Journal History]

Presidents [Lorenzo] Snow and [Joseph F.] Smith at the Office. President Smith offered prayer this morning at the commencement exercises of the State University, held in the Salt Lake Theatre.

A letter was received from Mr. David Evans, Jun[ior]., of Berlin, Wisconsin, a gentleman who has subscribed quite liberally to the Church bond issue, enclosing a clipping from a Wisconsin paper, containing a map of the United States, showing an octopus, with its tentacles reaching out from Utah to the States of Wisconsin and Illinois. The tentacles were also upon the States and Territories surrounding Utah. The part of the paper in which this map appears is called plate matter, prepared by certain organizations and published in papers circulating in Wisconsin and Illinois, for the purpose of creating prejudice against our Elders preaching in those States as well as against the Mormon people generally. Mr. Evans suggested that articles be written by us and published as plate matter in the same papers.

Salt Lake Temple, 11 A.M. Present: Presidents Lorenzo Snow, Joseph F. Smith and Franklin D. Richards; Apostles Brigham Young [Jr.], George Teasdale, Anthon H. Lund, Matthias F. Cowley

and Rudger Clawson. Also, Apostles J[ohn]. H[enry]. Smith and A[braham]. O[wen]. Woodruff.

The following letter was read from Elder Orson Smith, President of Cache [Utah] Stake, dated May 8th, 1899, and mailed at Seattle, State of Washington:

President Lorenzo Snow:

Dear Brother: —

During the past two years I have been engaged in buying and selling grain and other produce. The past year has been disastrous to me, and I have become greatly involved. I have some small interests in Alaska, where I am now going, to see what I can do with them, in the hope I may meet my obligations by a disposition of them. I did not know when I reached San Francisco but that I should return within ten days, otherwise I should have written you sooner. I do not know how long I shall be gone, and knowing the importance of the work of the Cache Stake, my position as President of the Stake is in your hands to do as you may think best.

With kindest regards, I remain,

Your brother,

Orson Smith

No action was taken.

A letter from C. W. Wilson, an attorney of Los Angeles, California, was read. It also bore the date of May 8th (ultimo) and was written at that place. The writer, after describing the pitiful situation of the Yuma Indians, in consequence of the dealings of the Roman Catholic Church with them, suggests that if the Mormon Church were to take hold of them they could be settled upon government land, to be taken up by the Indians themselves. Mr. Wilson offered to do the legal work, attend to the land interests, etc., without pay, out of pure sympathy for the Yuma people. The letter was addressed to President Franklin D. Richards, whom the writer met last winter at Los Angeles.

In the discussion that followed, Brother John Henry Smith expressed his appreciation of the spirit in which the letter was written. He thought it a question meriting careful consideration, as it was one reaching down to the Yaqui Indians, and took in the Papagos, some fifteen hundred of whom were already members of the Church.

Brother Woodruff remarked that while in the South recently he accompanied Brother H. C. Rogers and the Indian interpreter Vanasula, and with them met with the Papagos and the Maricopas. He spoke of them as industrious, honest and willing to be led and counseled, and said also that the children of these Indians, who had been educated by the Government, remained true to the teachings of the Gospel. Brother [Ammon] Tenney, he added, was anxious to know if any move would be made in behalf of the Yaqui people.

Brother Young said that he felt obligated to go among the Yaquis, having promised them, while in their country, that he would return and bring the Book of Mormon and labor among them. This promise was made, he said, in keeping with an appointment given him by this council. During his last trip to the South an attempt was made to find a valley which Brother Tenney undertook to locate near Chuichupa, the object being to settle some of the Papago Indians in that region and have them write back to their tribe and induce them to follow and join with them in settling the valley. But the attempt failed, owing to the inability of Brother Tenney to locate the valley. Brother Young said that he felt that his duty called him to this work, and he would be ready to start out upon this mission in the near future.

President Richards spoke of the writer of the letter, Mr. Wilson, as a man who had impressed him very favorably.

On motion of Brother John Henry Smith the whole business was referred to Brother Brigham Young.

Brother John Henry Smith briefly reported the visit of Brother Cowley and himself to Tennessee. They found the Elders in that region industrious and feeling encouraged. The winter had been exceedingly severe for that part, and the spring season had opened very hot, resulting in the taking down of many of the Elders with malaria. In a fast meeting which they attended with the Elders and Saints the gifts of the Spirit were exercised, such as speaking in tongues and prophesying.

They held public meetings in Chattanooga, but they were poorly attended. Dr. Iliff of Salt Lake City had been there and advised that the Mormons be let severely alone, and it looked as if the people of that place had determined to follow his advice. The newspapers treated them very fairly. President Smart, of the Eastern States Mission, sent a young man named Burton to study the way in which the Southern States Mission was carried on. In some of the Eastern States there was a law forbidding any body to ask alms, and making it a misdemeanor, not only on the part of the person asking, but also on the part of the person asked, if he should fail to report the case. In the South, some of the Elders were found suffering, not only from malaria, but also yellow fever. Five hundred Elders were now laboring in that Mission, with room for more, at the rate of fifty a month. Brother Smith was of the opinion that five hundred Elders were enough to do the work of the Mission. Baptisms continue at about the same rate as when Brother Elias Kimball presided, averaging about three to each missionary. The speaker learned from some of the Elders that they might be able to endure the southern climate three winters and two summers, but to undertake to live out three summers was too much for them.

President Snow here interposed, saying that he was of the opinion that the work of the Southern States Mission would be cut short, and that whatever was going to be done should be done soon.

Brother Smith, continuing his report, said that a brother named Condie had proposed the location and had offered to assist in locating some of our Southern States people on lands where they could be together and work together; but he, the speaker, was of the opinion that if an attempt of that character were made, it would incite the spirit of mobocracy, and he therefore advised against it. He referred to the commissary department established by Brother Kimball while presiding there, and notwithstanding a prejudicial feeling against it, he felt that it was one of the wisest things that had been done in that mission. He mentioned it now for the purpose of correcting prejudice that might still exist, and with a view that the department might be approved by the Missionary Committee of the apostles. He also stated that the Josephites were selling the Book of Mormon in the Southern States at fifty cents a copy, and that our Elders could not compete with them, on account of having to pay higher prices to the publishers. He had advised Elder Ben E. Rich, now presiding in the South, to communicate with the Liverpool [England] office, and try to get the Book of Mormon cheaper than it could be got here. He mentioned the incident of a number of persons having been baptized into the Church who did not know that we believed in the divine calling of Joseph Smith; due no doubt to the fact that Brother Kimball had deemed it wise at one time for the Elders not to mention the name of the Prophet, but to preach the first principles of the Gospel as contained in the scriptures, and let that suffice for the time being. The result was, since the Elders had been reinstructed to bear testimony to his divine calling, that some of these new members had left the Church. The speaker had heard, however, that a number of the backsliders had been rebaptized.

Brother Cowley, upon the subject of the Book of Mormon, referred to the words of the Prophet Joseph [Smith] in regard to the reading of that book by a non-Mormon; that is, the good effect it would have on the minds of all honest people who read it. He alluded also to the words of the Angel Moroni to the Prophet, charging him against entertaining any mercenary feeling respecting the golden plates. The speaker felt that the spirit of this admonition should be strictly adhered to in the sale of the Book of Mormon. He said that a firm in Chicago [Illinois] had offered to publish it for twenty-seven cents a copy, and that another firm in Chattanooga had offered to publish it for twenty-seven and a half cents. Brother Cowley also reported a visit to the Pocatello [Idaho] Conference last Sunday, when he had a good time preaching on the law of tithing; in fact, he never had enjoyed the spirit of the Lord so much as when speaking on this occasion.

President Snow, upon the subject of printing the Book of Mormon and other Church works with a view to selling them as cheaply as possible, said that this was a thing which the Church ought to do; and his suggestion upon that point, on motion of President Franklin D. Richards, seconded by Apostle John Henry Smith, became the sense of the Council.

Speaking upon the same subject, President Smith said that while in Honolulu [Hawaii] he learned that the Josephites were circulating their literature quite extensively in that land; that the

Book of Mormon and the Book of Doctrine and Covenants were published in the Kanaka language, as well as a great number of tracts, and a monthly paper. We publish nothing at all in that language. The speaker thought that this matter should also be considered, and he endorsed the remarks of Brother Cowley, to the effect that the work of publishing should all be done as cheaply as possible.

President Snow remarked that the Lord was anxious to come to the earth to see what we were doing, and it seemed to him that we should adopt every means possible to convert the people to the principles of the Gospel. For this purpose money was needed. He believed that if half the means used for business enterprises in which the Church was interested, had been used in circulating our printed word, a mighty work might have been accomplished. But we were in debt and without money. In reference to the law of tithing he felt that we should make it a requirement from this time forth that the members of the Church pay their tithing, or be forbidden entrance to the Temple. He believed that the Lord was displeased with us for borrowing or going into debt to the extent of nearly two millions of dollars for business enterprises.

Brother Cowley asked the question whether, if it should be found that the Book of Mormon could be published cheaper abroad than at home, the Presidents of Missions might be free to publish it at the reduced prices.

President Snow answered that he certainly would have it published as cheaply as possible; he felt it to be our duty to do this.

The question of a committee to attend to the matter was then considered, resulting in the appointment of apostles John Henry Smith and Matthias F. Cowley.

Brother Woodruff now stated that the President of Woodruff [Wyoming/Utah] Stake had called his attention to the fact that a million and a half acres of land had been thrown open for entry, and large valleys were ready to be occupied. There were people in what is called Lucerne Valley who had been visited by an Apostle since the occupation of that place; and the people settled in the Big Horn Country were also eagerly looking forward to the visit of an Apostle. He thought these people should be visited and the country looked over.

President Snow thought Brother Woodruff had better arrange to visit those places and look over the land. ...

Before adjournment, President Snow inquired if the members of the Council would favor his inviting the First Seven Presidents of Seventies to meet and partake of the Sacrament with them next time; whereupon Brother John Henry Smith suggested that the Patriarch of the Church be added, which suggestion was adopted. It was understood that this was only to be for one occasion. The arrangement, on motion of Brother John Henry Smith, was acquiesced in by the Council, which then adjourned.

The sum of $1,000 was appropriated to be placed in the hands of Presiding Bishop [William B.] Preston, to pay the fares of people to Canada; the parties to whom this money is advanced to sign obligations for the same, with the understanding that it be refunded out of their wages for work done on the Alberta Canal.

It is learned that Brother Frank Armstrong, ex-Mayor of Salt Lake City, and at present one of the Commissioners of Salt Lake County, who has been ailing for some time past, is in a very low condition. Presidents Snow and Smith drove to his residence this afternoon to administer to him.

President William Budge of Bear Lake [Idaho/Utah] Stake, and his son Alfred called at the Office, the father having been sent for to come to the city again, in connection with the case between him and Brother Wilcox, whose complaint was heard about three weeks ago; he now claiming that Brother Budge had not complied with the decision of the committee who investigated the matter. At to-day's meeting that committee decided that the matter was now between Brother Wilcox and Brother Budge, and it was for them to adjust the difficult themselves.

[June 9, 1899; Journal History]

Presidents [Lorenzo] Snow and [Joseph F.] Smith were at the Office. Sister Zina D. H.

Young called, accompanied by Sisters Bathsheba W. Smith, Clara Cannon, Minnie J. Snow and Phoebe Y. Beatie. They propounded this question: Shall non-members of the Church be permitted to become members of our Relief Society? Sister Zina stated that she had answered the question in the negative, but in order to satisfy some of the sisters, she had invited the ladies present to hear what the First Presidency had to say about it. The rules of the Relief Society were then read, one of which gave any person the privilege of becoming a member of the organization. These sisters feared that if non-members of the Church should want to join the Society, they might do so, and in some Wards, where they are numerous, they might out-vote the Church members and take possession of the Society's ward property.

The Presidency took the view that membership in the Relief Society should be confined to members of the Church in good standing, and that the rules should be changed accordingly. It was understood that this would be done.

These sisters also asked the question—Is the Relief Society required to pay tithing? President Smith took the ground that it was not required to do so, as the Society's means was already Church means and subject to the authority of the First Presidency. President Snow took the same view. Apostle Brigham Young [Jr.] and Elder Angus M. Cannon were also present, and took part in this hearing.

[June 14, 1899; Journal History]

Presidents [Lorenzo] Snow and [Joseph F.] Smith at the Office. President Snow granted a private interview to Elder Edward Partridge, President of Utah Stake, and a Brother McCullough, of Provo [Utah], in relation to a case of adultery; the names of the offending parties not given for record in this journal. It was a case of long standing, and the offense unknown to any one else excepting Brother Partridge, to whom the confession had been made.

[June 15, 1899; Journal History]

Presidents [Lorenzo] Snow and [Joseph F.] Smith proceeded from the Office to the Temple, to meet with the Apostles at 11 A.M. Present: Presidents Lorenzo Snow, Joseph F. Smith and Franklin D. Richards; Apostles John Henry Smith, Matthias F. Cowley, Abraham O[wen]. Woodruff and Rudger Clawson. The rest of the Apostles were absent on various important errands.

President Snow remarked to those present that he had concluded, and was perfectly satisfied that it was the proper thing to do, to call a meeting of the Presidents of Stakes and as many of the Bishops as could attend, to be held in the Salt Lake Temple, for the purpose of laying before them the law of tithing and the importance of strict obedience thereto. He had spoken to President Smith about it, and he agreed with him that it was the right thing to do. He went on to say that the Lord was pouring out upon this nation evidence of his wrath, and that the Saints have no promise that they shall be preserved, unless they observe strictly the law of tithing. He felt it burning in his bones to have the Saints understand this, and that it is their bounden duty to obey this law. He also said that he felt that members of the Church should not be recommended to the Temple for sacred ordinances who were not tithepayers.

The brethren present expressed themselves as in favor of this proposed gathering, this solemn assembly of the Priesthood, and they felt nothing could be done that would tend so much to impress the presiding Priesthood with the importance of the instruction to be given, as to call them together within the walls of the Temple.

After some further discussion of the matter it was decided to invite not only the Presidents of Stakes and Bishops, but also the counselors to the former; this being the necessary limit on account of the accommodations.

The following motion was then formulated by the Secretary, and it became the sense of the

meeting: “That a solemn assembly, consisting of two meetings, be held on the next fast day, July 2nd; and that there be invited to attend it, the Presidents of Stakes and counselors, and as many of their Bishops as may be able to come; also the Presiding Bishopric, the First Seven Presidents of Seventies, the Patriarch, and such others as the First Presidency may see so fit to invite.” ...

[June 16, 1899; Journal History]

Presidents [Lorenzo] Snow and [Joseph F.] Smith were at the office. It was decided by the Presidency, after considering the expense attending the presence at the Solemn Assembly of the brethren from Mexico, Canada, and from St. Joseph [Arizona], San Juan [Utah/Colorado], Snowflake [Arizona], Maricopa [Arizona], San Luis [Colorado/New Mexico], and St. Johns [Arizona/New Mexico] Stakes, that the Presidents thereof be written to the effect that the Bishops who might not be able to pay their fare from those places would not be expected to come.

Father Scanlan, of the Catholic church, called, accompanied by Father Younan. The object of their visit was to thank the First Presidency for the courtesy extended to the Catholics in letting them have the use of the Assembly Hall and Tabernacle for Father Younan to hold services in.

[June 21, 1899; Journal History]

Presidents [Lorenzo] Snow and [Joseph F.] Smith gave an interview to Apostle Brigham Young [Jr.]; Bishop [William B.] Preston also being present. Brother Young had concluded to go into a business enterprise with his son-in-law, Charles Kraft. They had acquired, or were about to acquire, the State right of a new process for coking coal, and proposed to manipulate the coal near Cedar City [Utah], in which the Church is interested, with a view to testing the coking quantities.

President Snow, after hearing Brother Young’s statement, told him that he very much questioned the right of an Apostle to go into business in such a way as to tie himself up, so that he would not be free to attend to the duties of the Apostleship; especially in view of the fact that he is so well remunerated for his services. Moreover, the President questioned the wisdom of Brother Young’s doing as he proposed, since he would have to borrow money.

Brother Young reminded President Snow that nearly all the Apostles were engaged in some kind of business, and he, being an exception to the rule, was desirous of doing something too.

President Snow reminded Brother Young that brethren of the Twelve had gone into business and deplorably failed, and that the Church had to come to their rescue at great expense. It was time, he thought, that the Church should protect itself against a repetition of such things. Finally, in order to accede to Brother Young’s wishes, the President told him that if he must go into business, to avoid going into debt. In answer to a question from Brother Young, the Presidency said that if he should carry out his purpose and demonstrate that the Cedar coal could be coked, they thought it would pay him to get the State right to use the patent for coking bituminous coal.

Brother Young intimated that he might go to Chicago [Illinois] on this business, paying his own expenses.

Apostle John Henry Smith obtained permission from President Snow for Elder Ben E. Rich, President of the Southern States Mission, to draw the allowance made for the support of his family, at Chattanooga [Tennessee], as they were going to live with him there.

President Snow also consented to the use of a portion of the tithing of a branch of the Church in Kentucky, to recompense a local Elder for work done on its meetinghouse.

The following telegram, dated to-day at Hammondsport, New York, was received: “Elder H. R. Hamson, of Oxford, accidentally drowned yesterday while bathing in Keuka Lake. Advise what disposition of body parents desire, and whether I shall meet all expenses for them, or you. If body shall be shipped, wire transportation for it. John Hyde released to accompany, unless you have other advice. Wire full instructions.”

Charles W. Leah, of Spanish Fork [Utah], sent to President Snow to-day Church bond, No. 140, as a free will offering, to assist the Trustee-in-trust in paying off the Church indebtedness.

[June 22, 1899; Journal History; Abraham Owen Woodruff, Diary]

Present: Presidents Lorenzo Snow, Joseph F. Smith and Franklin D. Richards; Apostles Brigham Young [Jr.], John Henry Smith, George Teasdale, Anthon H. Lund, Matthias F. Cowley, Abraham O[wen]. Woodruff and Rudger Clawson.

A communication signed by a number of persons residing in the Second Ward, Salt Lake City, was read, setting forth that a Brother Christian Steffensen, of whom they had bought real estate, had jeopardized their tithes through defective transactions, and they asked that he be released from his mission in Scandanavia, to come home and perfect those titles. The matter was referred to Apostle Anthon H. Lund. ...

Brother Clawson remarked that the tithing accounts in the Presiding Bishop's Office were very well kept, but the Bishops appeared to be too busy to visit the Stakes on tithing affairs. This was a defect, he thought, that should be remedied in some way. ...

Attended our weekly meeting in the Temple. ... Had a conversation with Matthias F. Cowley in the Temple to-day regarding some important matters.

[June 23, 1899; Journal History]

Presidents [Lorenzo] Snow and [Joseph F.] Smith were at the office. ...

Elder B. H. Roberts called, having just returned from Alberta, Canada. He expressed himself as exceedingly well pleased with the prospective settlements in that part, but stated that some dissatisfaction was felt by the engineer in charge of the canal work as to the ability of those who up to that time had come to fill the contract made by the Church with the canal company.

A Brother Nielson, of Cache Valley [Utah], called. He represented the cause of a Brother Hansen, who claims to have advanced to President W[illiam]. W. Cluff, while the latter was presiding over the Scandinavian Mission, one thousand rikdalers, for the purpose of emigrating worthy Saints, which means was used for that purpose. The claim was investigated by the Presidency of Cache Stake, it having been referred to them by the First Presidency in the time of President [Wilford] Woodruff; and Brother Cluff and Brother Hansen were both present at the investigation. The Stake Presidency, after the investigation, wrote to the First Presidency, stating that Brother Hansen was entitled to this means, with interest; and Brother George F. Gibbs, the President's Secretary, now explained that some time after receiving this report, he wrote to Brother Hansen at Logan [Utah], to know if he would be satisfied with the principal, and could use a produce order as payment thereof, but no answer was received. Brother Nielson there explained that Brother Hansen moved to Snake River, and the probability was that he never received the letter. President Smith then stated that President Cluff had told him that Brother Hansen gave this money as a donation, for the purpose for which it was used, and that the people thus assisted gave their notes to the P[erpetual]. E[migration]. Fund Company; that after that President Cluff, in order to satisfy Brother Hansen, went to Receiver Dyer, who had in charge the P[erpetual]. E[migration]. Funds and papers, and procured from him the notes of persons whom he thought were assisted by this means, and sent them to Brother Hansen in payment of his loan. Brother Gibbs remarked that Brother Cluff had told him this in part, his statement being that he had procured certain notes of parties whom he thought were the ones assisted, but was not certain, and that these notes did not fully satisfy the claim, or would not satisfy it, even if Brother Hansen succeeded in finding the parties and collecting from them. Brother

Nielsen explained that the notes sent to Brother Hansen had partial payments endorsed on the back of them by the P[erpetual]. E[migration]. Fund clerk, and that the face of the notes was pretty well paid up, leaving quite an amount of interest due, and that said notes had been returned by Brother Hansen as valueless. Brother Gibbs added that he had the report of the investigating committee on his desk for quite a long time, and that he had tried many times to find it, but had failed.

President Snow felt that Brother Hansen, who is a poor man, should be paid, especially if he would accept the principal as payment in full, and a produce order in lieu of money in settlement of the claim. The interview closed with the understanding that Brother Nielson would correspond with Brother Hansen upon this point and call again.

[June 24, 1899; Journal History]

Presidents [Lorenzo] Snow and [Joseph F.] Smith, at the Office, received the following telegram: signed by George Q. Cannon, LeGrand Young and R[obert]. S. Campbell, and dated yesterday at New York: ["]Have had daily sessions for five days, and have agreed to following terms, being the very best obtainable. Have not yet seen Banigans; will see them to-morrow. We now give you basis of proposed agreement. Retain present Union organization; issue three million four percent bonds; retire Union Consolidated bonds, amounting to two million and sixty thousand dollars, and in lieu of these deliver to Consolidated bond holders $1,133,000 of new bonds; retire also Pioneer bonds, amounting to $,500,000, [sic] and in lieu of these deliver Pioneer people $1,100,000. This will leave seven hundred and sixty-seven thousand of new issue of $3,000,000, out of which $750,000 will be used to redeem existing prior lien Union bonds. Second, the common stock to be left as it now exists, but there is to be an issue of two million preferred stock, which it is proposed to divide as follows: Give the Pioneer eight hundred and eight thousand five hundred shares, and the Consolidated bond holders one million one hundred and ninety-one thousand five hundred shares. The Pioneer people to keep the majority of common stock and have the majority of directors. Under the present conditions the company can pay the interest on the new issue of three million dollars of bonds, and after this year one percent on preferred stock, which can be increased from earnings, say, one percent per annum each year till eight percent per annum is reached, besides putting the company's affairs on stable and safe basis. This preferred stock being preferable to and in nature of an income bond. We send this proposed agreement for you to consider, as it is most important you decide on acceptance or non-acceptance at once. We will be guided by your decision".

Presidents Snow and Smith considered the contents of this telegram this forenoon and until 2 P.M., when the latter was excused to attend a funeral, leaving President Snow and Bishop [John R.] Winder to further consider the matter. Brother F[ranklin]. S. Richards was also sent for to join them in their deliberations, which continued until 4:45 p.m. Soon after President Smith left, it was decided to send the following reply telegram, which reflected his views upon the subject: "We understand proposition as directly affecting us, to be briefly this: Church will now only be responsible for seven hundred thousand Banigan bonds, and $46,000 yearly. This being so, we of course concur. Lorenzo Snow."

Before sending this telegram the question of liability was further considered, and the thought suggested itself to President Snow that this new deal would certainly affect present conditions, and it looked to him as if the liability of the Church would be increased. He therefore determined to be informed on this point before sending the prepared telegram. Accordingly another one was prepared and sent, addressed to Brothers Cannon, Young and Campbell, and reading as follows: "Will proposed changes increase liability of the Church? Waiting answer. Lorenzo Snow".

This being done, it was decided to meet to-morrow at 4 p.m., to formulate an answer to the message, which it was presumed would be received in the morning. It was also decided that if the character of that message demanded it, President [Franklin D.] Richards and as many of the Apostles as could be reached would be got together, to join with the Presidency in any proposed increase of the Church's liability. President Smith had arranged to go to Bear Lake [Idaho], but President Snow

thought it best for him to remain at home, in case the answer expected from President Cannon in the morning should make it necessary to call a council of the Apostles. Bishop Winder left, promising to return at 4 P.M. to-morrow, and he was asked to invite Bishop Preston to come also.

[June 26, 1899; Journal History]

President [Lorenzo] Snow was at the Office. In anticipation of an answer from President [George Q.] Cannon to the effect that under the proposed changes in the Union Light and Power Company's affairs, the liability of the Church would be increased, telegrams were sent to the following named Apostles, requesting them to be here to-morrow morning, as important business would then be considered: Brigham Young [Jr.], at Rexburg [Idaho], M[atthias]. F. Cowley, at Eagle Rock; George Teasdale, at Nephi [Utah]; A[nthon]. H. Lund, at Coalville [Utah]; M[arriner]. W[ood]. Merrill, at Richmond [Utah]; and A[braham]. O[wen]. Woodruff, at Spring Lake.

At 12:30 P.M. the following telegram, signed by President Cannon, and in answer to the one sent to him on Saturday, "Will answer your inquiry as to liability when we get Banigan's reply".

The following telegram was received from Elder Joseph S. Horne, of the Sevier [Utah] Stake Presidency: "William S. Riley was cut off several years ago; we don't know whether former blessings have been conferred. Is it right and proper to bury him in Endowment clothes?" The understanding had concerning this matter was that the deceased was in full fellowship when he died, but it was not known for sure that his former blessings, those given prior to his excommunication, had been reconferred upon him at the time of his return to the Church. The following answer was sent: "It would be proper to clothe body in Temple clothes (Signed) Lorenzo Snow".

[June 27, 1899; Journal History]

Presidents [Lorenzo] Snow and [Joseph F.] Smith were at the Office; also the following named brethren, in response to the call of the President: Franklin D. Richards, George Teasdale, Heber J. Grant, Matthias F. Cowley, Abraham O[wen]. Woodruff, Rudger Clawson, Franklin S. Richards and Robert R. Anderson. They remained for some time, talking over the business in which President [George Q.] Cannon is engaged in New York. Attorney F[ranklin]. S. Richards gave, by request, his opinion as to the legality of the guarantee given by the First Presidency on the so-called Banigan bonds. He was inclined to believe that the guarantee could not be held to be a legal instrument, in view of the fact that the Presidency, in giving it, had gone outside the scope of their authority as Church men, illustrating his point by supposing the case of a superintendent of a mercantile institution going into the banking business, outside the line of the duties it would be fair to assume were the ones required of him. In such a case his banking business would not be held as legal. The attorney was strengthened in his opinion when informed that the guarantee given was a secret paper, not formally approved by the Church.

President Snow agreed with Brother Richards in this view of the matter, and while he would not think of repudiating the guarantee, if it should be found illegal he might feel justified in making the most of that fact as a defense, should he be crowded and oppressed by the parties holding it. This talk was entirely informal. The hour of ten a.m. having arrived, with no word from President Cannon, an adjournment was taken until 2 P.M., at which time the brethren met again, but nothing was done, as no word had yet come from President Cannon.

An appropriation of two hundred dollars, payable in grain, merchandise and perishable produce, was made to the Rigby Ward meetinghouse; and an appropriation of one hundred dollars, payable in potatoes, hay and grain, was made to LaBelle Ward. Both these Wards are in Bingham Stake, Idaho.

[June 28, 1899; Journal History; Brigham Young Jr., Diary; Abraham Owen Woodruff, Diary]

Presidents [Lorenzo] Snow and [Joseph F.] Smith, at the Office, received the following telegram from President [George Q.] Cannon, dated at New York, to-day: "Have not concluded negotiations yet, but everything necessary for final action in regard to our settlement with Banigans so clearly mapped out, that I feel safe in leaving for home to-day".

Presidents Snow and Smith had a talk with President Angus M. Cannon, of Salt Lake Stake, upon the subject of Temple clothing.

❖

Spent much of time in office. Pres[ident] [Lorenzo] Snow looks worn—tired out. God help him for his load is great. To me how useless this enormous debt under which the whole church is groaning today. While I beleive the intention was a heart felt desire to build up Zion, through the ill advised acts of men millions have been thrown away.

❖

Met at 11 a.m. in Presidents Office. Received a new proposition from the bond-holders of the Pioneer Electric Power Co[mpany]. We approved the proposition and telegraphed our ascent.

[June 29, 1899; Journal History]

The following telegram, dated last night, at Providence, Rhode Island, and signed LeGrand Young and R[obert]. S. Campbell, was received by Presidents [Lorenzo] Snow and [Joseph F.] Smith in the Office at 10 o'clock this morning: "Modified agreement between English parties and ourselves, to-wit: In place of English parties getting eleven hundred thirty three bonds, they get ten hundred eighty-three. In place of Pioneer having eleven hundred, they have ten hundred and fifty, thus reducing each one proportionately, so as to leave some in treasury for absolute construction needs. Second, in place of our getting eight hundred and eight thousand five hundred preferred stock, we get nine hundred and eight thousand five hundred. In place of English holders getting one million one hundred and ninety-one thousand five hundred preferred stock, they get one hundred thousand dollars less. Next, the settlement with the Banigan people, subject to your approval, to-wit: First, we give then the ten hundred and fifty bonds, four percent above mentioned. Second, give them two hundred and fifty thousand preferred stock, also twenty-five thousand dollars cash within thirty days, also Trustee-in-trust's secured note for two hundred thousand dollars, payable in one year, with five percent interest, the two hundred and fifty thousand preferred stock to be guaranteed earn two percent per annum for ten years, accruing from January 1, 1901. Banigans to surrender original guarantee. Think company will earn the two per cent on preferred stock guaranteed. This then leaves you six hundred and fifty-eight thousand five hundred of the company's preferred stock, which is now worth at least twenty-five cents on dollar. Again, to offset liability, of old one hundred and ninety thousand obligation, already paid or assumed by you, you get eighty thousand dollars in new four percent bonds and eighty thousand dollars in preferred stock, retaining the thirty nine thousand prior lien bonds you now hold. We know this is best settlement obtainable. English parties must have answer early to-morrow (Thursday) in order to publish prospectus in London [England] before July 1st. Wire care Imperial Hotel, New York".

The foregoing is the message that has been expected. Soon after its arrival President F[ranklin]. D. Richards and Apostle H[eber]. J. Grant came to the office, and President Snow decided to have the brethren of the Twelve meet there in council, instead of at the Temple, as usual on this day. The following named brethren assembled accordingly in the office: Franklin D. Richards, Brigham Young [Jr.], George Teasdale, Anthon H. Lund, Matthias F. Cowley, Abraham

O[wen]. Woodruff, Rudger Clawson, William B. Preston, Franklin S. Richards and Robert R. Anderson. After considering the subject matter of the telegram from the East for an hour, the following answer was determined on, and on motion of President Joseph F. Smith, seconded by Bishop Preston, was voted upon unanimously: "Cannon, Young and Campbell, Imperial Hotel, New York City, N[ew]. Y[ork]. I understand from your telegram that the Church guarantee and all its existing liabilities will be surrendered and released; that twenty-five thousand dollars cash must be paid in thirty days, and the Trustee-in-trust give secured note for two hundred thousand dollars, payable in one year, with five percent interest, also guarantee two percent per annum on two hundred and fifty thousand dollars preferred stock for ten years from January 1, 1901, and that no guarantee is required on the new bond and no liability whatever is involved on the part of the Church, except as above specified. I also understand that the Pioneer people are to keep majority of stock and have the majority of directors. With this understanding I sanction the settlement, but will not assume any further liability than herein stated. Lorenzo Snow". ...

Prof[essor]. Evan Stephens, leader of the Tabernacle choir, who had been waiting for some time, now appeared before the meeting and stated a proposition made to him by a Mr. Higbee, to take a hundred and fifty members of the choir on a tour of the Eastern States, that gentleman guaranteeing everything and making himself good for the entire expense, and then sharing equally with the choir the profits, after the expenses had been taken out. Out of this half of the profits—should there be any—Brother Stephens proposed to make special arrangements with soloists and instrumentalists. President Snow asked Brother Stephens if he were to receive anything for his services. He answered that that would be an after consideration, to be arranged with the choir. If this tour should prove a success, the same gentlemen proposed to take the same body of singers to Europe, including the World's Fair at Paris [France].

President Snow asked for the sense of the meeting upon the subject. All present expressed themselves unequivocally as in favor of it, and Brother Stephens was authorized to go ahead and perfect arrangements.

[June 30, 1899; Journal History]

Presidents [Lorenzo] Snow and [Joseph F.] Smith, at the Office, received the following telegram from LeGrand Young and Robert S. Campbell, dated at New York, last night (President [George Q.] Cannon being at Chicago [Illinois] on his way home)[:]

"Trustee-in-trust will have to pay $25,000 in thirty days; give its secured note for $200,000, due in one year, drawing 5 percent per annum; guarantee two percent interest on $250,000 of stock for ten years after January 1, 1901. You are not to guarantee the one million bonds. This settlement with Banigans has nothing to do with balance that may yet be due from Trustee-in-trust of the $180,000 heretofore borrowed in Salt Lake City to pay past interest. Answer quick".

President Snow, recognizing that this telegram virtually reiterated the conclusions arrived at yesterday by himself and the brethren in council, was ready to approve the settlement. He sent for Attorney F[ranklin]. S. Richards, who came and confirmed the President's view; as did Brother Heber J. Grant, who came in soon afterwards, and as did Brothers F[ranklin]. D. Richards, Brigham Young [Jr.] and Rudger Clawson, who came in and were apprised of it subsequently. All felt thankful that matters were no worse than they appeared to be. With this understanding the following telegram was sent, addressed to LeGrand Young and Robert S. Campbell, New York City: "Your telegram of yesterday is satisfactory. I approve of settlement. (Signed) Lorenzo Snow".

President Smith came to the office at noon. He was shown the received telegram and the answer thereto, and gave his concurrence.

Sister Emily S. Richards, wife of Attorney F[ranklin]. S. Richards, called, accompanied by Mrs. O. J. Salisbury, a non-Mormon lady resident of Salt Lake City, who is interested in the culture of silk in Utah. The object of the call was to enlist the aid of the Presidency in that direction. Mrs. Salisbury stated that a market had been secured here for all the silk that might be raised here.

Presidents Snow and Smith assured the ladies that they would be ready to do all they possibly could to aid in this matter.

Elder Theodore B. Lewis, the veteran educator, now residing in Ogden, called upon the Presidency. He is about to go to Boston for the purpose of being operated upon for the disorder known as hernia.

The sum of $365.60 in Church scrip was appropriated in favor of Orson Merrill, as payment for a quarter section of land situated in Portage, Boxelder [Utah] Stake, and to be added to the Indian farm at that place.

[July 1, 1899; Journal History]

Presidents Lorenzo Snow and Joseph F. Smith were at the office, and there met several of the brethren who had come from a distance to attend the Solemn Assembly, to be held tomorrow at the Temple.

President George Q. Cannon came to the office at 5:55 p.m., having just arrived from New York. President Snow had a short talk with him on the business of the Union Light and Power Company, but before receiving a full explanation from President Cannon, he dismissed the subject, and conversed with him about the purpose and objects of to-morrow's gathering.

[July 2, 1899; Journal History; "Proceedings of a Solemn Assembly, S[alt]. L[ake]. Temple, July 2, 1899"; Brigham Young Jr., Diary; Abraham Owen Woodruff, Diary; Seymour B. Young, Diary; J. Golden Kimball, Diary; John Bushman, "The Life and Labors of John Bushman"; "Memoirs of the Life of Rudger Clawson Written by Himself"; Anthony W. Ivins, Diary; Orson F. Whitney, Diary]

This being the regular fast day of the Church, and the day set apart by the First Presidency for a Solemn Assembly of the Holy Priesthood at the Salt Lake Temple, meetings were held there accordingly, beginning at 10 a.m., and extending through the day. There were present: The First Presidency, the Apostles, the First Council of the Seventies, the Patriarch, the Presiding Bishopric, Stake Presidencies, Ward Bishops, and some other brethren, specially invited. President Lorenzo Snow presided, and various speakers addressed the assembly, all dwelling upon the subject of the law of tithing, the presentation of which to the Priesthood, and the insistence of a stricter observance of the same by the Latter-day Saints, were the purposes of the gathering. A full report of the proceedings, taken by Church reporter Arthur Winter, will be found as an appendix to the Journal of the President's Office, kept by Secretary George F. Gibbs; and a duplicate copy of the same will be found among the records of the Temple.

Pres[ident]. Lorenzo Snow in opening remarks: The Lord has shown me most clearly and distinctly that this is what I should say to you to-day. The Lord testified to me while we were in St. George [Utah], before the conference there, that this is what we should talk to the people. We did not know what we went to St. George for, only we felt it was our duty to go there; but when we got there the Lord showed to me most plainly what we were in St. George for, and we told the people just what they were to do, and we tell it to you now. All through "Dixie" we found everything dying out. The stock were dying by hundreds; we could see them as we travelled along, many of them being nothing but skin and bones, and many lying down never, I suppose, to get up again. Well, I do not pretend to say why this was so. Then there is a great deal of trouble in other directions. Our enemies calculate to get the next Congress to make a change in the Constitution and wipe us out, so far as voting is concerned, that we may have nothing to do with putting in officers to govern and

control us. And the whole nation is aroused against us. Well, we have found in our experience that when we kept the commandments of God we could rely upon His promises. He has said that He will preserve us, and this shall be a land of Zion unto us, if we will observe this law.

Elder Rudg[e]r Clawson: Now, the debts of the Church and the embarrassments that have come upon it through the situation we have been in and the Government taking our property, I think are of secondary importance. This law of tithing was never revealed and made binding upon the Church, merely because of the debts of the Church or of anybody else. It is a law of God, given to this people, and we are required to observe it in order that this may be the land of Zion unto us.

Pres[ident]. Lorenzo Snow, in his second talk said: (Read D[octrine]. & C[ovenants]. Sec[tion]. 86:8-11.) I wish brethren I could say to you what I would like in regard to this principle that is revealed here; but I will leave it with yourselves to study and consider. It certainly relates to you and me as much as it ever related to any people *** If we understand this as I think we should, we are somewhat related to the prophets and the Apostles—literally related to them. Did you ever think of it? Anyway, we can go beyond that and we can say, and say it knowingly, that we are the sons of God; and you sisters here are the daughters of God. There is no question about this at all. When men lived their religion and made the sacrifices that the prophets and Jesus did in olden times, even to laying down their lives, to carry out the purposes of God, if the Lord has seen proper to continue a lineage from them down to the present day, of course we have no occasion to find any fault with the Lord. I say this with a purpose. Now, if this be the case as it most surely is (and every person who has the spirit of revelation cannot help but see it), how silly it becomes us to depart from the sacred commandments of God. Why should we not, by our own obedience to the principles of Life, assert that relationship which we sustain to the Prophets and Apostles of olden days? Why should we not be men of God as our fathers were men of God, and be willing to sacrifice everything that we possess? Why should we forget that in times past, in this holy temple or in some other temple of the Lord, we raised our right hand before God, and angels, and the people present, that we would always, when called upon, hold ourselves, our wives, our children, our property, ready to place upon the altar?

Well, as has been said, the people are a good people, and those who have failed to pay a full tithing are a good people, otherwise we should not be here to-day in this holy temple of the Lord, that He has visited in past times. The Lord loves us. He does so for two reasons. He loves us because of our relationship to those men who suffered and laid down their lives upon the altar of sacrifice in the interest of the Kingdom of God; and higher than this, He loves us because we are his sons and daughters. Because he loves us He has forgiven us our forgetfulness of this holy law in the past; but He will not forgive you and me any longer. I say it in the name of the Lord, He will not forgive this people any longer! Should we continue in this dilatory way of paying tithing, we will be scattered, just as the people of Jackson County were. It will be with us, and more so than with them, because we know more than they did, we are nearer to the Lord than they were. We have an education that they never had, and the Lord expects more of us than He expected of them. This is true as God is true, as holy angels are true. Brethren think of it! *** (Referring to Ancient Israel he said:) The Lord never designed that they should shed blood and take life as they did; but their course compelled it *** They rejected the Gospel. **** Exodus 23:27, 28. *** But just as sure as you and I live, unless we honor this law of tithing fully, as a people, the Lord will never allow us to go to Jackson County, except we go there as Israel went into the Land of Promise—by fighting and shedding blood. That we do not want to do, and we will not do; for I know that this people will listen to what is required, I know that those who are within the sound of my voice, with very few exceptions indeed, will listen to the voice of the Lord that comes through me and my brethren. **** Now go home and read these verses in the 86 section of the Book of D[octrine]. & C[ovenants]., and think of who you are. Joseph Smith said the people did not know who he was. No, they did not know him until after his death, and now we do not know him, though we begin to understand that he has got something to do in the other life with us. We do not know ourselves. We might know more. Persons could get a great deal more information and manifestation that would be interesting and useful to them, if they had good common sense enough to keep it to themselves and not talk about what should not be talked about.

When a man comes into this temple, what he hears is to be kept to himself *** We are the sons of prophets and we are the sons of God. We were with Him in the eternal worlds. We saw Him face to face, just as much as a child sees the face of his father and mother. Therefore we ought to do things that cannot be done by men who do not understand what we do. We have done a great many wonderful things. The sacrifices which the Latter-day Saints have made are marvelous. And God has been pleased with us; He has sustained us and helped us along; and our follies He has looked lightly upon, but He will not any farther, so far as the law of tithing is concerned. If we will not honor and respect this law I tell you again the Lord will serve us as He did those good people whom He established in Jackson County [Missouri], and who failed to observe the Celestial law of consecration. God bless you, brethren. We feel to bless you all the time, and we are willing to sacrifice ourselves and do anything that we can do. We want to talk so plainly that it will be fixed up you. We are talking it over and over to you, and you cannot forget it. You may try to forget it, but you cannot. I do not think many of the brethren will wish to forget it; but if you try to forget what you hear here to-day, you will not be able to forget it, God bless you.

(Here the blessing on the water of the sacrament was pronounced. Pres[ident]. Snow then continued.)

As I have stated, the Lord said He would send hornets to drive the people out of the land of promise, so that Israel could inherit it. I will tell you what He will do for us. (Now do not talk it outside, so that it will get into the papers before tomorrow night, though I do not care if it does.) He will not send hornets to drive the people out; but He will send cyclones, earthquakes, and a great many things that will be destructive; and the way will be open for the Latter-day Saints to occupy the land. That is what the Lord will do for us. He has said it, and I say it over again. You can take this book of Doctrine and Covenants and you will find plenty of testimony of this kind. He will do for us just what He said He would do for us. He has said it, and I say it over again. You can take this book of Doctrine and Covenants and you will find plenty of testimony of this kind. He will do for us just what he said He would do for Israel, but He did not do it for them because they were not worthy. He will do it for us because we shall be worthy, God being our helper. Amen.

Pres[ident]. George Q. Cannon: The Lord has hid the chosen seed in this way (among the poor and humble). There are in this audience descendants of the old Twelve Apostles, and—shall I say it? Yes, descendants of the Son of God Himself. He has seed among us; the Apostles and Prophets have; and their seed will be known after a while, for the Lord will reveal their genealogy. (Referred to Queen Victoria as descending from ancient Saints and good people and other rulers of nations.)

Resolution was presented and accepted.

❖

Met in Temple about 60 brethren there and relief Society presidency and number of invited guest present. Pres[ident]. [Lorenzo] Snow spoke an hour. Tithing God requires the saints to pay a full tithing and sanctify the land that it be a land of Zion unto us else we shall have repetition of scenes of Missouri & Illinois. It is the word and will of the Lord to pay a full tithing and not dicker with the Lord. B[isho]p [William B.] Preston spoke so did each of the 12 including Bro[ther] Snow. I was limited to 15 minutes. can't say that others were limited. Good time and the spirit of the Lord testified that all this was his mind. After sacrament broke our fast on Sandwich's etc[;] poor substitute for a meal. I was very nervous and faint by 7 o clock.

❖

Pres[iden]t. Geo[rge]. Q. Cannon said: there are in this audience men who are the descendants of the Son of God and of the Old Apostles. Some of you are of His seed. Queen Victoria is a descendant of the Prophets. He knows our past, present and future.

❖

Bro[ther] [George Q.] C[annon] remarked that there were descendants of the 12 apostles of old in that congregation aye of Jesus Christ himiself.

❖

Leroy C. Snow a boy of Pres[ident] [Lorenzo] Snows was called up to speak. Some were amused and suprised. He is a son of a favored wife and his fathers pet. Men are sometimes great and mighty, and the Lord loves them, yet they will exhibit just such weakenssses, as was presented today. This young man will no doubt be an apostle, if Pres[ident]. Snow has his way.

This part of the meeting was unpleasant to me. Although the young man may be favored of God.

❖

President Lorenzo Snow requested all the presidents of stakes an counselors, and bishops of wards to meet in the Salt Lake Temple on July 2, 1899. Accordingly on June 28, Pres[ident]. Jesse N. Smith, Lorenzo H. Hatch, Jos. H. Richards, and Bishops John Hunt, L. M. Savage, John Bushman, Hans Hansen, Z. B. Decker and David Brinkerhoof all got on the cars at Holbrook [Arizona], for Salt Lake to attend the Solemn Assembly on July 2, in the Temple.

On the way the leading brethren from St. Joseph and St. John's stakes [Arizona] joined them, arriving at Salt Lake on July 1. On the 2nd all were present at nine o'clock a.m. and the meeting was called to order by Pres[ident]. Lorenzo Snow. After singing Apostle Francis M. Lyman offered prayer, then singing.

President Snow made some opening remarks, and explained the object of this meeting. He explained the Law of Consecration, then read Sec[tion]. 104 of the D[octrine]. & C[ovenants]. He showed that the law was not obeyed, and the curse of God came upon the people in Missouri and Illinois, and their enemies drove them out. He also read the 119 Sec[tion]. of the Doc[trine]. & Cov[enants]. and asked how well it is being lived. He said we have no claim on the Lord for his protection for one year—unless the law is complied with.

Presiding Bishop, W[illia]m. B. Preston, said it was just as much the duty of the Sisters to pay tithing as the brethren. Apostle A[braham]. Owen Woodruff bore a strong testimony to the Law of Tithing, also Apostle [Franklin D.] Richards. Then the Temple Choir sang, "Nearer My God to Thee." Apostle Brigham Young [Jr.] greatly rejoiced in the blessings of this day, said the Law of Tithing means everything to him.

Apostles [Rudger] Clawson and [John W.] Taylor spoke, then Apostle M[arriner]. W[ood]. Merrill said he had belonged to the Church forty-seven years, and had never had such a day as this before. Apostle [Anthon H.] Lund spoke upon the benefits of paying tithing. The choir sang, "Glorious Things are Sung of Zion." Apostle Heber J. Grant said there was two dollars paid in breaking the Word of Wisdom to one for tithing.

The Sacrament was administered by the Presiding Bishopric. The choir sang, "Arise, My Soul, Arise." President Snow then read from the 86th Sec[tion]. of the Doc[trine]. & Cov[enants]., 8th verse, and then said the Lord would forgive the people for their past neglect but would not do so in the future, which he said in the name of the Lord. Then Apostle [Matthias F.] Cowley spoke.

At 2:30 p.m. all were invited to the assembly room to lunch. President [George Q.] Cannon asked the blessing upon the food, after which, cheese sandwiches and a variety of cakes were passed until all were satisfied. All then returned to the Celestial room at four p.m. The choir and congregation sang, "The Spirit of God Like a Fire is Burning." Apostle [George] Teasdale rejoiced in the privileges of this day.

Pres[ident]. Joseph F. Smith made a strong appeal to the sick and poor to observe the law of Tithing. Apostles John Henry Smith and F[rancis]. M. Lyman bore very strong testimony to the

benefits of paying Tithing. President Cannon spoke at some length and said there was the seed of Christ among us in this house. President Snow wished to know how all felt about the Law of Tithing. He called for a rising vote, saying, "I," after which three hosannas as loud as they could holler. It was led by President Snow. The congregation and choir sang the Doxology, and Pres[ident]. Seymour B. Young pronounced the benediction, after over nine hours of great interest, all went to their places of abode.

❖

President George Q. Cannon also spoke on the law of tithing. Among other things he said, "There are those in this audience who are descendants of the old Twelve Apostles—and, shall I say, yes, descendants of the Savior himself. His seed is represented in this body of men."

Following President Cannon, President [Lorenzo] Snow arose and said that what Brother Cannon had stated respecting the literal descendants among this company of the old apostles and the Savior himself is true—that the Savior's seed is represented in this body of men.

❖

The assembly was composed of the Presidency and Apostles, Presidents of Stakes, Bishops and other men holding the Priesthood, and convened at 10 A.M. Singing. Prayer by Pres[ident]. Francis M. Lyman. Pres[ident]. [Lorenzo] Snow made preliminary remarks and read from Sec[tion]. 104, Doc[trine]. & Cov[enants]. and made comments on same. Also read from Sec[tion]. 82. Within ten, fifteen or twenty years perhaps sooner, we are going to Jackson County [Missouri]. If Latter-day Saints had paid their tithes in the past we would have on hand today a million dollars and if thishad been for ten years back we would have ten or twelve millions. The Lord has told me plainly and most distinctly that the law of tithing should be taught while we were at St. George [Utah] and He has made it just as plain that his is what I should say to you today. Bishop [William B.] Preston said one fourth of the Latterday Saints pay no tithing at all and many who have their names on the roll do not pay one fourth of what they should. Apostle A[braham]. O[wen]. Woodruff read from the Doc[trine]. & Cov[enants]. and Journal of Discourses. ... John W. Taylor suggested that surplus property be consecrated to the Church to pay its debts. M[arriner]. W[ood]. Merrill said non tithe payers were on the increase. This meeting has been called that there may be a reformation. Choir Sang. Heber J. Grant had always paid his tithing with pleasure. Two dollars is spent in breaking the Word of Wisdom for every dollar paid in tithing. Sacrement was administered by Bishops Preston and [Robert T.] Burton. Pres[ident]. Snow read from Sec[tion]. 86 Doc[trine]. & Cov[enants] 8 verse. If the people were not a good people we would not be here in this house, Holy to the Lord, where he has been in times past, and He has forgiven us heretofore but He will not forgive us longer. The man who fails to pay his tithing hereafter I could not recommend to the House of the Lord. Let every Pres[ident]. of a Stake pay his full tithing. Let every bishop so do. If people have been remiss in the past they maymake good if they desire but we shall not say anything about the past. The Lord will send Cyclones, Whirlwinds and devouring fire and the way will be prepared for the fulfilment of His purposes. Apostle M[atthias]. F. Cowley bore good testimony. At 3 P.M. a recess was taken and lunch served. Called to order at 4-20 P.M. Pres[ident]. Jos[eph]. F. Smith read from the Bible. God once cleansed the earth with water. He will cleanse it with fire. Just as sure as we live, just as sure as you hear the sound of my voice, unless we honor this law of tithing we shall never get back to Jackson County unless we go there as Ancient Israel wint into the Promised Land, by the shedding of blood. People who receive assistance from the Church should pay tithing on every dollar they receive. When people apply for assistance, Bishops, get your records. If he is a tithe payer he has claim on you, if not you are bound only the law of charity to render assistance. John Henry Smith bore testimony. Francis M. Lyman. There has never before been just such a gathering. It has fallen to the lot of Pres[ident]. Snow to announce that the time has come when the law of tithing must be observed in Zion. The time approaches when the law of tithing must be observed in Zion. The time

approaches when Zion is to be redeemed and the Temple built under the law of consecration. When the time shall come that Pres[ident]. Snow, if it is his good forturne, and I see no reason why it should not be, shall say the time has come for the redemption of Zion, we will be surprized at the thousands who will be ready. Pronounced his blessing on all present. George Q. Cannon. There are men in this congregation who are descendents of the ancient Twelve Apostles, and I shall say it, of the Son of God himself, for he had seed, and in the time right they shall be known. Pres[ident]. Snow. We want every person here to be very dilligent in seeing that these instructions are carried out. Pres[ident]. Smith introduced a resolution endorsing the teachings of today in regard to tithing. Pres[ident]. Snow asked all who endorsed it to arise and with the right hand raised to say aye. The response was unanimous. The entire body of priesthood joined in shouting hosanna, sany the Doxology and were dismissed by Seymour B. Young.

❖

Pres[ident]. [Lorenzo] Snow said we did not know Joseph Smith; that we did not know ourselves; that we might learn many things from the Lord if we had sense enough to keep them to ourselves. Pres[ident] [George Q.] Cannon said there were descendants of the old Prophets, and of the Savior himself in the congregation.

[July 3, 1899; Journal History]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office.

President James W. Paxman, of Juab [Utah] Stake, called and met President Snow. He stated that the Board of Education of his Stake, upon the advice of Dr. Karl G. Maeser, had gone into debt, and was still owing the sum of $450, payment of which was being pressed; and he asked the President, as trustee-in-trust, for assistance. The latter informed Brother Paxman that to do this he would have to borrow the money; and he advised that the Board do the best they could until the Church was in a position to help them. ...

The following written report was made by the Apostles John Henry Smith and Matthias F. Cowley, a committee to whom had been referred a complaint by Brother Andrew Jenson, to the effect that the Deseret News establishment, for binding the work entitled Church Chronology, was charging him more than he could get it done for in other places.

"President Snow and Counselors. Recently you referred to us the hearing of a complaint made by Elder Andrew Jenson against the Deseret News Company, in which he charges the News Company with asking too high a price for binding his book, Church Chronology. After a careful hearing of Brother Jenson's complaint, and the answers of News representatives, we have decided that there is no just cause for Brother Jenson to take the work from the News and give it to other parties, the News having complied strictly with the contract, which was agreed to by Brother Jenson before the work commenced. In view of the fact that Brother Jenson has received a cheaper bid since giving it to the News, we recommend a slight reduction on the part of the News from the contract price.

(Signed)
John Henry Smith,
Matthias F. Cowley."

Three of the Twelve Apostles, Francis M. Lyman, John Henry Smith and Anthon H. Lund, represented to President Snow that they had met this morning with Jesse Crosby, Jr., Erastus B. Snow, Counselor Gibbons and George H. Crosby, Jr., regarding the circumstances of Brother George H. Crosby, who had suffered for long years from the irreconcilable conduct of one of his wives. In order to relieve him from the burden he was carrying, it had been decided to call him to move into Wayne County [Utah], and become the Bishop of a new Ward now being organized. President Snow consented to this arrangement.

At 3 p.m. Brother Isaac Smith, of Logan [Utah], Counselor in the Presidency of Cache Stake, called and had an interview with President Joseph F. Smith, and later, at 4:15 p.m., a further interview with the First Presidency, the subject of which was as follows. It appears that recently, at the funeral services over the remains of Sister Isaac Quinney, Moses Thatcher was one of the speakers, also Isaac Smith. Brother Thatcher, in his remarks, intimated that the Church was not the same now as it was twenty years ago, but that the people were not accountable for the change, the idea being conveyed that the authorities of the Church were responsible for something that existed, which in his eyes was grievously wrong. Certain remarks then made by Brother Smith were construed as reflecting upon Moses Thatcher, whose brother, George W., took exceptions thereto. Brother Smith was afterwards approached by an emissary of the latter, who asked him if his remarks were intended especially for Moses. Brother Smith answered no, that they were general remarks, which he believed applicable to the occasion, but that if Brother Moses felt that they applied to him, there was no reason why he should not receive them; in other words, if the cap fit him, he ought to wear it. This answer was conveyed to George W. Thatcher, who, meeting Brother Smith on the street, struck him in the face, at the same time calling him a G[od]. D[amned]. son of a B[itch]. Brother Smith had his assailant arrested, and the latter, acknowledging the offense, paid a fine of five dollars.

Upon hearing this statement, President Joseph F. Smith, expressed himself to the effect that a charge should be preferred against Brother George W. Thatcher for unbrotherly and unChristianlike conduct, and that the Bishops or other leading members of the Church should make the charge and prosecute the case. He hoped that this would be done, and Brothers John Henry Smith and George Teasdale, who were present at the first interview, warmly endorsed the proposed action.

At the interview before President Snow, after Brother Isaac Smith had made his statement, President Smith raised the question as to whether Brother Moses Thatcher should be allowed to speak at funerals held in the public meeting houses of the Saints.

President Snow stated that he regarded Brother Thatcher as a cunning, bad man, but he did not wish to take a course against him having the appearance of harshness. He believed it was only a question of time when he would show his unworthiness of the fellowship of the Saints.

President Cannon suggested that Brother Isaac Smith collect such statements as those made by Brother Thatcher at Sister Quinney's funeral, in case it should be found necessary to take further action against him, and this suggestion was acceded to by President Snow.

Brother John Henry Smith submitted the following for record, stating that he had submitted the business to President Snow, who had approved of it: "At a meeting of Elders Brigham Young [Jr.], F[rancis]. M. Lyman, John Henry Smith, A[nthon]. H. Lund, M[atthias]. F. Cowley, A[nthony]. W. Ivins and Henry Eyring, held at the President's office today at 10 a.m., the subject of purchasing the Batipeto and Ruevalla land was discussed. Upon motion of Brother Lyman the sense of the meeting was declared to be that the Mexican Colonization Company purchase said land for $15,000, American money, and colonize the same with our people. The Company, Brother Smith said, had authorized its manager, Brother Ivins, to act in harmony with this action.["]

[July 5, 1899; Journal History]

The First Presidency were at the office, and President [Lorenzo] Snow there gave an audience to Sisters Mary Isabella Horne and Bathsheba W. Smith, upon the subject of the connection of the Latter-day Saints Relief Society with the Women's Societies of the outside world. These sisters did not favor the amalgamation, from principle, and they were opposed to it from a financial standpoint, the alliance having already cost the Relief Societies the sum of $2,000. They felt that this burden was more than they were able to bear. They had been called upon, and were continually being called upon for means to send a few sisters to Washington, D.C., and some members of the Society were getting very tired of this, which appeared to them a needless expense. They felt that if the Church wanted these sisters to go East, the Church should defray their expenses, and not the Relief Society, as its

means were collected and designed for purposes altogether different. The President deferred expressing himself until the question could be considered also by his counselors.

Elder David H. Cannon met with the First Presidency in relation to an appropriation of $1,800 for the per diem workers in the St. George Temple. The amount was appropriated for one year.

President George Q. Cannon explained to President Snow and President [Joseph F.] Smith the result of the late deal between the Church, with the English people connected with the Union Light and Power Company, and the [Joseph] Banigan heirs, as follows: The Trustee-in-trust is to pay $25,000 within thirty days; give secured note for $200,000, payable in one year, at 5%; also guarantee interest on $250,000 of preferred stock for ten years at 2%, amounting to $50,000, being five thousand dollars for ten years, which it is understood the company will be able to meet. For the foregoing we get the following: Release from guarantee of one and a half million dollars; 658,500 shares of preferred stock in the Union Light and Power Company, including the control of the company. We also get eighty 4% bonds, and thirty-nine prior lien 5% bonds, with 80,000 shares of preferred stock, on which the company says 2% will be paid. This we get for paying $180,000 or $190,000, two years interest on the Banigan bonds.

[July 6, 1899; Journal History]

Salt Lake Temple, 11 a.m. The First Presidency and the Apostles met in regular council. Present: Lorenzo Snow, George Q. Cannon, Joseph F. Smith, Franklin D. Richards, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, Anthon H. Lund, Matthias F. Cowley, Abraham O[wen]. Woodruff and Rudger Clawson.

Absent: Brigham Young [Jr.], John W. Taylor and Marriner W[ood]. Merrill. It was stated that Brother Brigham Young had gone to New York to meet his brother, John W. Young, and that he expected to visit our southern country before returning home. ...

A letter was read from Brother H. J. Faust, suggesting that the Church take steps to secure lands in the Deep Creek mining region, with a view to our people colonizing there. He thought the Church should secure the farms now owned by non-Mormons in that vicinity, and this, with what the Church already owns there, would give our people the control. He believed that Deep Creek was destined to become a great mining camp, and now was the time to take steps to control the country. At the suggestion of President Smith, Brother Faust's letter was referred to Brother F[rancis]. M. Lyman.

Commenting upon the subject matter of this letter, President Snow stated that the Church was not doing anything, in a systematic manner, toward the colonization of our people. He referred to the "spurt" recently made to settle some of the Saints in Canada, and, expressing his individual views, declared that he would not encourage a single person to go into that country, over and above the number required to fulfill the canal contract, as he could not see any particular object to be gained by it. He referred to the policy of President [Brigham] Young, who called men to settle here and there and accomplish such work as they were peculiarly fitted for; there being men who, if not kept doing something, were liable to go in other directions. President Snow, continuing, showed the needs of the Church for a man who could take hold of the colonizing idea, and he expressed the view that Brother John Henry Smith was a suitable person for such a work, as he appeared to be full of the spirit of it. He was inclined to think that if Brother Smith were given this mission, with authority to call to his aid such men as he might deem proper, this want could be filled for the present.

Brother A[braham]. O[wen]. Woodruff referred to the opening of the Uintah reservation, which would doubtless take place in the near future, and suggested that some organization be effected to render necessary aid to such of our people as might go into that country. He also asked an expression from the council in regard to the Saints who had gone into the Big Horn Basin, and who now numbered some four hundred souls, and referred to the fact that their going there without counsel had elicited some criticism from one of the authorities.

President Snow remarked that they might be excused for having done so, seeing that the Church had no person or organization to advise or direct in such movements.

Brother John Henry Smith, suggested in a jocular way, that Brother Woodruff be authorized to grant those people absolution, and Brother Richards amended this by suggesting that Brother Woodruff be authorized also to give them a Ward organization. A vote was taken making this the sense of the meeting, and on motion of John Henry Smith, Brother Woodruff was also authorized to organize a Ward in Luzerne Valley.

Brother Woodruff remarked that there were two wards in Uintah [Utah] Stake which needed Bishops, and on motion he was authorized to fill those vacancies.

Brother Lyman observed that our people were purchasing extensively the State lands now in the market, and that he was advising them to do it. He thought as they became more interested in the lands they would be less inclined to leave Utah and roam around. He favored the settlement of the country and the calling of people to make colonies under proper direction. He looked hopefully to the future on account of the opportunities everywhere presented to occupy the land. Dry farming was practiced successfully, and was becoming better and better. The Lord was overruling things in a remarkable manner, and in a few years, he believed, we would be relieved from our present debt, and be better prepared for new burdens.

President Snow's face brightened, as he here remarked that he felt especially happy and thankful for what had been accomplished in the way of getting rid of the Church guarantee, as had been explained by President Cannon, and he was rather astonished to learn that the Banigan heirs had consented to its relinquishment on the terms agreed upon.

President Cannon, in response to a desire expressed by some of the brethren, then made quite a lengthy report of the matter touched upon, showing how the deal was accomplished and giving the results, as recorded in yesterday's journal. After President Cannon had finished, Brother Grant moved that the council be very happy, which brought forth smiles from everybody.

President Cannon expressed himself as desirous of having his report approved, and Brother Grant felt that we should not only approve the report, but express our gratitude to the Lord for the marvelous overruling. All the brethren united in Brother Grant's sentiment and seconded his suggestion, and a motion covering the subject was carried unanimously.

Notice was given by President Richards that next Tuesday would be the next quarterly meeting of the Apostles, and President Snow was thus reminded of his intention to invite the Patriarch and the Seven Presidents of Seventies to be present on that occasion. He explained that the Seventies had never sat at the sacrament table with the Apostles, and it would be very gratifying to have them do so. It was the sense of the Council that the invitation be extended to them. ...

At 3 p.m. Brother Mathoni W. Pratt met with the First Presidency and submitted a written description of lands in the Teton country, the paper being signed by the Presidency of Fremont [Idaho] Stake, who had sent Brother Pratt to procure, if possible, the approval of the First Presidency to this document, which was designed for publication and circulation among the Saints with a view to inducing them to settle in that country. It appears that large tracts of land there are held by individuals desirous of selling the same, and the Stake Presidency also wished this land disposed of to settlers, hence their connection with it. The railroad people were offering to publish and distribute the description of the lands, they also being interested in having people settle there.

The First Presidency withheld their approval to the signing of this document by the Presidency of Fremont Stake, as it gave color to the imputation that they were indirectly influencing people to go into the Teton country and there purchase lands at advanced prices, thus playing into the hands of speculators. Nothing else was done about the matter.

[July 7, 1899; Journal History]

Presidents Lorenzo Snow and Joseph F. Smith were at the office, and the former had a call from Brother Martin Lindsay, lately discharged from the Historian's Office by the committee

appointed some time ago to reduce salaries. Brother Lindsay, who is a cripple, had written to the First Presidency, asking for an allowance of twenty dollars a month to enable him to study law. President Snow promised to consider his case.

Brother Mathoni W. Pratt called and presented to President Snow a phase of the Teton land business which he failed to present yesterday. The President told Brother Pratt that the scheme, on its face, indicated that the Stake Presidency were personally interested in the disposition of the lands which Brother Pratt had for sale, and for that reason he did not like to see their names attached to the proposed circular.

[July 10, 1899; Journal History]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office. Among the items of business transacted was the appropriation of $100 in favor of the Southern States Mission, to help pay a brother named Prebble for work done by him on a meeting house destroyed by incendiaries in Kentucky.

Bishop William B. Preston called and submitted a new form of tithing receipt, to take the place of the old form which omitted the word "tithing", left out by advice of the Church attorneys during the operations under the Edmunds law. The new form, with the word "tithing" added, received the sanction of the First Presidency.

[July 11, 1899; Marriner Wood Merrill, Diary]

[A]ttended one Meeting with My Quorum at 2 P.M.

[July 12, 1899; Journal History; Franklin D. Richards, Diary; John Henry Smith, Diary; Marriner Wood Merrill, Diary]

At 10 a.m. there was a meeting of the First Presidency and Apostles to consider the course best to be taken by President Angus M. Cannon, of Salt Lake Stake, in making his defense before the court to the charge of unlawful cohabitation, recently filed against him. All the quorum of the Twelve were present except Rudger Clawson. Attorneys [Franklin S.] Richards and Ferguson were also in attendance. After some talk President George Q. Cannon moved that Brother Angus, the defendant, instead of putting up any defense, thus making it necessary for his wife to be dragged into court and testify as to the parentage of the child, when cited to appear, acknowledge himself as the father. Brother Lyman seconded the motion, which had been made in order to get the sense of the meeting, and after further remarks, by the attorneys and others, it was carried unanimously.

Bishop Thomas Judd, just in from Nevada, where he has been called to preside, came to the office. He reported that most of the best land in his section of country had been taken up, but he thought other settlers would come in.

At 2 p.m. there was a meeting of the Grass Creek Coal Company.

Twelve met at President's office at 10. a.m. concluded best for Bro[ther] A[ngus]. M. Cannon to plead guilty to husband of M[artha]. H[ughes]. C[annon]. as his wife & her child his child.

Then 12 adjourned to Temple & had 2 meetings there.

P.M. I explained verses 36 37 of Sec[tion] 107 Doc[trine] & Cov[enants]. & some other verses of the Same section. Twelve all present except B[righam]. Y[oung]. [Jr.]

[Francis M.] Lyman [John Henry] Smith [Abraham Owen] Woodruff and [John W.] Taylor spoke freely about the Manifesto be a Revelation or not what to call it.

❖

All of the Presidency and Apostles but Brigham Young [Jr.] and Rudger Clawson met at the Presidents Office with F[ranklin]. S. Richards, Barlow Furgeson and President Angus M Cannon met and talked over his affair. We agreed for him to plead guilty.

❖

I attended Meeting with My Quorum and first Presidency at the Presidents Office at 10. A.M. Church attorneys also present it was decided that Pres[iden]t Angus M. Cannon better plead Guilty to unlawful Cohabitation and thereby save His wife & Brethern from going to Court. Our Quorum after adjournement Met at Our room in the Temple at 11 A.M. I Spoke Yesterday afternoon and Created Some Stir in the Minds of Some of the Brethern by Saying that the Manifesto was Not a revelation from God, and that Plural Children would always be Born in the Church of Christ from year to year for all time to come.

[July 13, 1899; Journal History; Brigham Young Jr., Diary; Marriner Wood Merrill, Diary; J. Golden Kimball, Diary]

Salt Lake Temple 11 a.m. The First Presidency and the Apostles met in council. Present: Lorenzo Snow, George Q. Cannon and Joseph F. Smith, Franklin D. Richards, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W[ood]. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O[wen]. Woodruff, Rudger Clawson. Absent: Brigham Young [Jr.], at Chicago [Illinois]. ...

The brethren composing the First Council of Seventies, who had been specially invited to attend this meeting, now came in, namely, Seymour B. Young, Christian Fjelsted, George Reynolds, Brigham H. Roberts, Jonathan G[olden]. Kimball, Rulon S. Wells and Joseph W. McMurrin.

President Snow, arising, addressed those assembled. He remarked that he and his counselors, with the Twelve Apostles, felt that they would like to have one meeting with these brethren of the Seventies, that they might partake of the sacrament together, and this feeling had prompted the invitation which had brought them here on this occasion. He took pleasure informing the invited guests that there was perfect unanimity in the Council of the First Presidency and Apostles, and he felt satisfied that this same feeling prevailed in the Council of the Seventies. He looked forward with hope and encouragement to see the purposes of the Lord accomplished through His united Priesthood.

President Snow then took his seat, but immediately arose again, saying that the Lord had revealed to him that it was his duty, and the duty of his brethren, to stir up the people from the bottom of their hearts, in relation to one of the laws of heaven, which they had failed to keep. Unless this law was obeyed the Church could not exist financially, nor could we exist as a people for the want of His blessing. He referred to the law of tithing. The Lord had promised that we should be preserved from our enemies if we observed this law, but if we rejected it we should be cursed. This was the word given to the Church in early days, and it applies to us to-day. If the Saints had observed this law, the land of Zion would have been sanctified, and their enemies could not have dispossessed them. The speaker referred to other sins that some called Saints were guilty of, such as fornication and adultery. But how often, he asked, do men commit such sins if they keep the law of tithing? Not more than fifteen out of a thousand, if that many. There was safety in strictly adhering to the Lord's commandments, and this applied to officers as well as to lay members of the Church.

Brother John Henry Smith suggested that the brethren, in talking to the Saints on the subject

of tithing, do not enter into details, but refer to the revelation, which plainly requires one-tenth of our increase or interest annually, leaving the people to deal with their own consciences. He stated that this had been considered by the Apostles this morning, before the Presidency joined them; that it was the advice of President Richards, and he, the speaker, mentioned it now for the benefit of the brethren of the Seventies, that all might understand it alike.

President Richards reminded President Snow that the matter of filling the vacancy in the Presidency of Cache [Utah] Stake had been laid over until to-day, to be considered when Brother Merrill was present; whereupon President Snow invited Brother Merrill to express himself upon the subject.

Brother Merrill stated that he had considered the matter to some extent, but had not settled on any one. He would prefer that the Presidency have their choice, and would be pleased to support the man of their choice, and while there were some men quite prominent whom he would not choose because of their past record, if these were chosen by the Presidency he would sustain them. He thought that the men who preside in Cache Stake should be men in full harmony with the First Presidency and the Apostles. If the right man were chosen to preside, there would be a great revival throughout the Stake. The President of the Stake and his counselors should live in Logan. All things considered, Brother Merrill felt that Isaac Smith would fill the position of Stake President; his talk had always the right ring, he had always supported the First Presidency, and had traveled in all kinds of weather to keep his appointments. On being asked to name others, Brother Merrill named Joseph Morrell, who, he thought would make a strong counselor or a good president. Referring to the late President, Orson Smith, the speaker said that he had never sought his counsel upon anything, and while he did not take exception to this, he did think it would have been better had Brother Smith consulted with him, as an Apostle residing in his Stake, and consulted more than he did with his own counselors in the Stake Presidency.

President Snow: "We want a man who has two spirits in him, so to speak, that of the lion and that of the lamb; and whoever is chosen to preside in Cache Stake, it will be found that unless he possesses these two characteristics, he will fail to give satisfaction." President Snow knew Isaac Smith personally, and when it came to carrying out instructions of the First Presidency, he could be relied upon, but as to exercising the lamb-like spirit, bearing and forbearing, he feared Brother Isaac was lacking in that respect.

Brother Jonathan G[olden]. Kimball, having received permission to speak, said that he recognized in Brother Isaac Smith a good man, but the latter had admitted to him, in a personal way, that he was unfortunate in hurting people's feelings, and had often hurt the feelings of his own family without intending it. Brother Kimball offered this remark in confirmation of what President Snow had said. Asked about Joseph Morrell, Brother Kimball answered that he would make a better counselor than president.

President Smith remarked that Isaac Smith offended Moses Thatcher at the time of the division on party lines. Moses asked Isaac which side of the fence he intended to choose. Isaac's answer did not satisfy Moses, who replied that he was going to take care of his friends, and he had had his knife in Isaac ever since.

Brother Cowley said that he was the first to mention Brother Morrell's name. He was satisfied that he would make a most excellent president, and would be acceptable to all classes of people in Cache Stake; his past course having been such that he had not aroused the antagonism of his brethren. Brother Cowley also suggested the name of Heber Merrill as a suitable young man for counselor.

Brother Fjeldsted, being asked to express his opinion, said that Brother Morrell was a good level-headed man, and that Brother Isaac Smith was certainly a man full of zeal, very desirous of carrying out the mind of his file leaders. Experience would ripen him in wisdom.

Brother Grant said that he rather liked Brother Isaac for the enemies he had made, but did not think he was the man to preside over Cache Stake. From what had been said about Brother Morrell, the speaker felt that he could sustain him heartily.

On motion of Brother John W. Taylor the whole question was left with the First Presidency,

to decide as they might feel led; the vote being unanimous.

The Sacrament was now partaken of, all the brethren present sitting at the table, and the prayer being offered by President Smith. After partaking of the Sacrament all arose, and President Richards offered the closing prayer.

The Council adjourned, all feeling that the time spent had been very enjoyable.

❖

Doc[ument]. Signed by Bro[ther]. [John R.] Winder etc appointing me agent for "Deseret Invest[ment]. Co[mpany]." struck me as a very peculiar doc[ocument]. And altogether caused me some anger, but I hope to recover the I am too angry to write Pres[ident]. [Lorenzo] Snow just how I feel.

❖

Our Quorum adj[ourned] our Quarterly Meeting to Tuesday Oct[ober] 3rd 1899 at Our room in the Temple at 10 am. I went to my room with Bro[ther] [Matthias F.] Cowley to talk over Private affairs.

❖

At 10.40 A.M. went to our room in the Temple fasting as our Council were invited by Pres[ident]. [Lorenzo] Snow to meet with the Presidency and Twelve Apostles at 12. noon.

At 12. noon we all assembled and were received very kindly by the Bretheren.

Pres[ident]. Snow, and others spoke on Tithing, and also some of the missions.

At 1 P.M. the tables were spread with bread and wine. A prayer was offered by Pres[ident]. Jos[eph]. F. Smith We then partook of the bread & wine until we were satisfied. All were happy and conversation took place.

While we were together the bretheren canvassed the name of several bretheren to ascertain who should be appointed Pres[ident] of Cache [Utah] Stake. No decision was reached, and the matter was left to the Pres[ident] of the Stake. the names of Isaac Smith, Joseph Morrell, M[arriner] W[ood] Merrill Jr and B[isho]p Lewis were mentioned. I raised an objection to Isaac Smith being the man, and was rather set upon by M[arriner]. W[ood]. Merrill. Believe I was right. Am surprised at mens judgement. Do not believe Smith will be appointed. Cannot believe the Lord would make so great mistake. I love the people of Cache Co[unty]. too much to ever desire his appointment.

[July 14, 1899; Journal History]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office, and the latter two during the forenoon were at the office of the Union Light and Power Company. In the afternoon they, accompanied by Brothers LeGrand Young and Robert Campbell, came and submitted for President Snow's signature the papers re-organizing the present company. This business occupied the remainder of the day. In order to fully satisfy his mind as to the scope of the papers submitted, President Snow sent for Attorney F[ranklin]. S. Richards, and he, after reading the same, and consulting with Brother Young and others, advised President Snow that these papers were putting into effect the machinery to carry out the conclusions arrived at in New York by President Cannon and the gentlemen with whom he recently dealt there. President Snow then signed.

The sum of $600 was appropriated for Brother Andrew Kimball, as compensation for his services as Stake President.

[July 18, 1899; Journal History]

The First Presidency were at the office, having returned last evening from Richfield [Utah]. Brother LeGrand Young met with them in relation to the deal made by the Church with the [Joseph] Banigan heirs, advising the immediate payment of the $800,000, required to be paid within a year, lest those people might be tempted to break the agreement, and thus cause trouble. The only barrier against carrying out Brother Young's advice was the difficulty of obtaining the money.

Two of the sons of the late Christopher Layton called upon President [Lorenzo] Snow, reporting that their father's heirs were having trouble over his estate, and were about to litigate their differences. They had agreed, however, to have the matter arbitrated and would accept the decision of a committee of Apostles, if the Presidency would come to their assistance by appointing such committee. In the absence of President [George Q.] Cannon, who was informed of it shortly afterwards, Presidents Snow and [Joseph F.] Smith appointed John Henry Smith, Anthon H. Lund and Bishop William B. Preston to act as that committee. ...

[July 20, 1899; Journal History]

Salt Lake Temple 11 a.m. The First Presidency met with the Apostles in regular council. Present: Lorenzo Snow, George Q. Cannon, Joseph F. Smith, Franklin D. Richards, Francis M. Lyman, John Henry Smith, George Teasdale, Anthon H. Lund, Rudger Clawson.

Absent: Brigham Young [Jr.], on his way to Mexico; Heber J. Grant, at Soda Springs [Idaho]; John W. Taylor, on his way to Canada; Marriner W[ood]. Merrill, Matthias F. Cowley and Abraham O[wen]. Woodruff, the last-named in Woodruff [Wyoming/Utah] Stake.

A letter was read from Bishop George Mumford, of Beaver [Utah], asking the mind of the First Presidency on a remark made by Bishop [William B.] Preston at the late Solemn Assembly, while speaking on the subject of tithing. Bishop Preston was understood to have stated that after a man pays his hay tithing, if he has occasion to sell the balance and realizes a higher price for it than hay was worth when he paid his tithing, in the season thereof, he would be still owing a tenth on the increase in value.

The subject was talked over, and it appeared that other letters had been written to the Presidency concerning it. It was the mind of the Council that if a tenth of the hay was paid at the time it was due, it answered the law; and that it was unwise to raise such technicalities.

A letter was read from Elder George C. Parkinson, President of Oneida [Idaho] Stake, stating that since the Solemn Assembly he had called meetings of the Priesthood at which resolutions were taken by those present to practice the law of tithing themselves, and teach it to their families and the people over whom they preside. ...

Brother Lyman asked the question whether a man who had done a janitor's work in a meetinghouse should receive credit for his services on labor tithing account. The mind of the Council was that there could be no objection to this if the work done was legitimate labor tithing. But experience had shown that the tendency as to get credit for labor tithing when other tithing was due. A motion was made by President Cannon against making a precedent of this case, and the motion was unanimously sustained. ...

[July 21, 1899; Journal History]

Presidents Lorenzo Snow and George Q. Cannon were at the office; President Joseph F. Smith having gone to Logan [Utah] to attend a meeting of the Brigham Young College Board, which was about to elect a trustee. The President of the College, William J. Kerr, had been asked to name some suitable persons, and had named Joseph Howell, of Wellsville [Utah], and Lyman Martineau and A. G. Barber, of Logan. President Cannon thought Brother Howell the most influential man of

the three, and felt that it would be a good thing to have some of the trustees residing outside of Logan. A telegram was sent by President Snow, naming Joseph Howell as his choice to fill the vacancy, and later in the day a message was received from Herschel Bullen, Jr., Secretary of the College, informing President Snow that Brother Howell had accepted the appointment.

Sister Amelia F. Young called and introduced a man who had a scheme to colonize the Argentine Republic, and wanted 100,000 of our people to go there. He made wonderful promises, among others, that the church was to receive two and a half million acres of land. The proposition amused President Snow, who, "just for the fun of it", asked the gentleman to put his proposition in writing.

[July 24, 1899; Brigham Young Jr., Diary]

[In Colonia Juarez, Mexico:] Had a talk with Mr. P. M. Daniels, Jr. El Pasa Times. he wants Mormons to settle in Sonora & Sinaloa states which a crowd propose to conquer from the Government of Mexico. I was disgusted with his proposition a fool hardy scheme. My people will stand true to the Mex[ican]. Government and defend its rights against ag[g]ressors. It appears to me that these Fillibusters will bring trouble upon our people if we are not careful, for Bro[ther] [Anthony W.] Ivins & I think them unscroupulous if it is to their interests they will accuse anyone to save themselves. I shall report to the Presidency of the church and do as they think proper about reporting to Pres[ident]. [Porfirio] Diaz. Bro[ther]. Ivins says we will fight any fillibusters who try to disturb the Mexican Government.

[July 25, 1899; Anthon H. Lund, Letter to Ferdinand F. Hintze]

Ther is not much news of any kind here. Brother [Angus M.] Cannon was taken up for unlawful Cohabitation and fined one hundred dollars, and was to pay it today. The intention was to have him come before the Court and then summon President [Lorenzo] Snow and other leading men to badger them in Court and get them to say something that they could afterwards use again us. But they were foiled in this plan by Brother Cannon going into Court and pleading guilty. They knew that he is a man that will fight, and they had lost by that move, but they are full of bitterness so I fear that we have a hard fight on our hands. I guess that they could easily scrape up a good many cases, as the brethren have not been afraid to live with their plural wives, but they can not send them to the "Pen" as cohabitation is only a misdemeanor and that can be atoned for in the Countil jail and that is in general in the hands of our brethren, so the scenes of old can not be repeated. It is for the eastern States that they want this matter stirred up. The devil is no more our friend now than he was in Joseph [Smith]'s day. There has been a lull in the storm, but we can expect they will raise the wind if possible.

[July 26, 1899; Journal History]

The First Presidency were at the office. A cable message was sent to President Platte D. Lyman, at Liverpool [England], instructing him to pay the return sea fare of Sister Emmeline B. Wells, who went to England with other sisters to attend the Woman's Council in London. The Relief Society had given her $300, and President [Lorenzo] Snow, as Trustee-in-trust, had promised to pay her return fare home.

An order was issued fro $37.50 in favor of the Snowflake [Arizona] Stake Academy.

Mr. C[harles]. A. Magrath, who had come from Lethbridge [Alberta, Canada], to see the First Presidency, called at the office.

[July 27, 1899; Journal History]

The First Presidency were at the office. They considered a letter recently received from Elders Mahonri M. Steele and David Cameron, counselors to President Jesse W. Crosby, Jr., of Panguitch [Utah] Stake, conveying the information that President Crosby had been arrested on the charge of adultery, and that he and they felt desirous that some of the Apostles be sent to investigate the charge. It was decided not to institute any such proceedings at present, but to let the law take its course, and meantime to suspend Brother Crosby from acting in his presidential office, and place the affairs of the Stake in the hands of his counselors. Letters were to be written to him and them to this effect.

The First Presidency met with the Apostles in regular council at the Temple. Present: Lorenzo Snow, George Q. Cannon, Joseph F. Smith, Franklin D. Richards, Francis M. Lyman. John Henry Smith, George Teasdale, Anthon H. Lund, Matthias F. Cowley, Rudger Clawson. ...

The President now directed the attention of the Council to the position the Church should take in the prosecutions against polygamists that were now going on and were likely to continue. The subject was considered at great length, and it was the general sense of the meeting that each case must stand on its own merits and be regarded as a personal matter. Such was the substance of the testimony of the First Presidency and those Apostles who appeared before the Master in Chauncery, in August 1891. It was decided, however, in order to show that polygamy was not on the increase, to get the Presidents of Stakes to collect statistics, giving the number of polygamists when the Manifesto was issued, and the number existing now.

A communication was read, signed by John Henry Smith and Matthias F. Cowley, a committee appointed some time ago to ascertain how cheaply the Book of Mormon and other Church works could be printed. On motion, the communication was received, to be acted upon hereafter. ...

[July 28, 1899; Journal History]

The First Presidency were at the office, where, at the hour of noon, they received a call from Brother M[ilton]. D. Hammond, just from Canada, whose coming had been announced three days before by a telegram from Brother John W. Taylor. Brother Hammond was accompanied by Mr. [Charles A.] McGrath. The business they came on was in connection with the Alberta canal, of which Brother Hammond has charge, as representing the interests of our people. Papers signed by the sub-contractors were read, complaining of the prices allowed them for work done, which they believed were not the prices contemplated under the contract. Brother Hammond had explained privately to the Presidency, before the interview commenced, that Engineer [George] Anderson had been manifestly unfair to our people, a fact apparent in the first estimate made by him. He had not said very much to him about it, but under the present estimate had written him a letter bringing the matter squarely to issue. Meantime it had been thought best by Brother Taylor that Brother Hammond come and see the Presidency about it. Mr. Magrath remarked that he believed the sub-contractors had good cause of grievance, but that it had not been brought before Mr. [Elliot T.] Galt, who therefore knew nothing officially regarding the trouble. He thought the difficulty would be settled all right, especially if the Presidency could make them a visit, which Mr. Galt hoped they would find it convenient to do. After considerable talk, it was thought best to try to get Brother George Crismon, who has had much experience in that kind of work, to go up on the canal and assist Brother Hammond, whose duties were too much for one man. The Presidency are pretty well satisfied that Mr. Anderson is either intentionally unfair, or else an incompetent engineer, and that something should be done to protect the workers on the canal.

[August 1, 1899; Journal History]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office. On motion of President Smith, seconded by President Cannon, the sum of $300 was appropriated to the fund now being raised by subscription for the purpose of welcoming home the Utah Volunteers from the Philippines. This in response to a request from the committee appointed to solicit such subscriptions, they having asked the Church to subscribe.

Recently there appeared in "The Arena", over the signature of Theodore Curtis, a favorable article on the Mormon people, and some one (supposed to be A. T[heodore]. Schroeder) sent an answer to the editor of that paper, making a bitter attack upon the Saints. The editor sent President Cannon a copy of the latter article, inviting him to give our side of the question, so that both sides might appear in the same number of that publication. This friendly act was much appreciated, and the matter was now referred to Brothers [Franklin D.] Richards, [Orson F.] Whitney and Jacques, of the Historian's Office, to formulate an answer and submit it.

[August 2, 1899; Journal History]

Presidents Lorenzo Snow and Joseph F. Smith were at the office; President George Q. Cannon having left this morning for Boulder, Colorado, to deliver an address before the Chatauqua gathering.

Brother David Eccles called, accompanied by a Brother Jordan. The latter had sold his place with a view to moving to LaGrande, Oregon, but his Bishop had expressed in public his judgment against Brother Jordan's moving there, and as some of his relatives and friends desired to go also, he did not feel free to move without consulting the First Presidency. Presidents Snow and Smith gave Brothers Eccles and Jordan to understand that there was no objection to our people settling in that country.

[August 3, 1899; Journal History]

Presidents [Lorenzo] Snow and [Joseph F.] Smith were at the office. An order was issued for $87.60 to pay the fares of Sister Emmeline B. Wells and Sister Susa Y. Gates from New York to Salt Lake City; an order having previously been issued on the Liverpool [England] Office for their fares across the ocean. This amount included $15 for sleeping berths, and also $4 for Brother John W. Taylor, on account of his railroad fare to Canada; his passes covering every other expense.

Salt Lake Temple, 11 a.m. The First Presidency met with the Apostles in regular council. Present: Lorenzo Snow, Joseph F. Smith, Franklin D. Richards, Francis M. Lyman, John Henry Smith, George Teasdale, Anthon H. Lund, Rudger Clawson. ...

The question was considered as to the wisdom of withdrawing our missionaries from the State of Georgia, in view of the recent mobbings of our Elders there. Brother Cowley had suggested to President Snow that this be done, and Brother Lyman now favored the suggestion. President Snow, however, seeing that the Governor of that State had issued a call upon the people to uphold the law, thought it would be well to note the effect of that call, before acting upon the suggestion.

A communication from Manager H[orace]. G. Whitney of the Deseret News, in relation to the printing of a missionary hymn book, had been referred to a committee consisting of President Franklin D. Richards, Anthon H. Lund and George Reynolds. The News had learned that the Cannon and Sons Company was about to publish the hymn book, and he wanted to know if this was not properly the province of the Deseret News establishment. The report of the committee was to the effect that to the Deseret News office properly belonged the publication of all important Church works, including this particular book.

President Richards now brought to the attention of the Council another communication from

the manager of the News, stating that he had learned that Cannon and Sons had copyrighted the work, a fact of which President Richards was already apprised. It was suggested by Brother Lund that the Deseret News print a smaller edition of this work, which he believed would be more popular than the one copyrighted by the Cannon and Sons Company. The suggestion met with general asent. ...

A communication was read from George D. Pyper, Secretary of the Sunday School Union board, stating that they were about to publish cards containing the Lord's prayer, for use in Sabbath schools, some of which had adopted the scriptural version as given by St. Matthew, while others used the version given by the Prophet Joseph Smith. The Board sought the mind of the First Presidency. Expressing themselves upon this matter, some of the brethren felt that we should not perpetuate the error in the scriptural version of the prayer, and that therefore the Prophet Joseph's version should be used. Others thought the scriptural version should be adhered to, but that pains should be taken to correct the error. President Smith moved that the Council recommend to the Sunday School Union Board the printing of the Prophet Joseph's version, and the motion was seconded by Brother Clawson. On motion of Brother Lyman, however, action was deferred until the return of President [George Q.] Cannon, the General Superintendent of the Deseret Sunday School Union. ...

[August 4, 1899; Angus M. Cannon, Diary]

Arose at 6 and ate breakfast at Sarah's and proceeded on my horse to my office, where I received a letter from the First Presidency asking me to give my personal attention to obtaining, in a quiet way, the number of families living in this stake, where I preside, that are pol[y]gamous, that we may determine the relative number, compared with what existed at the time the [Wilford Woodruff] Manifesto was proclaimed. I put letter in hands of Bro[ther]. [Charles W.] Penrose that he & Bro[ther]. Jos[eph]. E. Taylor might take action by getting Bishops together and instructing them, relating to the subject, after the Priesthood meeting, tomorrow.

[August 8, 1899; Journal History]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office, having returned home last evening, President Cannon from Colorado, and the others from Cache [Utah] Stake.

Presidents Snow and Cannon, in the absence of President Smith, who had to leave, met with the following members of the Latter-day Saints College Board: John Nicholson, John C. Cutler, Spencer Clawson, George J. Taylor, and William B. Dougall; also Joshua H. Paul and Joseph Nelson. It appears that the commercial department of the College, under the direction of Brother Nelson, has been running practically as an independent institution, the director, on his own responsibility, having fitted it up with furniture and apparatus at a cost of about $3,000. This was done while Brother Willard Done was President of the College. Brother Done having resigned, Brother Joshua H. Paul having succeeded him, the Board were determined that he should preside over the whole institution, and that the commercial department should be united with the College proper, under one management. The Board had instructed Brother Paul to confer with Brother Nelson in regard to the matter, and Brother Paul's report, which had been referred to the First Presidency, was now read, giving the substance of his conversation with Brother Nelson, which the latter conceded to be correct. Brother Nelson was reported as having expressed himself perfectly willing to labor under Brother Paul, on the following conditions: that the Board either purchase his furniture at a cost of $3,000, or pay a rental of $50 a month; in case of purchase, and inability of Board to pay, interest to be allowed at the rate of 8 per cent.

After the matter had been considered for some time, President Cannon made the following

motion: That the commercial department of the Latter-day Saints College be regarded as an inseparable department of the College, under the jurisdiction of the Board of Trustees, the same as any other department of the institution. President Snow remarked that the motion expressed his mind exactly, and he called for a second. George J. Taylor seconded the motion, and it was unanimously carried. The question of purchase or rental of the furniture was then considered and taken under advisement, until President Smith could be consulted. Consent was granted to President Paul to arrange with Elders David McKenzie, John Nicholson and Nephi Morris to lecture in the Theological department of the College during the coming school year.

[August 9, 1899; Journal History]

The First Presidency were at the office. The following cable message from Liverpool [England] was received this morning: Elder Joseph Hogan, of Bountiful [Utah] drowned in Rhine, on the 5th. (Signed) Platte D. Lyman.

Elder John Lloyd, of Sandy [Utah], called upon the Presidency, in response to their request. A letter was received a few days ago from the Presidency of the European Mission, conveying the information that Elder Lloyd, who returned from a mission to Wales a year ago, had been charged by a young woman named Mickey with having had criminal associations with her on three different occasions; that since then she had married a brother named Gale, but before marriage had confessed to him her transgression with Lloyd. She was now desirous of having the matter brought before the proper authorities, as she was in a suspended state so far as her Church fellowship was concerned. The Presidency talked with Brother Lloyd privately, and the result of the interview was a complete denial on his part of the truth of the accusation. He was requested to put his denial in writing.

The sum of ten dollars was appropriated in favor of a lady named Mrs. Murdock, who represented herself as the widow of an army officer who was drowned while in General John Cook's regiment. She had come from San Francisco [California] in the hope of finding friends of her deceased husband and of getting employment as a music teacher, but had failed to find work, and now asked to be assisted to Denver. She had applied for relief to certain ministers here, but had failed to get it. She remarked that she felt it was not a proper thing for her to do, to come to President [Lorenzo] Snow for relief, but as she understood that the Mormon people took care of their own poor, and having failed to obtain relief from her Gentile friends, she felt compelled to request this assistance here. The amount was given to pay her half fare to Denver [Colorado].

Elder Matthias F. Cowley, of the Council of the Twelve Apostles, left this afternoon for the northern States Mission, to fill an appointment made by him with President Louis A. Kelsch.

The father of Elder Joseph Hogan, reported drowned in the Rhine on the 5th inst., called at the office, accompanied by his wife and the young woman who was engaged to be married to the deceased, and who wished to be sealed to him, if it met the approval of the Presidency. President [George Q.] Cannon showed her that if this was done, her chances to get a husband would be very slight, unless she married a Gentile, or a poor kind of a Mormon, since a man firm in the faith would naturally want, as a wife, a woman sealed to himself. Considerable conversation followed, and finally the young woman decided to take the advice of President Snow and wait before acting upon the matter.

Brother N[ephi]. W. Clayton, manager of the Saltair resort, called. He stated that the Mutual Improvement Association was booked for a day at Saltair, and that those in charge of the excursion had requested that the bar be closed on that day. He held that if the request were complied with, and the bar closed, a notice should be published to that effect beforehand, so that regular patrons of the resort might govern themselves accordingly. It was decided that this should be done.

A letter was received, signed by L. M. Savage, in relation to the transfer of Church stock in the Woodruff [Arizona] dam to the Snowflake Academy. Some time ago a committee representing that Academy had asked that this stock be turned over to it, and it was decided to grant the request, provided the people of Woodruff did not object to the transfer. This decision was conveyed to

President Jesse N. Smith, and subsequently a communication, dated April 2, 1899, was received at this office, informing the Presidency that about half of the stockholders had voted to allow the transfer, the other half strongly urging that it be retained by the Church. Brother Savage's letter, dated the 1st inst., certified to the fact that a meeting had been held by the stockholders of the dam and a unanimous vote cast in favor of the transfer. It was ordered accordingly.

[August 10, 1899; Journal History]

Presidents Lorenzo Snow and Joseph F. Smith were at the office; President George Q. Cannon being on his way to Canada, to help adjust the differences that have arisen between our people working on the Alberta canal and the engineer, Mr. [George] Anderson.

Salt Lake Temple 11 a.m. The Presidency and Apostles met in regular council. Present: Lorenzo Snow, Joseph F. Smith, Franklin D. Richards, John Henry Smith, George Teasdale, Heber J. Grant, Anthon H. Lund, Rudger Clawson.

Absent: George Q. Cannon, on the way to Canada; Brigham Young [Jr.], in the south; John W. Taylor, in Canada; Matthias F. Cowley, in the Northern States Mission; Francis M. Lyman, Marriner W[ood]. Merrill and Abraham O[wen]. Woodruff, away on duty. ...

Brother Grant reported that he had not finished working on the Utah Loan and Trust Company business, which had been given him as a mission. He was still trying to effect a loan, to save the building from the foreclosure of the mortgage. He submitted several schemes, one of which was to close the bank, which would necessitate the collection of another $15,000, a thing very hard to do. Another was to assess the stock, and carry on the business after paying the mortgage. He advocated the latter plan, and asked that the Church, in case it were adopted, take stock for $15,000 or more, as President Snow might see his way clear to determine. The matter was taken under advisement.

The copy of a letter from C[yrus]. E. Dallin, sculptor, to the Brigham Young Memorial Association, was read, in which Mr. Dallin informed that Body that unless steps were taken to satisfy him, in the matter of the amount yet due upon the Pioneer Monument, he would either have the monument taken down or veiled. The matter was referred to Brother John Henry Smith, with a request that he confer with the officers of the association regarding it. President Snow now learned for the first time that the Church was responsible for this indebtedness. ...

Brother Lloyd, of Sandy [Utah], whose case is mentioned in yesterday's journal, came to the office to-day, accompanied by his Bishop, and confessed to the charge of adultery, which he had previously denied. He was told that the matter would be taken under advisement and his Bishop instructed how to act in the case.

[August 11, 1899; Journal History]

Presidents Lorenzo Snow and Joseph F. Smith were at the Office; President George Q. Cannon still absent on his trip to Canada.

The sum of $25 was appropriated in favor of Richards Matthews, an old employee of the Deseret News, and now an invalid.

Charles M. Plant had an interview with Presidents Snow and Smith. He had recently been cut off the Church for non-compliance with a decision of the High Council, involving a monetary consideration between himself and Spencer Clawson. He asked for an appeal, which he said had been denied him. An appeal was ordered by the Presidency.

Elders George J. Taylor, William B. Dougall and Spencer Clawson met with Presidents Snow and Smith in relation to the affairs of the Latter-day Saints' College. It was found necessary to raise $2,000 to purchase of Professor Joseph Nelson the school furniture of the commercial department, as before noted in this journal. The Presidency authorized these brethren to report to the College

Board that the Church would support them in this purchase.

[August 15, 1899; Journal History]

Presidents Lorenzo Snow and Joseph F. Smith were at the office; President [George Q.] Cannon still in Canada. Bishop [William B.] Preston called this afternoon and chatted with President Snow, who told him that he had firmly made up his mind to erect the new Deseret News Building, with four stories and a basement, on the Council House Corner.

[August 17, 1899; Journal History]

Salt Lake Temple, 11 a.m. Present: Lorenzo Snow, John Henry Smith, George Teasdale, Heber J. Grant, Anthon H. Lund, Rudger Clawson.

Brother John Henry Smith brought up the matter of the making of Temple aprons out of native Utah silk, a subject broached by a kinsman of his to President Snow during his recent visit to St. George [Utah]. He was told that some of the people there were prepared to make such aprons, weaving the fig leaves into the fabric, and was asked his mind regarding it. Speaking upon this subject, Brother Lund suggested that the leaves be wrought so as to overlap each other, thus carrying out the idea intended to be conveyed. It was decided to have the parties submit a pattern. ...

An informal talk was had about the Utah Loan and Trust Company's bank. During the conversation Brother Grant stated that if President Snow approved of his being President of that bank, with George D. Pyper as cashier, he believed they would be able to revive the institution. The President took the matter under advisement. ...

Brother Clawson reported the visit of himself and Brother Wells to Star Valley [Wyoming]. It had been two years since the Saints in that valley received the visit of an Apostle, and as the result some things needed attention there. Bishop Wright of Afton had been released, and Osborn Low appointed his successor. The counselors were not chosen. Bishop Weight had not been in touch with his people. He lived two miles out of town. When made Bishop, he was told that he would have to move his family from his ranch into town; he did so, but his wife complained of the water, so he moved back again. He was very much pleased at his release. Fairview Ward was organized, with F. G. Tolman as Bishop, and Christopher Merkley and Levi Richardson as counselors. Brother Clawson added that he found an aged brother presiding, who was a barrier in the way of progress. It was suggested to him that he resign and go into the High Priests quorum, but he did not like this, and said that he would rather go on a mission.

This mention raised the question in the mind of President Snow as to how far a man should be permitted to hold office, when through age or other defects he impeded the progress of the work. Some of the brethren expressed themselves to the effect that there were a great many places where changes ought to be made on this account. President Snow, continuing the subject, said he believed the Lord required that the proper men should preside over our Stakes and Ward, men who would be diligent, thoughtful, full of consideration, and have the interest of the people very near to their hearts. Where men were found lacking in these qualities, they should be talked to and looked after, and if they failed to come up to the mark, a change should be effected. ...

[August 19, 1899; Journal History]

Presidents [Lorenzo] Snow and [Joseph F.] Smith were at the office for a short time. President Snow was called for this morning by Mr. Letcher, and taken to the grand stand immediately in front of the City and County Building, to review the parade of the returning volunteers from the Philippines, and thence to Liberty Park to offer the invocation, a part of the

program of ceremonies at that place in honor of the returning heroes. ...

[August 29, 1899; Journal History]

President George Q. Cannon, Judge LeGrand Young, George Crismon and Sylvester Q. Cannon returned from Alberta, Canada, last Saturday. President Cannon's trip to the north was for the purpose of adjusting differences that have arisen over the construction of the Alberta canal, and the others named were his assistants. These differences were between Mr. [George] Anderson, the chief engineer, and the sub-contractors. All had been satisfactorily arranged and settled, a better price being allowed the sub-contractors for their work. The company constructing the canal, is presided over by Mr. E[lliot]. T. Galt, who has shown a most liberal spirit in connection with this enterprise, and is a warm friend to the Mormon settlers in Canada.

[September 5, 1899; Journal History; Angus M. Cannon, Diary]

The First Presidency were at the office. Brother Franklin S. Richards called and presented the claim of a wife of Brother William H. Folsom against the estate of Sister Farr, deceased, who left her homestead property to the Church. Sister Folsom was an adopted daughter of Sister Farr, who is said to have stated to her executors, John Henry Smith and John Groesbeck, that she felt she had done enough for her, and she wished the Church to have the benefit of the property in question. Brother Folsom, who is in straitened circumstances, now joins his wife in asking the Church to turn over the property to her. It was decided that the Church relinquish its claim to this property, without expense to the Church, and Brother Richards was instructed to so inform the executors of the estate.

Brother Richard W. Young called and met Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith. He laid before them a matter upon which he desired their advice. Before leaving Manila, General [Elwell S.] Otis had appointed him a member of the Supreme Court there, and he had come home on furlough, with the privilege of remaining in Utah, or returning to the Philippines to continue in his present position, which brought him a salary of $5,000.00 a year. He remarked to the Presidency that if left to his own discretion he should consider it a sacrifice to return to Manila, for the reason that his family needed his presence at home, and he could not think of taking his family with him, on account of the expense it would incur. He said that he now came for the purpose of submitting the question, and would carry out whatever advice might be given him. After some deliberation the Presidency seemed to feel that it would be a proper thing for Brother Young to continue in the service of the Government. They would not, however, advise him against his will. President Snow counselled him to make it a matter of prayer, and whatever he decided to do afterwards would be agreeable and satisfactory to the brethren. With this understanding, the interview ended.

Attended to business in my office and having called at Presidents office I was told by Pres[ident]. Jos[eph]. F. Smith of a scandal about M. B. Shipp, that had come to his ears that he thought I ought to investigate before he was permitted to obtain his second anointings. It was that he had taken liberty of pinching the knee and persisting in making himself free with her and even asked her to make an appointment to meet him.

[September 7, 1899; Journal History]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office, and

proceeded thence to meet with the Apostles in the Temple.

Salt Lake Temple 11 A.M. The First Presidency and the Apostles met in regular council. Present: Lorenzo Snow, George Q. Cannon, Joseph F. Smith, Brigham Young [Jr.], John Henry Smith, George Teasdale, Heber J. Grant, Anthon H. Lund, Abraham O[wen]. Woodruff and Rudger Clawson.

A letter from Elder Matthias F. Cowley, dated at Chicago [Illinois] on the 30th ult., and giving an account of his labors in visiting the conferences in the Northern States, was read to the council. The writer remarked that it was very noticeable that the converts made in that mission were unusually intelligent and substantial, more so, perhaps, than those made in any other part, and he suggested, therefore, that a more experienced class of Elders be sent to labor in the Northern States mission.

After the reading of this letter, Brother Brigham Young reported an incident that recently occurred while he was in Durango [Colorado]. There our young missionaries preached out of doors, and their influence was good among the non-Mormons, who regarded them as "all right," the idea conveyed being that they were more acceptable than our older missionaries. These young Elders had learned that to preach Joseph Smith as the Prophet of this dispensation was not acceptable to the people, and they therefore refrained from so doing. Brother Young thought our young men should be cautioned on these matters, as he feared a line was being drawn between the older and the younger generations.

Brother Lund remarked, the subject being still under discussion, that during his presidency over the European Mission, the Elders in Great Britain were instructed to begin with the preaching of the first principles of the Gospel, and wind up with bearing testimony to the divine mission of the Prophet Joseph Smith. To begin their remarks with such a testimony meant, as a rule, the loss of their congregations. ...

[Heber J. Grant] brought up the subject of the vicious assaults made upon him recently by the Salt Lake Tribune, and wanted to know if there would be any objection to his denying in a public way these falsehoods and misrepresentations.

President Smith suggested to Brother Grant that instead of writing a letter of denial, that he permit himself to be interviewed, and make his denial in that way. ...

Salt Company meetings were held at the office this afternoon, the main purpose being to consider the buying up of the shore of the lake, with a view to controlling the salt trade. In order to do this the capital stock of the company would have to be increased, which would affect the Church to the amount of about $100,000. The matter was talked over by the First Presidency with Brother N[ephi]. W. Clayton, President Snow did not like to lose control of the company, but at the same time could not see how the Church could do anything in the matter. It was finally agreed to invite some of the wealthy men of the Church to take an interest in the company, thus retaining the control, as against the non-Mormon stock-holders.

[September 8, 1899; Journal History]

Presidents Lorenzo Snow and Joseph F. Smith were at the office; President George Q. Cannon being in Provo [Utah]. Brother Heber J. Grant had a talk with President Snow this morning, in the presence of James Jack, relative to a reduction of interest on certain notes held by the Church. The President granted the request and instructed the treasurer, Brother Jack, accordingly.

[September 11, 1899; Journal History]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office. At 10 A.M. there was a meeting of the General Church Board of Education.

Brother William W. Riter called upon the Presidency, the Oregon Short Line Railroad

Company having solicited his services in behalf of their proposed Union Depot grounds in this city. He intimated that in order to have influence with the next city council, and get certain franchises, it would be necessary for the company to secure the good will of the local newspapers. Brother Snow referred him to the editor of the Deseret News. Brother Riter stated that the railroad people requested that the News do not commit itself at present, either for or against the giving of the franchises.

[September 12, 1899; Journal History]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office. At 11 A.M. there was a Salt Company meeting which lasted two hours; and at 2:30 P.M. a meeting of the Memorial Association having in charge the business of the Pioneer Monument. There were present at the latter meeting, in addition to the First Presidency (who are regarded as an advisory committee of the Association) Governor Heber M. Wells, Bishop Nelson A. Empey, Brother John Henry Smith, and Mr. C[yrus]. E. Dallin, the sculptor, who designed and executed the monument and the statue of President Brigham Young.

It appears that Mr. Dallin had seen President Snow at the office yesterday morning, and conversed with him on this subject, and that the meeting now held had been appointed for 10 A.M. today, but had been postponed on account of the Salt Company meeting.

Mr. Dallin related briefly, mainly for the information of President Snow, the history of the transaction relating to the erection of the monument and the execution of the statue. The contract for the work was read, and it was shown that Mr. Dallin had received half of the contract price, or $12,500, which has paid for the labor of the clay and plaster work. He said he had protested against the unveiling of the statue for business reasons, and in the interest of the monument itself, foreseeing that if it were unveiled in its unfinished state, the people would lose interest in it. He had paid for the brass work as it now stands; the committee has therefore received more than they had paid for, and he asked that the contract be lived up to. He had come from his home in Boston to collect the balance due him on this account.

Governor Wells, who is secretary of the memorial Association, made a statement, the principal point of which was that about $1,200 had been advanced to Mr. Dallin as a loan.

After some further conversation Brother John Henry Smith moved that Mr. Dallin be authorized to go ahead and finish the monument, according to a proposition made by himself, whereby he was to receive $5,000 in cash and the balance in a note for three years, drawing interest at 8 per cent. The motion was seconded by Bishop Empey.

The question now arose as to who was the president of this meeting, and after some comment it was found necessary to request President Snow to preside. He accepted the situation, and put the motion, which was carried unanimously.

The question as to who should sign the obligation to be given to Mr. Dallin now came up, and it was agreed that the Association should meet and carry out the spirit and intent of this action, with the understanding that the first Presidency would be behind them.

Mr. Dallin thanked President Snow and those present for the interest they had taken in this matter and the spirit in which they had met him.

[September 14, 1899; Journal History]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office. President Snow authorized Treasurer James Jack to place to the credit of the Latter-day Saints College the sum of $8,000, appropriated last July, to be drawn against during the coming school year.

Salt Lake Temple 11 A.M. The First Presidency met with the Apostles in regular council. President: Lorenzo Snow, George Q. Cannon, Joseph F. Smith, John Henry Smith, George Teasdale,

Heber J. Grant, Anthon H. Lund and Rudger Clawson. ...

President Snow remarked that he had learned, during a recent visit to Sanpete [Utah] Stake, that among the non-tithe payers there, were some fifteen persons whose tithing, if paid, would amount as much as is now paid by the entire Stake.

Brother Lund explained that the sheep men were the richest people in Sanpete Stake, and that as a rule they did not pay their tithing.

Commenting upon this explanation, President Snow remarked that it would no doubt come to this: that such men with their wives and unmarried children would be denied admission to the House of the Lord.

The Brigham Young or Pioneer Monument was the subject of considerable conversation, and it resulted in the Apostles undertaking to collect from the several Stakes the balances due.

President Snow decided today to move into the Beehive House, which is now the property of the Church, and thenceforth use it as an official residence. For some time past he has lived in a rented house on Canyon Road, and has been thinking for several months of vacating it, owing to a lack of proper accommodations. It had become a question in his mind as to whether he would purchase a new house, build while property and materials were cheap, or rent elsewhere. He had of late looked at quite a number of houses, and had been tempted to make a purchase, and this had sprung the question in the minds of some of the brethren, about his moving into the Beehive House or the Gardo House, the former being vacant and the latter rented. It had repeatedly been suggested to him that he ought to occupy the Beehive House, and he had given the matter some consideration, but his mind was not clear thereon, chiefly for the reason that it would be expensive to keep up such a house. the matter was brought to a focus this week, when Presidents Cannon and Smith and Bishops [William B.] Preston and [John R.] Winder expressed themselves regarding it, all favoring the occupancy of the Beehive House by the President of the Church.

[September 15, 1899; Journal History]

The First Presidency were at the office. They consulted with Bishop [William B.] Preston, who had called, in relation to certain changes to be made in the interior of the Beehive House, and the work to be done upon it, before President [Lorenzo] Snow should move into it.

President Snow received a call from his daughter, Birdie Snow Harding, and her husband, prior to their leaving for Chicago [Illinois] to study medicine. He gave them his blessing.

[September 19, 1899; Journal History]

Presidents Lorenzo Snow and George Q. Cannon were at the office, where they received a call from Hon[orable]. E. Clay Evans, U.S. Commissioner of Pensions, who is being shown the usual courtesies by Brother John Henry Smith and his son George.

Elder Jonathan G[olden]. Kimball, of the First Council of the Seventies, called this morning and had a talk with President Snow. During the course of conversation, he remarked that his time at home was not wholly occupied, and if there were any missionary work contemplated for him, he would like to go at it pretty soon, as he was now in good health and vigor, with a small family. President Snow was pleased to hear Brother Kimball so express himself, and promised to hear him in mind.

The matter of printing, for Sunday School purposes, the Lord's prayer as proposed at the Council of the First Presidency and the Apostles, held on the third day of last August, was brought up and considered by Presidents Snow and Cannon with Brothers Anthon H. Lund, Rudger Clawson and Heber J. Grant. The question considered was, which version of the prayer should be used, the one given by the Prophet Joseph Smith, or the one contained in St. Matthew's Gospel, the Council having postponed consideration of the matter, owing to the absence of President Cannon, whose

opinion, as General Superintendent of the Deseret Sunday School Union, President Snow wished to have, before the question was decided. President Cannon now stated that while he favored the Prophet Joseph's version, from the sound point of doctrine, he thought it better to adhere to the scriptural version in the Sunday schools, for the reason that this version appears in the Book of Mormon, and if the new version were adopted, questions might arise that would be confusing to the minds of the children. If the Scriptural version were used, proper explanation could be made, and the wisdom of the Prophet's rendering of the prayer would be appreciated upon comparison. President Snow acquiesced.

[September 20, 1899; Journal History]

President George Q. Cannon was at the office, President Lorenzo Snow went to Brigham City [Utah] this morning to attend the funeral of Bishop Alvin Nichols. President Joseph F. Smith still in Oregon. An order was issued for $128.55, to cover expenses of sending men to Canada, to work on the Alberta canal. An order for $5.00 was issued on Lees Ferry account.

[September 21, 1899; Journal History]

President George Q. Cannon was at the office. President [Lorenzo] Snow still at Brigham City, Utah; President [Joseph F.] Smith at Baker City, Oregon.

A cable message was received this morning from Elder Platte D. Lyman, President of the European Mission, announcing the death of Elder Samuel T. Clarke, of Newton, Utah, a missionary in Wales.

Salt Lake Temple 11 A.M. The regular council convened with the following named brethren present: George Q. Cannon, Brigham Young [Jr.], John Henry Smith, George Teasdale, Heber J. Grant, Anthon H. Lund, and Rudger Clawson. ...

President Cannon, and the Apostles met with Brothers Franklin S. Richards and George Lambert, according to appointment, to talk over the canal business mentioned in the minutes of the Council.

It appears that the waters of the Jordan river are claimed by five canal companies of Salt Lake County, and in view of probable difficulties arising from claims on said waters by a man named Lambson. Brothers Richards and Lambert had conceived the idea that it would be well for representatives of all the canals to meet and consider the situation, and perhaps join in a suit to quiet the title to their respective shares of water. The influence of the First Presidency was desired, to effect the end in view. The matter having been presented to, and discussed by the Apostles, it became the sense of the meeting that Brigham Young and John Henry Smith be a committee to meet with the representative of the canal companies in relation to this matter, Brother Smith to have authority, in case of Brother Young's absence, to select someone to act in his stead.

[September 22, 1899; Journal History]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office, and the former two met with Elders Brigham Young [Jr.] and John Henry Smith, Bishop Joseph S. Rawlins and Attorney F[ranklin]. S. Richards, the subject of conversation being the canal business mentioned yesterday. The idea was to get Bishop Rawlins to take the initiative in arranging a meeting of representatives of the five canal companies, with a view to their uniting in action against Lambson, and preventing him from obtaining rights for power use on the Jordan river. A meeting with the directors of the companies is to be held at this office tomorrow, and Bishop Rawlins is to be present.

The allowance to Elder Samuel W. Richards, of $30.00 a month, for services as an ordinance

worker in the Temple was today increased, at his request, by President Snow to $50.00 a month, $20.00 in cash and the balance in scrip.

[September 23, 1899; Journal History]

The First Presidency were at the office. At 11 A.M. they met with the presidents of the five canal companies owning the waters of the Jordan river in this county, and it was decided to take such steps as would prevent the man Lambson from acquiring rights in the waters of that stream and of Utah lake.

Bishop [William B.] Preston called in the afternoon and met Presidents [Lorenzo] Snow and [George Q.] Cannon. His business was in relation to a note given to him, in trust for the Church, by Thomas Taylor, which note was past due and would outlaw in about sixty days. It was secured by a mortgage on the iron properties at Cedar City [Utah], and the question was whether Bishop Preston should foreclose the mortgage, or dispose of the note for $6,000, which sum had been offered for it. It was decided to foreclose the mortgage.

President Snow and family moved into the Beehive house today.

[September 25, 1899; Journal History]

Presidents Lorenzo Snow and George Q. Cannon were at the office.

The sum of $20.00 was appropriated in favor of Bishop Lau and family of Soda Springs [Idaho], as a mark of appreciation by President Snow of their entertainment of him and his party during their recent visit to the north.

[September 26, 1899; Journal History; Anthon H. Lund, Letter to Ferdinand F. Hintze]

Presidents Lorenzo Snow and George Q. Cannon were at the office.

President Cannon attended an adjourned meeting of the five canal companies of Salt Lake County.

Elder Angus M. Cannon, President of Salt Lake Stake, called and conversed with the First Presidency, reciting a grievance that he had against the Utah Sugar Company, in that he had been called upon to pay for certain stock held by him in that company, or else surrender it. He had elected to surrender it, and now a stock dividend was about to be declared, the company having become prosperous. He had taken stock in the concern with the understanding that the First Presidency were the general supporters of the industry, and he wanted to know now if they wished him to be shut out from the benefits of the stock after it had been in his name so long.

President [Joseph F.] Smith, who had come in, and had heard Brother Cannon's statement, explained, as a member of the Sugar Company, that Brother Cannon had been given the opportunity to purchase this stock, and the same opportunity had been extended to other stock holders who had not paid up, and that all had been treated alike. Brother Cannon and others had given their notes for the stock they subscribed, and the company had carried their notes as cash. But a time came when the company had to determine that these notes should either be paid, or the stock surrendered which they represented. When this conclusion was reached, the company was not about to declare a dividend, though as a matter of fact a dividend was declared not very long afterwards, and dividends have been in order since that time.

President Snow stated that the only part the First Presidency took in the establishment of the sugar industry was to encourage the people in the beginning to subscribe for the stock. Those who did subscribe and pay for their stock were now reaping great benefits, while those who subscribed but did not pay, like those who declined to subscribe at all, were not "in it." The President regarded

this as purely a business matter between the Board of Directors and the stock holders of the Sugar Company.

❖

The devil seems determined to fight us every where. Four men were arrested for unlawful co-habitation the other day in Richfield [Utah]. I think they are trying to work up a sentiment against [B. H.] Roberts, and hence want to show to the world that there are many cases yet to be dealt with. It is good to know that the Lord is at the Helm and the good ship Zion will not be hindered in its course.

[September 27, 1899; Journal History]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office. Brother Heber J. Grant called, and was questioned in relation to the matter complained of by Brother Angus M. Cannon yesterday. He explained that Brother Cannon originally subscribed $500.00 for sugar stock and paid it, but after being visited by Brother Grant and Brother Moses Thatcher, in the interest of the concern, he had subscribed $4,500.00 more and given his note for that amount. Others had taken a similar course, owing to the money depression then prevailing. Brother Grant had negotiated a loan in California to enable the Sugar Company to carry such stock holders. Then came the time when the company had to have the money for the stock, or else its surrender, and some surrendered it while others sold out for seventy five and eighty cents on the dollar. Brother Cannon was one of the former, and Brother Grant one of the latter. He had lost money by the transaction, but did not consider that he was entitled to the consideration that Brother Cannon now claims since the stock has become valuable. The Sugar Company had had this matter under consideration, and its board of directors had decided that Brother Cannon had no consistent ground to ask that he now be given 5,000 shares of sugar stock, representing $5,000.00, since the stock was going at a high premium.

Brother Angus M. Cannon called soon after Brother Grant had made the foregoing explanation, and he informed President Snow that he had decided to take his counsel and let the matter drop, though it was quite a struggle to do so, as it involved the sum of $7,000.00, and he needed the money very much. He remarked that he felt peaceful and resigned; President Snow told him that he should have strength according to his day; and he left the office, after thanking the President, evidently feeling comforted. ...

President George Q. Cannon has decided, after counseling with Presidents Snow and Smith, to send his son, Dr. William T. Cannon, to Europe, to attend his Brother, Elder Preston J. Cannon, who is sick in Germany.

[September 28, 1899; Journal History]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were in the office, and proceeded thence to the Temple, to meet with the Apostles in regular council.

Salt Lake Temple 11 A.M. The following named brethren were present: Lorenzo Snow, George Q. Cannon, Joseph F. Smith, Francis M. Lyman, John Henry Smith, Heber J. Grant, Anthon H. Lund, and Abraham O[wen]. Woodruff. ...

A letter was read from J. E. Cardon and Melvin J. Ballard, of Logan [Utah], asking the sanction of the Authorities for the manufacture of a knitted garment. The Council had no objection.

A letter was read from John Lloyd, asking what he should do, in order to maintain his standing in the Church. As previously stated in this journal, he confessed, after denying, to the Presidency the truth of a charge brought against him by the Authorities of the European Mission—a charge of criminal intimacy with a woman in Wales. On motion of President Smith the case was

turned over to the Presidency of the Stake.

The letter from President [David K.] Udall, of St. John's [Arizona/New Mexico] Stake, which was partly acted upon at the last session of the Council now came up for consideration as to the financial portion of its contents. It appears that Brother Udall has purchased a valuable ranch property, including among its improvements a flour mill. He is now being sued for $2,000.00, and unless this claim can be satisfied the whole property will be lost and a number of innocent parties injured thereby. His debt to them amounts to fifteen or sixteen thousand dollars. He suggests that if an order could be issued on the tithing office, as an assurance, some of the brethren would feel justified in assuming the $2,000.00 indebtedness, if this property should go out of the hands of Brother Udall, it would pass into the hands of non-Mormons and might be the means of breaking up St. Johns as a Stake.

The matter was freely discussed by the Council, the sentiment being in favor of extending help to President Udall, provided it would benefit the people of St. Johns and prevent the breaking up of the Stake. Brother Grant thought that if the Church came to the rescue, it could not, in the event of failure, lose more than $3,000.00 in the transaction. Brother Lund suggested that the credit of the Church be extended to Brother Udall, to enable him to save himself. President Snow suggested, as Brother John Henry Smith had previously done, that some one be sent to St. Johns to confer with the brethren there, and that he be given the authority to help them if the situation should warrant it. He proposed that Brother Lund be sent. Brother Grant and others seconded the President's proposition, the first named suggested that a letter be sent to Brother Udall, asking him to have the suit postponed, and that he come to the general conference in October, to be conferred with upon the subject. President Cannon proposed, in order to help Brother Udall in the postponement of the suit, that a letter of assurance be written, to the effect that the Church would assist him to meet the $2,000 obligation. No formal action was taken, President Snow now intimating that he was averse to doing anything at all in this business until he could learn more about it. ...

Elders Angus M. Cannon and Charles W. Penrose, of the Presidency, and Elder D. L. Davis, of the High Council, of Salt Lake Stake, called and represented to the First Presidency the condition of the Bingham branch. They felt that a Ward organization should be given the saints residing at that place. This proposition received the sanction of President Snow, with the understanding that whomsoever was chosen to be the Bishop should come to the City to be ordained.

[September 29, 1899; Journal History]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office.

An order for $4,000 was issued in favor of M[ilton]. D. Hammond and C[harles]. O. Card, to enable them to buy up Canada land scrip, with a view to preventing the depreciation of the land that is being earned by the brethren who are working on the Alberta canal, for the same purpose, President Cannon recently furnished Brothers Hammond and Card with $2,000, he receiving for it credit on tithing account.

[September 30, 1899; Journal History]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office, where they met today with Bishop William B. Preston, Elders Charles W. Penrose and Horace O. Whitney, the purpose being to consider the advisability of giving to the Deseret News the Council House corner, upon which to build a permanent home for that paper. It was decided, on motion of President Smith, seconded by President Cannon, to appropriate this corner as a home for the news; also to purchase, with the same end in view the property adjoining on the west, belonging to Hiram B. Clawson—a frontage of twenty-seven and a half feet on South Temple Street, at $300 a foot frontage; and that the work of clearing off from the ground the present temporary buildings, be

commenced at once, with a view to completing the excavations and putting in foundations by fall for a five story building, to be finished in the spring.

[October 2, 1899; Journal History]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office.

Elder John W. Taylor, of the Council of the Apostles, called this morning, having just come from Canada. He had learned through correspondence with Canadian officials, that our people now settling permanently in that country, were entitled to three dollars a head for every adult male, two dollars for every adult female, and on dollar for every child, and it rested now with the First Presidency to decide whether this money should be accepted from the Canadian government. Brother Taylor had learned that they were offering five dollars a head for permanent settlers, and he recommended that the foregoing figures be not accepted until further investigation had been made. He also reported that he had seen Mr. [Charles A.] McGrath about his own personal affairs, as previously noted in this journal, and that gentleman had informed him that his company, having underestimated the work to be done on the Alberta canal, would not be able to do anything for him as they had hoped to do; so that nothing had come of it.

[October 5, 1899; Journal History; Abraham Owen Woodruff, Diary]

Salt Lake Temple, 11 A.M. Present: Lorenzo Snow, George Q. Cannon, Joseph F. Smith, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, Marriner W[ood]. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O[wen]. Woodruff and Rudger Clawson.

Absent: Franklin D. Richards, in California for his health; and Brigham Young [Jr.], in Chicago [Illinois] on personal business. ...

Another subject discussed was a grammatical change in the Articles of Faith, where it reads, "These ordinances are, first, faith, second, repentance, etc." Faith and repentance not being ordinances, hence the proposed correction. It was learned from President Cannon that this change had been made already in published cards containing said articles. ...

President Snow now brought up the subject of the purchase by the Church from Brother Heber J. Grant of the controlling interest in the Salt Lake Theatre, Brother Grant having expressed a desire to sell, and having the opportunity to part with his interest to a non-Mormon.

Brother Grant remarked, in reply, that the President need not worry about the control of the Theatre passing into the hands of outsiders, as he believed he could get along without being compiled to take that step. The question as now presented was, Would the Church like to purchase fifty-one one-hundredths of the Theatre stock, leaving the balance in the hands of our own brethren, or should he be left free to part with it all to individual members of the Church? Brother Grant offered to exchange his Theatre stock for stock in the Sugar Company and Z.C.M.I., at the going prices. No action was taken.

An appropriation of fifteen dollars was authorized, to be credited upon the tithing account of Brother F. S. Wightman, who had donated a melodeon to the Ann Arbor [Michigan] branch of the Church. The donation had been made at the suggestion of Elder Henry S. Tanner, who had written to President Smith about the matter. ...

The question of bringing home the bodies of missionaries who die in their fields of labor, was next considered by the Council, and it was the sense of the meeting that this should invariably be done, wherever and whenever practicable, the expense to be borne in full or in part by the family of the deceased, if able to bear it. ...

❖

Had a private interview with Pres[iden]t. [Lorenzo] Snow who told me he was seriously contemplating appointing me as Colonization Ag[en]t. for the Church.

[October 8, 1899; Brigham Young Jr., Diary]

[In Chicago, Illinois:] Pres[ident]. [William F.] McKinley came last night put up at the Auditorium Annex Hotel. Mr. Rhorer sent me word I could see him at 8.30. Drove to hotel Waited half hour Mr. R[horer]. came introduced me to several gentlemen, and Pres[ident's]. Sec[retary]. Mr. [blank] soon procured me interview with Pres[ident] McKinley, which was wholly private and lasted 2 m. He spoke in high terms of Mr. Lorenzo Snow[;] was cordial with me.

[October 9, 1899; Journal History]

Elder Lorenzo S. Huish, of Payson [Utah], called and met Presidents [George Q.] Cannon and [Joseph F.] Smith in regard to a proposed scheme of colonization on the part of himself and other young people of Payson, in the State of Sonora, Mexico; to be under the watch-care and direction of the President of that Mission. Brother Huish represented that many of our young people had no prospects whatever to obtain land, and they had concluded to take this step, if agreeable to the Church authorities, in order to get homes for themselves.

Presidents Cannon and Smith heartily approved of the idea and a letter is to be written to Brother Huish to that effect.

[October 10, 1899; Journal History; J. Golden Kimball, Diary]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office.

President Snow met with Brother Franklin S. Richards, the Church attorney, in relation to the status of his case, he having been charged with unlawful cohabitation.

President Albert R. Smith, of San Luis [Colorado/New Mexico] Stake, had a consultation with President Joseph F. Smith and Brother John Henry Smith. He represented that a certain person wanted to purchase or lease part of the Zapato Ranch. He was asked to investigate the matter and report his findings to the First Presidency.

❖

Was told by Apostle [Francis M.] Lyman that some women thought I was a tyrant because of my speech on Sunday and he replied that he knew of no man that was more completely run by his wife. This was not true, and was not appreciated, notwithstanding it was spoken by one of the Apostles. Lyman is jealous & hit me in a tender spot. His friendship I do not count on.

[October 11, 1899; Journal History]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office, and in the afternoon they were waited upon by Brothers LeGrand Young and Robert S. Campbell, in regard to business of the Union Light & Power Company. President Cannon and Brother Young were about to go to New York on this company's business, and they hoped that President Snow, as trustee-in-trust, would be able to see his way clear to paying the balance necessary to lift the guarantee of the First Presidency, given to Mr. Joseph Banigan in his life time, and now held by his heirs; which guarantee was for the bonds of the Pioneer Electric Power Company. This was the object of the

meeting, to which President Cannon had invited Brothers John Henry Smith and Heber J. Grant, they having expressed themselves previously as in favor of such action by the Trustee-in-trust. They favored the raising of the money necessary by borrowing it at home, instead of partly meeting the obligation and giving a note to the Banigans for the balance, it being their desire to lift the whole obligation and thus get the guarantee out of the hands of the parties in question. At least this was the ground taken by Brother LeGrand Young.

President Snow informed the brethren that he would pay no more than $75,000, and would give his note for the balance.

Brother Grant expressed the fear that the Banigans might come in by and by and claim that the transaction was off, because we had failed to take advantage of the agreements entered into; and this would complicate matters.

President Snow replied that if they did that he might be tempted to ignore the guarantee as not being a legal document. He told Brother Grant that he had made up his mind to do so much and no more, and this ended the interview.

The President expected to be served with papers of arrest at four o'clock this afternoon, charging him with unlawful cohabitation. He had been advised by friends to fight the case, and had concluded to do so. It was afterwards learned that the prosecuting attorney had postponed issuing the papers for a few days.

[October 12, 1899; Journal History]

Salt Lake Temple, 11 A.M. Present: Lorenzo Snow, George Q. Cannon, Joseph F. Smith, Francis M. Lyman, John Henry Smith, Heber J. Grant, Anthon H. Lund, Abraham O[wen]. Woodruff and Rudger Clawson.

A letter was read from John Wesley Young, who is sojourning in the city, conveying the following telegraphic message from his father, John W. Young, dated New York, the 7th inst.: "Loyal regards to President Snow and Council". The sender of the message has lately returned to New York from England and France. No one seems to know the nature of his business in those countries, but it is said that his financial prospects are exceedingly bright. ...

Brother John Henry Smith reported that Brother [David K.] Udall, of St. John [Arizona], who[se] case was considered at a former meeting of the Council, had since been sold out; that is, the mortgage on his property had been foreclosed.

Upon the same subject Brother Lund reported that he had had a talk during the recent conference with a Brother Patterson, from St. John, who informed him that if Brother Udall had been helped to the amount of $2,000, it would only have staved off his troubles, as he owed some $18,000 to the original owner of the place.

President Snow here remarked that he thought it would be a good thing for the Apostles to urge upon the Saints not to go into debt, either on their own account, or for the purpose of making public improvements.

Brother Grant brought up the subject of the Utah Loan and Trust Company, and proposed the winding up of its affairs, and the starting of a new bank, which he believed could be made to pay, if properly and economically conducted. If the Company's business were wound up, the Church would necessarily lose some $15,000; if a new bank were started the chances are that it would lose nothing, though it would be necessary to raise another $60,000, which he believed could be done. The Trust Company was losing money and business every day, and Brother Grant thought that if the matter were taken hold of in the proper way the business would increase. The subject was passed for the present.

Brother John Henry Smith referred to the report, previously made to the Council, upon the printing of new editions of the Book of Mormon. It was the general feeling of the Council that this work should be done at home, even if it could not be done as cheaply as in the East. President Smith made a motion to this effect, which received two or three seconds, but no action was taken. ...

President George Q. Cannon bade the brethren goodbye this afternoon. He leaves in the morning for New York City, to be gone two or three weeks, on the business of the Power Companies.

[October 13, 1899; Journal History]

Presidents Lorenzo Snow and Joseph F. Smith were at the office; President [George Q.] Cannon, their associate, being on his way to New York City.

In response to a telegram sent yesterday, President Benjamin Cluff Jr., of the Brigham Young Academy at Provo [Utah], came to the office today and met with Presidents Snow and Smith. Present also at the interview, which was strictly private, President A[nthony]. W. Ivins, of the Mexican Mission; Elders Francis M. Lyman, John Henry Smith and George Reynolds.

Among the callers this morning was Governor [Frank] Steunenberg, of Idaho, and was accompanied by Elder Ben E. Rich.

At four o'clock in the afternoon there was a private interview between the Presidency—Lorenzo Snow and Joseph F. Smith—and Governor Heber M. Wells; the latter having been sent for.

[October 17, 1899; Journal History]

Presidents Lorenzo Snow and Joseph F. Smith were at the office; President [George Q.] Cannon in the East.

Bishop Walter J. Beatie, of the Seventeenth ward, Salt Lake City, brought to the office a check for $305, with four shares of sugar stock, worth on the market today fifteen dollars a share. This means was turned over to the Church in compliance with the wishes of the late Sister Hannah Conklin Faetute, an old member of that Ward, who recently died, leaving her affairs in the hands of Bishop Beatie. He, after paying the funeral and other expenses of the deceased, thus turned over the balance, according to her desire.

Brother Robert R. Anderson, who had been employed to audit the books of the Salt Lake and Los Angeles Railroad and Saltair Beach Companies, made his report to the auditing committee this afternoon.

[October 18, 1899; Journal History; Abraham Owen Woodruff, Diary]

Presidents Lorenzo Snow and Joseph F. Smith were at the office.

A telegram was sent today to Brother Joseph A. West, engineer, in charge of the extension of the railroad between Milford and Pioche [Utah], asking him to get a leave of absence, if possible, long enough to permit him to go to Canada for the purpose of looking after the interests of our sub-contractors on the Alberta Canal. This was the second telegram to Brother West in relation to the same matter, he having replied to the first that he did not see how he could leave his post, and recommending Brother Charles Hardy as a substitute. President Snow expressed himself today to Bishop [William B.] Preston, that he felt something ought to be done to help Bishop [Milton D.] Hammond in his operations on the canal. A telegram had been received from the Bishop, asking for another forty men, and the President feared the consequences of our not finishing the canal in time according to contract. It was this that had caused him to communicate with Brother West, as related, the latter being considered a good aggressive engineer, who might be the means of checking the perverseness of the engineer of the canal company in his apparent determination to make things as hard as possible for the sub-contractors. The situation was fully set forth to Brother West in the second telegram. President Snow thought that President Smith should go to Canada upon this

business, also Brother [Rudger] Clawson, the latter more particularly to look into the accounts kept by Brother Hammond's son, they having been represented to President Snow as not being in as good a shape as might be.

The sum of $41.25 was appropriated to pay the travelling expenses to Utah of Mrs. J. Ellen Foster, whose services in behalf of this community, as a newspaper correspondent and a prominent political leader, our friend judge [George C.] Bartch has been interesting himself to secure. The design is to have her write up the present situation in Utah as an offset to the misrepresentations and lying communications sent to Eastern papers and published throughout the country respecting the polygamous relations of the Mormon people; also to use her influence with prominent Republicans against the proposed constitutional amendment. The lady having signified her willingness to come, the amount named was appropriated to pay her expenses.

Major Richard W. Young came to the office this morning to bid the Presidency goodbye. He leaves on the noon train for San Francisco [California], and will sail thence to Manila [Philippines]. President Snow blessed Brother Young before his departure.

❖

[H]ad a private conversation with Pres[iden]t. [Lorenzo] Snow.

[October 19, 1899; Journal History]

Salt Lake Temple, 11 A.M. Present: Lorenzo Snow, Joseph F. Smith, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, Anthon H. Lund, Matthias F. Cowley and Rudger Clawson.

A letter was read from Elder Platte D. Lyman, President of the European Mission, giving a report on the needs of that mission, and stating incidentally that John A. Borlaise and Erastus M. Ronnow had been found guilty of transgressions requiring excommunication from the Church. Details would follow the writer said, he not having received them at the time of writing. The main part of the letter referred to the practice of calling men on missions who were up in years, also men who were infirm, and questioned the wisdom of this course. A missionary who was in ill health had lately to be released, owing to his inability to perform the required labor.

President Smith stated that as a rule when men along in years asked for a missionary certificate, it was with the understanding that the chief object in view was the gathering of their genealogies, and that they would devote a portion of their time to preaching the Gospel. They were told that it was expected of them that they would pay their own way, including the fare going and returning. The speaker now expressed himself to the effect that no man should receive a missionary certificate unless he were regularly called on a mission. It had been found that the presence of Elders not regularly called demoralized more or less the discipline of the missionaries. Referring to the inexperience of many, President Smith suggested that some kind of missionary course be provided for the young men, so that they could devote from three to sis months to religious study previous to going, such time to be regarded as part of their missions. He thought that young men prepared in this way would do more good than twice as many without such preparation.

Brother John Henry Smith endorsed President Smith's suggestion, which he considered one of great moment. He added, however, that he thought the young men should receive a year's notice with a view to preparing themselves.

Brother Lund was also heartily in favor of a school preparation for our young missionaries. It could then be ascertained whether it would be better to have the young men in the mission field than at home. As it is now, some are sent abroad who ought to remain at home, while others are sent to a field of labor where they do little or no good, and yet might be useful in another field. The result is that they not only disappoint the presidents of missions, but create an almost useless expense to their friends and the Church as well.

This matter was dropped without any action being taken.

Brother John Henry Smith, one of the committee of two having under consideration the dividing of Salt Lake Stake, reported on behalf of the committee (Brother Lund and himself) that the Stake could be divided into three, with a population in each of the two new stakes averaging a little over seven thousand; but it was a question in their minds as to the advisability of creating more than one new Stake at present.

President Snow remarked that he believed in such divisions where they could be made consistently, if for no other reason than to give men the opportunity to act in office for the purpose of their development.

Brother Lyman moved that Salt Lake Stake be divided into three, the boundary lines to be on Tenth South and State streets. He thought it a good idea to bring Pleasant Green, Brighton, Hunter and North Point into this Stake. The motion was seconded by Brother Cowley.

Brother Lund explained that the reason the committee favored the division into two Stakes instead of three, was that in the latter event two of the Ward would have to be divided, one of them being Mill Creek.

This remark brought forth the statement from President Smith that the people of Mill Creek had been petitioning for years for the division of their Ward, but the President of the Stake (Brother Angus M. Cannon) would not listen to it.

Brother Lund now added that he believed more good could be done by dividing the Stake into three than into two.

On the subject of non-tithepayers, Brother Clawson suggested that the Bishopric of each Ward take up a private labor with them, and that they cease talking about the matter in public.

President Snow added that the Bishops should not be hard upon the members of their Wards if they did not have faith enough to pay tithing; also that they should use wisdom in refusing recommends to the Temple in case of those who were not tithepayers. The President requested the committee on division of Salt Lake Stake to continue their labors in the way of readjusting the Wards that would be divided by reason of the action taken.

Upon the subject of Mutual Improvement Associations, Brother Grant advocated the idea of permitting them to meet in conference on the evenings of the Stake conferences, in order to avoid so many gatherings of this kind. Heretofore it had been the custom for the Y.M.M.I.A. to hold two days conferences, and this, with the regular conferences, made it quite burdensome for the brethren to attend. The suggestion was approved by the Council.

Brother Grant also brought up the subject of missionary blessings, stating that our missionaries, as a rule, when being set apart, had their blessings reported, and that it cost them fifty cents each for this service. He proposed that Brother Martin Lindsay, the stenographer, be paid a regular salary by the Church, and that a part of his labor consist of reporting these blessings free. This also was approved by the Council. ...

[October 20, 1899; Journal History]

President Lorenzo Snow was at the office; President [George Q.] Cannon still in the East; President [Joseph F.] Smith absent on account of sickness in his family.

President Snow had a call this morning from Arthur Pratt, representing the Republican City Committee. On behalf of his party he asked the President that the Deseret News be strictly non-partisan in tone during the campaign preceding the coming election.

[October 21, 1899; Journal History]

President Lorenzo Snow was at the office, where he received a morning call from Elder Angus M. Cannon, President of Salt Lake Stake, who informed him that President George Q.

Cannon was prostrate with pneumonia in New York City. This news came by telegram last night to President Cannon's family.

Brother Samuel Thatcher, of Logan [Utah], called upon President Snow. He had recently married a woman who was not a member of the Church, and was living with her, notwithstanding that he had had a wife (since dead) sealed to him under the covenant of the priesthood. His Bishop (Brother Lewis) had refused to give him a transfer to another Ward, as being in full fellowship without the case being stated to the President of the Church. President Snow, after some conversation with Brother Thatcher, who signified his willingness to make amends, wrote to Bishop Lewis, asking him to permit Brother Thatcher to appear before the Ward priesthood meeting, confess his error, and ask to be forgiven. This done, and forgiveness granted, he would be entitled to the desired certificate.

[October 24, 1899; Journal History]

President Lorenzo Snow was at the Office; President [Joseph F.] Smith absent for the day.

A telegram was received this morning from New York, and signed by Frank J. Cannon, stating that his father's condition was serious last night, but that he improved towards morning. The crisis had not yet passed, though the doctors were of the opinion that today's improvement would help him to pass the crisis when it came.

Elder Orson Smith, ex-president of the Cache [Utah] Stake, reached Seattle [Washington] today on his way home. This word was conveyed to President Snow by Brother Isaac Smith, of Logan [Utah], to whom Orson had telegraphed the information.

[October 25, 1899; Journal History]

President Lorenzo Snow was at the office; President [Joseph F.] Smith still absent.

It was learned this morning that President [George Q.] Cannon, whose sickness in New York has previously been mentioned, passed a good night; the doctors agree that he is much improved, and for the first time they speak with absolute encouragement.

Bishop John R. Winder, with Brothers F[ranklin]. S. Richards and R[obert]. S. Campbell, met with Presidents Snow and Smith (the latter having returned since morning) on business connected with a tract of arid land, comprising twelve thousand acres, secured by the late California Railroad Company. Abra[ha]m H. Cannon and Robert Lund were the ones who took up these lands, on which some payments had been made by them, and the question was now, Should the Church continue the payments? After due consideration on motion of Bishop Winder it became the sense of those present that the Church make no more payments, but that it leave other parties free to do so if they wished, that is, to perfect the titles and own the land themselves.

[October 26, 1899; Journal History]

Presidents Lorenzo Snow and Joseph F. Smith were at the office, and proceeded thence to the Temple to meet with the Apostles in regular council.

Salt Lake Temple, 11 A.M. Present: Lorenzo Snow, Joseph F. Smith, Francis M. Lyman, John Henry Smith, Heber J. Grant, George Teasdale, Anthon H. Lund, Matthias F. Cowley, Abraham O[wen]. Woodruff and Rudger Clawson.

Brother John Henry Smith informed the Council that he was in Ogden [Utah] yesterday, and called upon President Franklin D. Richards, who is home from California. He found him under the influence of opiates, administered by his physician, and he could not be aroused. In the evening Brother Smith called again, and found the patient conscious but very nervous, his limbs fairly twitching and jerking. It was a case of absolute collapse, mentally and physically.

Brother Woodruff said that he called upon President Richards Sunday night. The latter was in bed, and did not recognize his visitor at first, but when he did recognize him, he gripped his hand and held it tight. Brother Woodruff and Brother Samuel W. Richards administered to him, the latter anointing him with oil. President Richards kept hold of Brother Woodruff's hand in such a way that he could not lay hands upon his head; he did not seem to know enough to let go of the hand, and Brother Woodruff had to separate himself from him in order to perform the ordinance.

The following report, collated through correspondence with the various Stake Presidents, and including all the Stakes excepting Wayne [Utah], was read by the secretary: "In 1890, at the time of President [Wilford] Woodruff's manifesto, there were 2,451 polygamous families within the confines of the United States. Since then this number had been reduced 750 by death, and 63 by removals into Mexico and Canada, and 95, by divorce; leaving 1,543 polygamous families yet remaining. In other words, thirty-seven per cent of these families had ceased to exist as polygamous families since President Woodruff's manifesto.["] ...

Brother Grant informed the Council that in a conversation with A[lfred]. W. McCune, about two years ago, the latter had acknowledged that the [Salt Lake] Herald people made a mistake in "kicking" him (Brother Grant) out of the Herald Company, forty-nine one-hundredths of the stock in that paper then being owned by Heber J. Grant & Co[mpany]. This acknowledgment was forced from those people in consequence of a falling off of patronage. Mr. McCune had invited Brother Grant to become associated again with the Herald, to take charge of it, and name its manager. The speaker went on to say that when he conducted the paper it exercised an influence for good towards the Church; but in view of the present state of affairs it was a question with him whether it would be wise for him to again take hold of it. It was now running behind at the rate of $2,000 a month, and he had reason to believe that McCune would renew his invitation if he thought it would be accepted. Brother Grant merely mentioned the matter for consideration. No one present had anything to say upon the subject.

When the order of conference appointments was reached, President Snow remarked that he expected to go to Logan, and he asked if any of the brethren had a clear view as to who should be made President of that Stake, to succeed Elder Orson Smith. If so, he would be glad to have an expression of it.

Brother Lyman, arising, said that he had already expressed himself to President Snow on this subject, and he would now repeat that after looking over the situation he could find no other man as well qualified for the place as Brother Charles W. Nibley. He was a man of faith and integrity, a good theologian, and a successful business man. He was also a successful polygamist, and had two sons in the mission field.

Brother John Henry Smith could also heartily sustain Brother Nibley, if chosen, but it occurred to him that if Brother Orson Smith, who was no doubt at home by this time, could satisfy his creditors, the problem might work out itself without any change.

Brother Grant stated that while he could sustain Brother Nibley as President of Cache [Utah] Stake, and believed to be true all that Brother Lyman had said of him, still he had never been impressed that he was spiritually minded enough to be a Stake President. The speaker regarded Brother Nibley as the brightest man in Cache County, but his interests were outside that County, and the appointment would entail a personal sacrifice on his part. Brother Grant did not think that Orson Smith could now retain the confidence of the people.

Brother Lund was not acquainted with Brother Nibley, but the problem presented itself to him in this way. There was a large faction in Cache Valley that were followers of Moses Thatcher, and the speaker thought that if someone could be found who had influence with that side, and was still a man of integrity, he would be able, more than anybody else, to break down the Thatcher influence.

Brother Teasdale had no views to express, and Brother Woodruff said he could support Brother Nibley. He had also heard Brother Joseph Morrell spoke of very highly, and believed him to be a good man.

Brother Clawson was not intimately acquainted with the brethren of Cache Stake. He

believed Brother Nibley would make a good President, also Brother Morrell, but he was ready to sustain any man that President Snow might name.

Brother Grant now arose and said that as between Brother Nibley and Brother Morrell, he believed the latter was the better man for the place.

President Smith felt that Brother Nibley was in every way qualified, excepting perhaps his physical condition, but his health was improving. He had not thought of Orson Smith coming back again. He had always believed in Brother Smith's integrity. His return might have the effect of pacifying his creditors, and it might be the proper thing to retain him, if it could be done consistently, and perhaps give him other counselors. It did not strike the speaker that Brother Morrell was a man equal to the requirements of the position of President of Cache Stake. If there was nothing more crooked in the record of Orson Smith, than that he had made a break in order to meet his debts, he could still sustain him in his position, if the spirit of the Lord approved. Or if it were thought wise for Brother Nibley, who was a near friend of the speaker's in every way, to preside over that Stake, he could heartily sustain him especially if his bodily strength would permit. Brother Nibley would be his next choice after Brother Smith.

Brother Grant here remarked that perhaps it would lengthen Brother Nibley's life to make him President of the Stake, as it would take his mind off so much other business.

President Snow then said: "You have all spoken and given your views. Your feelings do not fully accord. Cache is a large and important Stake, and it would be well to choose a man that the people are acquainted with and in whom they have confidence, both as to his faithfulness and his ability to preside over them. If a man could be selected who combines these qualifications, and especially if he be head and shoulders above every body else named, he would be the right man for the place". The President then said that he could mention a man whom the people would be perfectly satisfied with, and would have reason to be satisfied, but in selecting him they would have to go a little out of the ordinary course. That man was M[arriner]. W[ood]. Merrill.

Whereupon President Smith said quickly "I believe, President Snow, that you have struck the right man, and I would nominate him but for his Apostleship".

Brother John Henry Smith: "I move that we adopt the selection of the President".

Everybody present seconded the motion, and it was carried unanimously, all feeling that Brother Merrill was the right man in the right place.

Brother Grant now asked if there was any word for him relative to his taking hold of the Herald. President Snow intimated that he had no word to give. Brother Clawson moved that Brother Grant be authorized to look into the matter further, and the action, seconded by Brother Woodruff, was carried. ...

Presidents Lorenzo Snow and Joseph F. Smith were at the office; President [George Q.] Cannon, their associate, still absent and sick in New York City.

The case entitled Levoy Campbell versus Silas S. Smith, appealed to the First Presidency from the High Council of San Luis [Colorado/New Mexico] Stake, and referred to a committee consisting of Francis M. Lyman, John Henry Smith, Anthon H. Lund and Abraham O[wen]. Woodruff, now came before the Presidency for final action. The committee had found that the case had been decided unanimously by the Bishop's court as well as the High Council, and they saw no reason why the decision should in any way be changed. The Presidency approved these findings.

Brothers Rulon S. Wells and Joseph W. McMurrin, of the late presidency of the European Mission, waited upon President Snow in regard to their individual accounts at the Liverpool [England] office, as to whether or not they should be balanced. The President asked them to submit their accounts in detail, which they promised to do after first writing for them to be sent from Liverpool. These brethren also spoke to President Snow regarding the case of Jacob R. Hunter, of Granger [Utah] Ward, who had transgressed with a married woman while on his mission to England; her husband being hopelessly insane, and not a member of the Church, while she herself was a member. Hunter had since married the woman and they were now living in Granger. The Bishop of that Ward wished to know what should be done in the case. It was decided by President Snow that the Bishop should be written to and requested to call upon him the next time he comes to the city.

[October 28, 1899; Journal History]

Presidents Lorenzo Snow and Joseph F. Smith were at the office.

In answer to a telegram sent today to Brother F[ranklin]. S. Richards, at Ogden [Utah], asking how his father was, a reply came to the effect that Dr. Joseph S. Richards, who was then in attendance upon the patient, would call and report his condition to President Snow, while on his way home in the evening. The President reported that the Doctor had called on him last night and informed him that Brother Richards was in a comatose state and could not be aroused to consciousness. He did not look for his recovery. In fact, the Doctor said that if he should get over his present sickness, it was not probable he would ever be himself again; meaning that his mind would be weak, and his recovery would therefore be an affliction to him.

Word came from President [George Q.] Cannon this morning that he would be able to sit up today, though the damp weather was against him. He grows stronger every hour, and the doctors say that he will be able to move in a few days.

President Smith leaves tonight for Alberta, Canada, accompanied by Rudger Clawson and J. Fewson Smith. The object of Brother Clawson's going is to audit the accounts for Brother [Milton D.] Hammond. The services of Brother J. Fewson Smith have been secured instead of those of Joseph A. West, engineer.

[October 29, 1899; Marriner Wood Merrill, Diary]

I attended Quarterly [Stake] Conference in Logan [Utah] to day. Pres[iden]t. Lorenzo Snow F[rancis] M Lyman & John Henry Smith were in attendance Pres[iden]t. Orson Smith arrived Home from the Clondyke [Klondike] Country where He went last May without the consent of the Presidency. Apostles Lyman & Smith were the speakers this fornoon. Councilor Isaac Smith Orson Smith Pres[iden]t Snow Councelor Kelley from Box Elder [Utah] Stake & B[isho]p Preston were the Speakers this afternoon. Pres[iden]t Orson Smith Tendered His resignation as President of Cach[e] Stake. Pres[iden]t Snow and the Congregation accepted it. Conference adj[ourned] until tomorrow at 10 am; I attended a private Meeting with Pres[iden]t Snow Lyman & Smith this evening to decide who My Councellors were to be as the Presidency & Twelve in their Meeting in Salt Lake Temple Last Thursday Oct[ober]. 26th decided that I should Preside Over the Cache Stake of Zion. I choose Joseph Morrell as first & Isaac Smith as Second Councellor to myself M[arriner]. W[ood]. Merrill.

[November 2, 1899; Journal History; Abraham Owen Woodruff, Diary]

President Lorenzo Snow was at the office, and proceeded thence to the Temple, to meet with the Apostles in regular council.

Salt Lake Temple, 11 A.M. Present: Lorenzo Snow, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, Anthon H. Lund, and Abraham O[wen]. Woodruff.

Absent: George Q. Cannon, Joseph F. Smith, Brigham Young [Jr.], John W. Taylor, Marriner W[ood]. Merrill, Matthias F. Cowley, and Rudger Clawson. ...

President Snow inquired why prayer circles had ceased with the Council. No reason was assigned for their discontinuance, except that it had become inconvenient for President [Wilford] Woodruff to clothe, and the custom had gradually been laid aside. President Snow thought that the Council should resume its prayer circle, and it was the feeling of all present that this should be done. ...

It was now decided to resume the Council prayer circle on the first Thursday in December.

Brother John Henry Smith remarked that a man named Samuelson had approached him, saying that he had given some thought to the subject of the Godhead. It was represented in one place,

in the Prophet Joseph [Smith]'s lecture on the subject, that the Father is a personage of spirit, and in another place that he has a body of flesh and bones, also the Son. The speaker thought it would be a good thing for young theological students if there could be a reconciliation of these two statements.

President Snow believed that the best thing to do with such matters was to let them alone. He thought it proper to make necessary explanations when it was wise to do so, but there were some things that could not be reconciled to man's present finite understanding. The President then referred to the subject of the Holy Ghost and invited the brethren who had definite ideas regarding it to express themselves. In confirming members of the Church, it was customary to say to them "Receive Ye the Holy Ghost". And yet we are told that the Holy Ghost rested upon Jesus in the form of a dove. Speaking of his own experience when confirmed, President Snow said that he felt a burning sensation running from his head to his feet, and he now asked the brethren if they thought that was a personage of spirit that was resting upon him.

Brother Lyman answered, "No, that it was the power and spirit of the Holy Ghost," and Brother Lund added that when a person received the Holy Ghost, it was its power that he received, even the spirit of light and truth.

Brother Grant changed the subject by saying that he could never wind up the affairs of the Utah Loan & Trust Company until it was decided whether the Church was willing to lose some $15,000 or take stock in the proposed new company. President Snow remarked that he felt like losing the $15,000.

Brother John Henry Smith offered prayer, and the Council adjourned.

A committee of the Brigham Young Academy, consisting of Elders Edward Partridge and Reed Smoot, of the Utah Stake Presidency, Bishop Thomas R. Cutler, of Lehi [Utah], and Brother Benjamin Cluff Jr., President of the Academy, made a statement to President Snow as to what that Institution is doing in all its departments, resulting in a showing that $9,823 was needed to run the Academy to the end of the present school year, and this amount they asked to have appropriated. The matter was taken under consideration.

A Brother Cedarstrom and Brother William Armstrong, son of the late Francis Armstrong, called by appointment on business connected with certain onyx claims in which the late President Woodruff and his counselors had become interested. The question had arisen in President Snow's mind as to whether he would advance any more money on these claims, and this was the business to be considered. The following named brethren were present by invitation of President Snow to help consider the matter: Bishop William B. Preston, Anthon H. Lund, Abraham O[wen]. Woodruff, Franklin S. Richards, and LeGrand Young. It having been ascertained that about $4,000 had been advanced in order to secure these claims, the suggestion was made that the best of them be patented, and President Snow felt inclined to do this. It was now learned there was a marble claim in the same region, and that Brother Cedarstrom had been advised by the late Brother Armstrong to let the marble claim go in with the onyx claims, on the same conditions. This, Brother Cedarstrom said, he was willing to do. The talk resulted in a determination by the President to send some practical man to examine all these properties, Brother William Armstrong to accompany him, and the two to report whether or not, in their opinion, they were worth patenting.

❖

We had a very interesting meeting. Had lunch with Apostle Geo[rge]. Teasdale.

[November 3, 1899; Journal History]

President Lorenzo Snow was at the office, where he met a Mr. Smith, a correspondent of the Cincinnati Times, who was introduced by Brother C[harles]. W. Penrose. Mr. Smith is here for the purpose of writing up what is called the [B. H.] Roberts case, and the chief point he desired to

interview President Snow upon, was the attitude of the Church towards Roberts. President Snow told the gentleman that the Church had nothing whatever to do with the election of Roberts; and he also told him that the Church had ceased to solemnize plural marriages, that none had been performed by the Church, or with its sanction, since he became its President, and would not be.

[November 7, 1899; Journal History]

President Lorenzo Snow was at the office, where he and Bishop William B. Preston considered the advisability of purchasing for the Church the President's Office from the Brigham Young Trust Company, to which the property belongs. It was thought by them that it would only be a question of time when the Church would buy the Lion House as well, and utilize the building for the Bishop's Office. It is the intention, when the Deseret News gets in to its new building, to take down the old News buildings and the old Tithing House.

[November 8, 1899; Journal History]

President Lorenzo Snow was at the office. Brother Jesse Knight called, he having been asked to do so. It was decided some time ago that the Church should give up the land near the coal and iron mines at Cedar City [Utah], and not continue to make payments thereon. After this conclusion had been reached it was learned that Brother Knight was interesting himself in those mines, and it was thought that he might be willing to take the land secured by the Church and pay what had been advanced upon it. To learn Brother Knight's mind upon this point was the purpose in requesting him to make his present visit. He was not favorable to the proposition.

Brother William Armstrong called. He with Brother Silver and Brother Giaque had been to Pelican Point and examined the onyx claims there. It was his judgment that no more money should be expended upon the property, unless for the purpose of getting it patented, and he recommended that only two or three of the claims be patented. The Utah Onyx Company was working a claim in that region and had expended a good deal of money. Brother Armstrong's idea was to watch the results of their experiment. If they succeeded the Church might develop its patented claims, and if they failed it could let the enterprise alone. If the Church could now get the money for the claims which it had put into them, he advised that it sell. Brother Armstrong had not expressed his views to Brother Silver and Brother Giaque, expecting that they would make their own report.

[November 9, 1899; Journal History; Brigham Young Jr., Diary; Abraham Owen Woodruff, Diary]

President Lorenzo Snow was at the office. Today the old cobblestone wall in front of the Office and the Lion House was taken down to make way for an iron fence.

Salt Lake Temple, 11 A.M. Present: Lorenzo Snow, Brigham Young [Jr.], Francis M. Lyman, John Henry Smith, George Teasdale, Anthon H. Lund, Matthias F. Cowley, and Rudger Clawson. ...

Two fine specimens of pears were shown by Brother Woodruff, to whom they had been sent by Brother George F. Wilson, of Mesa, Arizona. They were raised in that country, where it has been thought pears could not grow, on account of the heat. They were the largest pears ever seen in this city by the brethren present. Brother Wilson's success in raising them is due to the fact that he shaded the fruit on the south side from the heat of the sun.

Brother Woodruff thought that something should be done to induce the people to stop moving away from Mesa, and that a movement ought to be started to have people go there and settle.

Brother Lyman spoke in a similar strain concerning the Blue Valley country.

President Snow remarked that this question had been talked about before in the Council, and that he and others were thoroughly satisfied that one of the brethren should be called to give the matter of colonizing our people his best thought and attention. Some one had suggested that Brother Woodruff might do this, and the speaker thought so too.

The President's nomination was seconded both by Brother John Henry Smith and Brother Heber J. Grant, and it became the sense of the meeting. ...

Brother Grant suggested a reconsideration of the dividing lines between the new stakes growing out of Salt Lake Stake, and he was informed that the matter was still in the hands of the committee. ...

At 3 P.M. President Snow met with Brother Brigham Young, his son B[righam]. S. Young, and his son-in-law Charles Kraft; John Henry Smith, Heber J. Grant, Anthon H. Lund and Bishop [William B.] Preston being also present. Brother Young proposed to lease the Church coal mines at Cedar [Utah] for $6,000 a year, but President Snow did not favor the proposition, for the reason that Brother Young could not guarantee the payment of the lease. This interview resulted in the understanding that Brother Young was left perfectly free to go ahead and get money wherever he could, to develop his coke enterprise, with a view to selling bonds of the company. ...

❖

I am much troubled to breathe this cold air. B[righam]. S. Y[oung]. sold my place for $11,000. Paid H[eber]. J. Grant five hundred dollars on mine a/c [account] a total loss to me. Paid up note at Zion Saving Bank, $9,000.00, Studebaker $162.00 in full a/c [account]. This weather is too cold for me. I believe Pres[ident]. [Lorenzo] Snow ought to go to a warmer climate for the winter. His cold is a dangerous one I believe, but some warm atmosphere would bring him back to health.

❖

A motion was made and a second received that I be sustained as colonization Ag[en]t. for the Church. This was unanimously carried. Some other matters of business were disposed of and we were dismissed.

[November 11, 1899; Journal History]

President Lorenzo Snow was at the office. The only business done was the appropriation of certain amounts in favor of the Brigham Young Academy, to wit: $600 for the Beaver [Utah] branch of that institution, and $4,750 for the Academy proper, making in all $16,600 for this institution for the current school year.

[November 13, 1899; Journal History]

President Lorenzo Snow was at the office, where he met at 10 A.M. Bishop John R. Winder, Robert S. Campbell and Franklin S. Richards, who came to confer with him in relation to the arid land plains adjacent to the Cedar City [Utah] coal property, which land has been entered by several individuals who promised to deed it to the Church when title was acquired. Nothing was done about the matter, the President taking it under advisement.

[November 14, 1899; Brigham Young Jr., Diary]

Attended meeting at 10:00 a.m. and 2:00 p.m. Have opened once and dismissed several times. Pres[ident]. [Lorenzo] Snow was there 2:00 p.m. and made pointed remarks on Tithing. We must obey that law or take the consequences for God will not suffer that we shall play with these things. God will not be mocked. Zion will be redeemed, most of those present will live to the hour providing they keep the law which God has given, not without. He spoke 18 minutes, tho[ugh] he is not strong, suffering from a severe cold.

[November 16, 1899; Journal History]

Presidents Lorenzo Snow and George Q. Cannon were at the office. The latter came accompanied by his son Preston Cannon, who crossed over from Germany to New York, in order to undergo a surgical operation.

Salt Lake Temple 11 A.M. Present: Lorenzo Snow, George Q. Cannon, Brigham Young [Jr.], Francis M. Lyman, John Henry Smith, Heber J. Grant, John W. Taylor, Marriner W[ood]. Merrill, and Anthon H. Lund.

Absent: Joseph F. Smith and Rudger Clawson, in Canada; Franklin B. Richards, sick at home in Ogden [Utah]; George Teasdale, attending the funeral, in Manti [Utah], of Elder Alder, who died while on a mission to Germany. Also Matthias F. Cowley and Abraham O[wen]. Woodruff.

President Snow explained to President Cannon the mind of the Council in relation to resuming the prayer circle, and President Cannon replied that he was very glad to learn of it.

The order of procedure, as to the prayer circle and the business of the Council, was next considered, and a decision reached that it would be better to have the prayer circle first.

President Snow now withdrew for the purpose of getting his Temple clothes, and in his absence a letter was read from President Joseph F. Smith, which letter President Snow had already heard. It was dated at Cardston, Canada, on the 8th inst., and it set forth that the people working on the Alberta canal were feeling well and were determined to complete the work according to contract. A later communication was promised, which would give the difference, if any, in the measurements, etc., made by Brother J. Fewson Smith (who accompanied President Smith) and those made by the engineer of the canal company.

The brethren present now clothed and assembled for prayer using the room of the Apostles, where they have always met to do the business of the Council, in lieu of the First Presidency's room, where the prayer circle was formerly held, but which is not now in readiness.

The hymn "Lord, we come before thee now", was sung; Elder Brigham Young offered the opening prayer, and Elder John W. Taylor was mouth in the circle. After the members of the Council had disrobed, and resumed their ordinary attire, the following business was transacted. ...

President Snow invited President Cannon to make a report of his visit to the East, and the latter then gave the following account. He was taken sick on his way to New York, and upon his arrival there had to be put to bed. The Doctor who sounded his chest said that he did not know that he had ever sounded a man of his age who had such good lungs, but that was all the worse for a man with pneumonia. He suffered no pain, but was in a kind of stupor. On the day of his change for the better he received word from his family that they had been fasting and praying for him, and that they felt he would recover. The doctors pronounced it double pneumonia, and credited his recovery greatly to the fact that he had never used stimulants, as this enabled his system to respond to the medicines given. His condition was such that he could not attend to business, and he therefore thought it better not to remain. A Mr. Gibbs, of the New York Life Insurance Company, came and offered him the use of his new residence, with servants and every accommodation and convenience. He was also the recipient of kind offers from the national Park Bank people, and the Union Pacific Railroad directors, the latter sending him home in a private car, with cook and food, all complimentary. President Cannon stated that he did not have a moment's despondency, and did not

feel at any time but that he would recover. He bore testimony to the Council that he had been healed by the power of God.

Brother Grant now brought to the consideration of the Council the constant efforts that were being made by the Gentiles of Salt Lake City, to draw business southward, and especially down Main Street. The idea had occurred to him that instead of a Deseret news building on the Council House corner, that a Z.C.M.I. retail store erected there would be the means of anchoring trade up on our side of the town. He believed that enough money could be realized from the sale of that corner to put up a News building on ground already owned by the Church. He had learned that the Hooper block, a fine well-built five-story structure, now used for offices, on 1st South street, east of the Deseret National Bank, could be bought for $60,000, and he believed that $65,000 could be realized for the Council House corner alone. This would save the Church the expense of erecting a building. The Hooper block would make a fine home for the News, and there would be offices in it to rent besides.

Brother John Henry Smith favored the suggestion made by Brother Grant. Business was fast going south, and he had felt for some time that if Z.C.M.I. maintained its business hold, it would have to move south. He had mentioned this to the directors on a previous occasion, but they had voted against it.

President Snow remarked that it was a question, even if a new retail building were erected for Z.C.M.I., whether it would be sufficient to keep our people from going further south to trade with the Gentiles. It was no doubt an important matter that Brother Grant had mentioned, and should receive consideration.

Brother Grant here added that he had been on the board of directors of Z.C.M.I. for many years, and the complaint had often been made that our people received better treatment and get goods cheaper elsewhere. This complaint had been heard by the board more than once and reported on to the contrary. It was found that the cheaper goods spoken of were inferior in quality to those sold at the same price by Z.C.M.I.

Brother Lyman and Brother Lund both favored the suggestion of Brother Grant, that is, unless Z.C.M.I. moved further south, which the directors did not want to do.

President Snow suggested that the matter be submitted to the Z.C.M.I. Board of Directors, at its meeting today, and he said that if the directors favored it he would sustain them in it. ...

[November 17, 1899; Journal History]

President Lorenzo Snow was at the office. The sum of $320 was appropriated to pay for assessment work on the Church onyx claims for the present year. Since his last report, in which Brothers Joseph A. Silver and Arnold Giaque had subsequently joined, Brother [William] Armstrong had reported that there was one claim, regarded by him as the best of all, owned by one of the Cedarstrom boys. He saw no reason why this claim should not go with the others that were to be patented by the Church, the rest being abandoned. This was the first information received at the President's office that the Cedarstroms owned any claim separate and apart from those in which the Church was interested.

[November 18, 1899; Journal History]

President Lorenzo Snow was at the office, where he met with Brother Brigham Young [Jr.] and his son-in-law, Charles Kraft, Brother Heber J. Grant and Bishop John R. Winder, in relation to the business of the Cedar City [Utah] coal mines. The interview resulted in the Church offering to sell its coal lands at Cedar to Brother Young and his proposed company for $150,000, to draw interest at six per cent until paid.

President Uriah T. Jones, of Parowan [Utah] Stake, who was also present at this interview, offered to sell his coal lands to the same parties for $25,000. It now remains for Brother Young and

Company to dispose of their bonds and make the purchase; the offer on the part of President Snow for the Church to be regarded in the light of an option.

After Brother Young and Mr. Draft had left the office, Brother Jones offered to sell to the Church his coal lands for $15,000, payment to be made in three installments, the first in six months, the second in twelve months, and the third in eighteen months from the present time.

[November 20, 1899; Journal History]

President [Lorenzo] Snow is at Brigham City today attending the Box Elder [Utah] Stake conference, having left for that place yesterday. President [George Q.] Cannon called at the office for a short time, feeling pretty well, though still weak. President [Joseph F.] Smith arrived home from Canada today.

[November 21, 1899; Journal History]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office.

President Smith made a report of his trip to Canada. The contract of the First Presidency with the Alberta irrigation Company is completed, he says, although the canal is not. It was estimated that it would require about $25,000 more to complete the canal.

President Snow expressed the opinion that the reason our people were being pinched in their estimates by the company's engineer, was because he had begun to realize that he had under estimated the cost of the canal, and wanted to make his figures come out as well as he could.

Brother LeGrand Young called and reported that he had made the final payment to the [Joseph] Banigan heirs, which now entitled the Church to receive from them the Church guarantee of one and a half millions for the bonds of the Pioneer Electric Power Company. This transaction was brought about through Senator Frank J. Cannon. The guarantee was still in the possession of the Banigans, but Brother Young felt sure that upon receipt of the payment referred to, it would be delivered through the mails. ...

President W. P. Rigby and Bishop Mathoni Pratt met with the First Presidency. Some time ago they obtained permission to advertise the resources of the Teton country in Idaho. They have prepared a circular, thirty thousand copies of which the Railroad company has published in the shape of a neat folder, and these brethren now wanted to know if it would be all right for them to travel through portions of the southern country for the purpose of presenting the advantages of the Teton region to those whom they might induce to settle there.

President Cannon, being asked to express himself, stated that he had no objection to those brethren advertising the resources of their country, but that he did object to their using an influence among the people that would have a tendency to make them dissatisfied with their present homes.

Bishop [William B.] Preston, who was present, sustained President Cannon's views. He believed that the trend of emigration with our people was from the south into the north, and that they would find their way northward in sufficient numbers, without any special effort being made to induce them to move there.

President Snow took the view that if these brethren could show to our young men who were without homes better opportunities than they now have, there would be no objection on his part to the carrying out of their program; and President Smith was of the same opinion.

Quite a long conversation was had upon the subject, resulting in permission being given to these brethren to advertise the Teton country, but they were asked not to endeavor to make people dissatisfied with their homes, but leave them free to go or remain, as they might themselves elect.

[November 22, 1899; Journal History; Anthon H. Lund, Letter to Ferdinand F. Hintze]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office.

Attorney F[ranklin]. S. Richards called. He had just come from court, where he had appeared in the case of Elder Joseph E. Taylor, charged with unlawful cohabitation. The defendant had been asked as to his future intentions, that is whether or not he proposed to obey the law. Brother Richards, holding this to be a new phase of the case, had asked that it be not pressed, but the prosecuting attorney had insisted on an answer to the question. The court then informed Brother Richards that he should deal with this class of cases as with all others, and that this question would therefore be asked of the defendants.

Now arose the consideration, what course ought to be taken by the brethren who might be made to answer to this charge. In view of the evident determination of our enemies to work up public opinion against us for the purpose of securing a constitutional amendment forbidding polygamy, it was thought advisable for the brethren who may hereafter be placed in the position of defendants, to promise to obey the law.

Brother H[orace]. G. Whitney met with President Snow, in relation to the employment of an architect for the [Deseret] news building. He was requested to see Mr. Richard Kletting and try to get him to modify his charges.

Brother Whitney also brought to President Snow's attention the matter of an agreement which the latter had made some time ago, to purchase a piece of the Whitney estate property. The President now agreed to pay $1,000 down, and to give five notes, payable in two, four, six, eight, and ten months time, at six per cent interest.

The devil is mad and is trying to start old conditions. They want our brethren to promise to obey the law in hopes that the brethren will refuse and then they can herald it over the land that the Mormons will not obey the law and nothing would put the people unacquainted with us more against us than this cry.

[November 23, 1899; Journal History; Brigham Young Jr., Diary; Benjamin Cluff Jr., Diary]

Salt Lake Temple 11 A.M. Present: Lorenzo Snow, George Q. Cannon, Joseph F. Smith, Brigham Young [Jr.], John Henry Smith, Heber J. Grant, Anthon H. Lund, Matthias F. Cowley, and Rudger Clawson.

Absent: Franklin D. Richards, sick at home; Francis M. Lyman, on a trip south; George Teasdale, attending a funeral; M[arriner]. W[ood]. Merrill, at Logan [Utah]; A[braham]. O[wen]. Woodruff, on his way south; and John W. Taylor, absent by leave, evading arrest for unlawful cohabitation.

The hymn beginning "O My Father", was sung, and prayer was offered by Brother Rudger Clawson; prayer circle being omitted this time, as there were not enough present prepared to clothe.

A letter was read from Attorney Samuel R. Thurman, giving an account of the trial of Elder Jesse W. Crosby Jr., for adultery. Brother Thurman, who was the defendant's attorney, said that he took it upon himself to explain matters, and his explanation, went to show the entire innocence of Brother Crosby in this case.

Brother John Henry Smith moved that Brother Lyman, during his travels south, investigate the Crosby case from a Church standpoint.

President Cannon did not think that this should be done after Brother Crosby had been tried in the civil courts, and he therefore moved that Brother Thurman's letter be accepted as conclusive testimony of Brother Crosby's innocence. The motion was seconded by President Joseph F. Smith and Brother M[atthias]. F. Cowley. It was also shown that Brother Lyman had gone into the case

already and had reported his belief in the entire innocence of Brother Crosby.

The motion was then put and carried unanimously. ...

Brother Cowley reported his visit to the Northwestern States Mission, winding up at Butte, Montana, last Sunday. At the conference there twenty-three Elders were present and reported their labors. He was very favorably impressed with the work that is being done in that mission. Some of the towns were very hard places to labor in, and he had advised Brother [Franklin S.] Bramwell, who presides there, to take the elders away from such places.

President Cannon suggested, and it was seconded by several of the brethren and carried, that Brother Bramwell be officially instructed not to have the Elders labor month after month in places among people who manifest no desire whatever to receive the Gospel. The sentiment of the Council was that this instruction should apply to other fields of labor as well.

An informal discussion of the [B. H.] Roberts case, then took place. President Snow expressed his feelings as follows. He hoped that Brother Roberts would have from two to four hours before the house of Representatives, as he believed the Lord would inspire him on that occasion, and that broad-minded people everywhere would be favorably impressed with his presentation of his own case. "After that", said the President, "I don't care what is done, that is, whether he retains his seat or not".

❖

Met in Temple. did not have my clothes so not enough present. we did not dress. Had long talk on "obeying the law." Concluded to let the spirit direct us in counciling brethren what to do. We must not council men to disobey the Law, but separate their families to other states etc. is my feeling. Truly I am a good christian and follow their example in that I always send away one wife before I take an other never having two women at once.

❖

Had a talk with Pres[iden]t. Jos[eph]. F. Smith on private matters.

[November 24, 1899; Journal History]

Presidents Lorenzo Snow and Joseph F. Smith were at the office, where they received a call from and had a conversation with Judge [George C.] Bartch. The figures showing the number of polygamists, members of the Church, within the confines of the United States, in 1890, when President [Wilford] Woodruff's manifesto was issued, and the decrease since that time, through death, divorce, and removal to other countries, was given to the Judge.

[November 25, 1899; Journal History]

President Lorenzo Snow is confined to his room today by sickness. President [George Q.] Cannon was at the office in the forenoon, and President [Joseph F.] Smith in the afternoon.

Hon[orable]. William Rockwell Clough, chairman of the National Affairs Committee of the House of Representatives, called and met President Smith. He is here to make inquiry into the facts relating to the status of Congressman-elect B. H. Roberts. President Smith entertained him, giving him all the information he desired, and with which he expressed himself as entirely satisfied. A set of Church works was presented to him, also the three published volumes of [Orson F.] Whitney's History of Utah.

[November 27, 1899; Journal History]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office.

The First Presidency attended a performance at the Theatre this afternoon, given by the Salt Lake Opera Company, for the entertainment of the old folks.

At five o'clock, immediately after coming from the theatre the Presidency met Senator [George H.] Shoup, of Idaho, and Judge [George C.] Bartch, of Salt Lake City, in the reception room of the Beehive House.

At six o'clock President Snow and President Smith met Mr. and Mrs. Donahue, of Chicago [Illinois], who, being very anxious to meet President Snow, had been waiting fully an hour for the opportunity. Mr. Donahue represents the Art Journal of Chicago. He is to receive by mail the photographs of Presidents Snow, Cannon and Smith, to be reproduced in the Journal. Elder Brigham Young [Jr.], who was also present, promised to send Mr. Donahue his father's autograph.

[November 28, 1899; Journal History]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office.

They received a call from Dr. Karl G. Maeser, general Superintendent of Church schools, and President Benjamin Cluff, of the Brigham Young Academy, who suggested that the students of that institution have the privilege of coming to Salt Lake City, to be favored with an address from the First Presidency.

It was decided, however, instead of having the students come here, that the Presidency visit the Academy at Provo [Utah], for the purpose mentioned, and the fifteenth proximo was named as the date of this appointment.

It was decided also, next Thursday being Thanksgiving day to postpone for one week the regular Thursday Council meeting.

[December 2, 1899; Journal History]

Presidents Lorenzo Snow and George Q. Cannon were at the office, where they met with Brother John W. Taylor and Brother LeGrand Young by appointment. It had been determined to foreclose a mortgage given to secure a note held by the Church, against Thomas Taylor, of Cedar City [Utah]. Two similar notes, also secured by mortgage, had outlawed while in the possession of Bishop [William B.] Preston, and it was desirable that an effort be made to get Thomas Taylor to recognize the two outlawed notes as well as the one that is not outlawed. Brother John W. Taylor, who had re-baptized Thomas Taylor when he rejoined the Church, was thought to be the proper person to see him regarding the matter, and it was hoped that a settlement could be made in view of the pending disposition of the iron mines in that locality. Brother John W. Taylor accepted the appointment.

At 3 P.M. Bishop John R. Winder and Brother Robert S. Campbell came to the office, by appointment, and joined the Presidency in the consideration of certain land claims at Cedar City. The Church had employed certain brethren to enter these lands, comprising twelve thousand acres, in view of the passing of the railroad through that country, and some payments had been made on them, amounting to $3,800, and another payment was now past due. The question was whether the Church should continue the payments, or turn the lands over to the people who had entered them, they to continue the payments themselves until they came into possession of the land.

President Snow said that he did not feel like continuing the payments, and therefore was in favor of turning over the property to the people who had entered the lands, some of whom had expressed themselves as very desirous of owning them. President Snow had expressed the same view on a former occasion, during President Cannon's absence, but action was then deferred in order that

President Cannon's mind might be obtained upon the matter. He now coincided with President Snow, and Brother Campbell was authorized and requested to write to Brother Dalley at Cedar, regarding this conclusion.

[December 5, 1899; Brigham Young Jr., Diary]

Saw a tel[e]gram from Jno. [John] W. Taylor that he and Tom Taylor would be up from Iron Co[unty] [Utah]. leave today. I now learned for first time that Pres[ident]. [Lorenzo] Snow had tendered Tom T[aylor]. to settle for the fifty five thousand dol[lars]. If he Tom would pay 20000 not[e] & interest 12000. I protested against this for Tom can be made to meet notes & in[terest]. of 10,500 00 if they will let me question him. Tom has been so violent in past to Pres[ident] [John] Taylor & Pres[idents] [Wiilford] Woodruff & [George Q.] Cannon that all seem to be afraid of him. Tom will be all honey now for he wants to sell his Iron claim and can't unless he pa[y]s church note $32000.

[December 6, 1899; Brigham Young Jr., Diary]

Still I am too full of the [Thomas] Taylor note. If the presidency were willing we could pay all their claims and make some money but it would sacrifice Tom. Taylor.

[December 7, 1899; Journal History]

Elder George F. Gibbs, secretary, returned this morning from his ranch in Idaho, whither he went last Saturday night. No record was taken during his absence of any business that may have been transacted while he was away.

Salt Lake Temple 11 A.M. Present: Lorenzo Snow, George Q. Cannon, Joseph F. Smith, Brigham Young [Jr.], Francis M. Lyman, John Henry Smith, Heber J. Grant, Marriner W[ood]. Merrill. ...

A letter was read from Elder Ephraim H. Nye, presiding over the California Mission. It related to the Yuma Indians, a matter referred to him some time ago. The letter was given to Elder Brigham Young, with the suggestion that he and Brother Nye visit those Indians and report the situation.

Brother Young explained that while South he could not make the contemplated trip into Mexico, on account of sickness. In case he could not visit the Yuma Indians personally, he said he would correspond with Brother Rogers, and have him met Brother Nye for that purpose.

President Cannon suggested that whoever visits the Yuma Reservation should carry letters of introduction from the Senators or the Governor, or both, of the State of California. He thought that before the step contemplated was taken, Brother Nye, who had free transportation, should go to the reservation, look over the situation, and report to this Council.

On motion of President Smith it was decided to have Brother Rogers meet Brother Nye on the ground, and report if in their judgment it would be necessary for an Apostle to go there and try to settle these Indians on lands to be taken up by them. ...

A letter from President F[rances]. A. Hammond, of San Juan [Utah/Colorado] Stake, gave an account of the labors of Elder Jonathan G[olden]. Kimball in that part, and asked that he be requested to labor especially in Moab, a place described by Brother Hammond as "a stronghold of sin and iniquity".

On motion of President Smith, the secretary was instructed to write to President Hammond and counsellors, requesting them to take up a labor themselves with the people of Moab, and prepare them for the visit of an Apostle.

A letter from Elder Platte D. Lyman, President of the European Mission, gave an account of the excommunication of two missionaries, Erastus F. Romney of Panacca, Nevada, and John A. Borlase, of East Jordan, Utah, for the sin of whoredom, with prostitutes. The writer, President Lyman, stated that this action had been taken upon these missionaries agreeable to instructions from himself and counselors. ...

A letter was read from President D[avid]. K. Udall, of St. Johns [Arizona/New Mexico] Stake, asking that some of the brethren be sent to attend the Stake Conference on the 10th and 11th inst. He said that his stake was gradually being depopulated, the people being discouraged on account of so much mineral in the soil.

Brother John Henry Smith suggested that the people there be given their liberty, to move away or remain, but that it be made known to those who go that the Authorities would like them to settle on the Gila river.

President Snow informed the Council that some of our brethren were passing about a subscription list among the Elders who labored under the Presidency of the late John Morgan, for the purpose of raising means to erect a monument to his memory.

Brother John Henry Smith spoke against the laying of such burdens upon the people, unless they were authorized by the proper authorities. He held that it was having a bad effect.

President Snow approved of Brother Smith's remarks, and asked the Council to consider well the question whether a monument should be erected for every good man that dies.

President Cannon referred to the burden now on the people resulting from the erection of a monument to President [Brigham] Young, and expressed the unqualified opinion that no man should be allowed to start a thing of this kind without the consent of the First Presidency.

This voiced the sentiment of the Council, and it was expressed by vote on motion of Brother Clawson. ...

Thomas Taylor of Cedar City [Utah], called and met President Snow. He is to come again tomorrow at 10 A.M., when Attorney F[ranklin]. S. Richards will also be present.

[December 8, 1899; Journal History]

Presidents Lorenzo Snow and George Q. Cannon were at the office. At 10:30 A.M. Thomas Taylor kept his appointment and LeGrand Young and Brigham Young [Jr.] were also present. Brother Taylor came from Cedar City [Utah] as the result of being visited by Elder John W. Taylor, according to the request of the Presidency, as mentioned in this journal on a previous date. A note with interest is held by the Church against Thomas Taylor, amounting to about $32,000, and the note will soon be outlawed. A proposition has been made for the purchase of this note from the Church, but it was thought best, before selling it, to consult with Brother Taylor. It is understood that certain parties have become interested in the iron properties owned by him, and President Snow thought it a good time to arrange for the payment of the note, if he had a disposition to pay it, and if not, then to take other means to protect it.

Brother Taylor complained now, as he has complained before, and that bitterly, that he had on two former occasions arranged to sell this property, but had been defeated by the Church, to whom the property was mortgaged. In answer to this he was told that there was no desire to hamper him or prevent him from disposing of his property, and in order to show this President Snow now offered to extend the mortgage long enough to enable him to sell, which action would protect the Church and at the same time leave him free to dispose of his property; but Brother Taylor did not feel inclined to accept this offer. He was willing to give his note, and hoped to have the property perfectly free, so that he could dispose of it. It was explained to him that this mortgage could not possibly interfere with the sale of the mine, it being necessarily a part of the transaction. President Snow assured him again that he did not wish to hurt him, but hoped to see him sell and become well to do. Brother Taylor considered a moment, and then asked the privilege of meeting President Snow again. Two o'clock was set for the hearing. After Brother Taylor was through, President Snow told

Judge Young that whatever was done to accommodate Brother Taylor must not in any way jeopardize the legality of his note.

The failure of Brother Franklin S. Richards to be present at the foregoing interview, as anticipated, was due to the weakened condition of his father, President Franklin D. Richards, which summoned him to Ogden [Utah] yesterday. A telegram was sent to him this morning, inquiring about his father, and the following answer came at 10:50 A.M. "Father is very weak this morning. Will you and the brethren please exercise your faith and prayers in his behalf". At 11:40 A.M. a telegram was received from President Richards' son-in-law, Joseph A. West, stating that the sick man was growing weaker, and asking that some of the Apostles come to Ogden by the 12 o'clock train to administer to him. Brother Brigham Young was found and was asked to go. He had only six minutes to catch the D[enver]. and R[io]. G[rande]. train, but succeeded in getting to it in time.

An appealed case from the High Council of Salt Lake Stake, and one from the High Council of St. Joseph [Arizona] Stake, were considered by the Presidency. The former case was that of Spencer Clawson versus Charles M. Plant, in which the latter had been excommunicated for refusing to pay a debt of $100, for goods obtained by him, as a peddler from Brother Clawson, wholesale merchant. The account had become outlawed. The papers in the case had been placed in the hands of three of the Apostles, Francis M. Lyman, John Henry Smith and Anthon H. Lund, who recommended that the decision of the High Council be sustained. The Presidency, before accepting the recommendation of this committee, decided to confer with them in relation to it. It appears that Brother Plant had seen President Snow before and after the High Council decision, and that the President, in order to save him from the power of Brother Clawson, had given him an order on the latter for $100, drawn on account of $40,000 and interest that Brother Clawson is owing to the Church, but he had declined to honor the order, and Brother Plant was subsequently excommunicated.

The other case was that of Joseph Cluff versus Central Ward, appealed by the plaintiff, and referred to the same committee, who recommended that the decision of the High Council be sustained. It involved a piece of ground on which the Central Ward meeting house stands. The committee recommended that in case the members of that Ward still want this ground that they be required to pay Brother Cluff, on or before January 1st 1901, the sum of $237.84, with interest at ten per cent from April 29, 1899, until paid, and that he then give the Ward a legal deed for the same. If he refused to do this, the committee recommended that the decision of the Council excommunicating him be sustained. The recommendation was approved by the Presidency.

At 2:15 P.M. Brother Thomas Taylor and Judge LeGrand Young met again with the presidency. Brother Taylor informed President Snow that he would not like the mortgage extended on his iron property, and did not think that it should have been given in the first place. He respectfully offered to give his note, or to renew his note for $32,000, to be paid within twelve months if he made the sale now being negotiated, providing the mortgage be cancelled, and no one be allowed to purchase the note: and this with the understanding that anybody else who might consider himself interested in this deal should make arrangements with him.

President Snow replied that he would not like to promise not to dispose of the note to a third party, nor to foreclose the mortgage, as it would all depend upon circumstances. He said further that he considered that he had given very fair terms, which could not possibly injure or hamper Brother Taylor in the sale of his property.

The latter now arose and was about to leave the office, his manner indicating that that was an end to the business. As he moved to go, he said with much feeling and even bitterness that he did not owe this money anyway.

President Snow told him that as Trustee-in-Trust he was but doing his duty to the people over whom he presided, and that Brother Taylor, one of the people, should not allow ill feelings to enter his heart against him. So saying the President shook hands with him; and Brother Taylor departed, with the remark that this was only a repetition of his former experiences, that is, whenever he got ready to sell his property, this thing was brought up to hamper him.

Judge Young followed Brother Taylor out and had a conversation with him in the hallway,

and on returning reported that he would not listen to him nor to any other man on this question. So Brother Taylor had said. At 3:45 P.M., however, Judge Young came back to the office and informed President Snow that he had had another conversation with Brother Taylor, and that he now consented to an extension of the time, excusing himself for refusing this accommodation before by saying that he understood President Snow to require personal security.

[December 9, 1899; Journal History]

Presidents George Q. Cannon and Joseph F. Smith were at the office; President Lorenzo Snow absent at Brigham City [Utah], whither he went this morning, in order to be present tomorrow at the dedication of the new meeting house at Beaver Dam.

Word was received this morning that President Franklin D. Richards died at about fifteen minutes after twelve A.M., this date.

The sum of $30 was appropriated in labor tithing to the Cannonville [Utah] meeting house.

...

A political club has been organized at Juarez, in order to give the Mormon colonists a political status in Mexico. The officers are A[nthony]. W. Ivins, President; William D. Johnson, Vice President; R. Eyring, J[oseph]. C. Bentley, H[elman]. Pratt, Dr. Keat and J[ames]. H. Martineau, executive committee; and Senor M. A. Sanz, Secretary. A memorial to President [Porfirio] Diaz, praying him to accept renomination to the Presidency of the Mexican republic, as the desire of every Mormon colonist in that country, was adopted unanimously and signed by all heads of families present.

[December 14, 1899; Journal History]

Salt Lake Temple, 11 A.M. Present: Lorenzo Snow, George Q. Cannon, Joseph F. Smith, Brigham Young [Jr.], Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Anthon H. Lund, Matthias F. Cowley, and Rudger Clawson.

Absent: Marriner W[ood]. Merrill and Abraham O[wen]. Woodruff, the latter visiting in Mexico and the southern country.

The following letter, addressed to the First Presidency and the Apostles, and signed by Jane S. Richards, F[ranklin]. S. Richards, C[harles]. C. Richards and Josephine Richards West, was read to the Council:

"Dear Brethren: The family of President Franklin D. Richards desire to thank you and express their grateful appreciation of all the aid and comfort which you have individually and collectively extended to them in their hour of deepest affliction. We are especially grateful for the earnest prayers and administrations that were offered up in father's behalf, and for the words of commendation, which were so generously spoken at his funeral. He appreciated most deeply the attentions of the brethren, and rejoiced greatly when one of you paid him a visit or sent a kindly greeting. Praying that the Lord may amply repay you for all your kindness to us, and that He will ever sustain you in your exalted positions, we subscribe ourselves, in behalf of the family, most gratefully yours."

On motion of Brother John Henry Smith, this communication was ordered spread upon the minutes of the Council. ...

Brothers J. G[olden]. Kimball and J[oseph]. W. McMurrin, of the First Council of Seventies, having been invited to go into business for the Mutual Life Insurance Company of New York, with which concern their associate, Elder Rulon S. Wells, was already engaged under permission of the First Presidency, given last April, they now desired to know the mind of the Presidency upon their own case.

Brother Grant remarked that he could see no reason why they should not be left at liberty to enter into such an engagement. He also said that he felt there was an excellent opportunity to

establish a Home Life Insurance Company among ourselves, and he heartily favored such an institution.

President Snow invited the brethren to express themselves on this subject, whereupon President Cannon said that he was against life insurance as a general proposition, but that he would favor a local organization. He could foresee, however, that if the Church were to engage in anything of that kind, it would invite attacks upon it by its opponents.

Brother Grant suggested that individual names might be used in behalf of the Church. He showed how money could be made in the business, stating that he himself had made as much as $1500 in three days. He would take delight in canvassing for a Church institution, free of charge. He showed that the risks among our people, who were more moral than others, would not be so great as those that other companies carried. Moreover, it would have the effect of keeping money at home.

Brother John W. Taylor reminded the Council that the only thing which induced our people to join secret organizations was to get the benefit of reduced rates of life insurance; and Brother Grant remarked that his brother, B[enjamin]. F. Grant, had told him that from personal experience he knew of nothing so potent as an influence to wean away the feelings and destroy the faith of our young men, as membership in these secret organizations.

President Snow observed that as this was a new idea to the Council, he thought each member might ponder it over for himself and discuss it further at some other time.

Meantime, it was asked, what should be done with the request of Brother Kimball and Brother McMurrin.

Brother Grant moved that a committee be appointed to consider the question of the Church going into the business of life insurance, and that these brethren wait for an answer until that committee had reported. The motion was seconded by Brother Clawson and carried. President Snow then named Joseph F. Smith, Francis H. Lyman, John Henry Smith, Heber J. Grant, and Anthon H. Lund as the committee. ...

President Edward Partridge, of Utah Stake, called and talked over the case of Bishop Harmer, who was sentenced today to the State prison for one year. He was authorized to reorganize Lakeview Ward.

[December 15, 1899; Benjamin Cluff Jr., Diary, December 17, 1899]

Last Friday [i.e., December 15, 1899] we held a special fast day in behalf of the school [i.e., Brigham Young Academy]. President [George Q.] Cannon and [Joseph F.] Smith were present, the latter spoke over an hour. There was a good spirit in the meeting. We had a dinner at the close of our fast, and the brethren left on the 4:40 train for home. I went down to the city on the same train, and talked to them about a proposed scientific tour or expedition through Mexico, Cenetral America and South America. They were much interested and wanted me to bring the matter up before Pres[iden]t. [Lorenzo] Snow.

[December 16, 1899; Marriner Wood Merrill, Diary]

Rec[eive]d. a Communication from County Attorney Nebeker about My son Carleys case accuseing Him by one C[harles]. M. Owen (a Scounddrel) of Adultery &c. I answered said communication as I was Named in Said Complaint as one of the Witnesses.

[December 18, 1899; Journal History]

Presidents Lorenzo Snow and George Q. Cannon were at the office, and at 2 P.M. they went to the Temple to participate in a birthday party given by the Temple workers in honor of Bishop John

R. Winder.

At 5:30 P.M. Elder Brigham Young [Jr.] and his son, Brigham S. Young, met President Snow on business pertaining to the Church coal property at cedar [Utah]. They said that certain parties were now interesting themselves in the purchase of this property, and they wanted an option for ten days from the President at the very lowest price for which he would sell. President Snow had previously offered to sell the property for $150,000, but he now told Brother Young that he would sell it to him for $125,000, cash down, and give him an option at this price for five days. If he could possibly do so, he would extend this time, he said, provided the parties with whom Brother Young was about to deal needed further time. The President intimated that another party had approached him, and might come back in a day or two, for which reason he did not like to give too long an option, but he would favor Brother Young with an extension if he could possibly do so, and he thought he could. President Snow offered to turn over the Jones property for $15,000—the price for which Brother Jones had offered to sell it to the Church—provided Brother Young succeeded in selling the Church property and paying him $125,000 for it, or $140,000 in all for Church and Jones properties. The President told Brother Young that he would not assume the responsibility of transferring to him the Jones property for $15,000, as he did not know whether Brother Jones would adhere to his verbal agreement; but he agreed to give him the advantage involved, Brother Jones having offered it at a lower price to President Snow than to Brother Young.

[December 19, 1899; Journal History; Abraham Owen Woodruff, Diary]

Presidents Lorenzo Snow and Joseph F. Smith were at the office.

Brother J. Fewson Smith called and met President Snow, reporting his recent trip to Canada. He accompanied President Smith and Brother Rudger Clawson as engineer to help settle the difficulty existing between our brethren who were working on the Alberta canal and the engineer of the company that is constructing it. Brother Smith now reported that he succeeded in settling the difficulty to the satisfaction of the people, also of Mr. [Elliot T.] Galt and the engineer.

The sum of $300, appropriated some time ago by President Snow in favor of the Park City [Utah] meeting house, was covered by an order issued today to Brother [Thomas] Allen, the presiding officer of that branch.

Dr. Karl G. Maeser and President J[oshua]. H. Paul, of the L.D.S. College, conferred with the Presidency over a difficulty between the College Board and the teachers employed by Prof[essor]. Nelson, the principal of the Commercial department. The following account of the matter is copied verbatim from the minutes kept of the interview by Secretary George F. Gibbs:

"These teachers were employed by Brother Nelson, at a time when he was running that department of the college in a measure, independently of the board; and when he employed them it was not known by him whether any part of the college appropriation would be allowed to his department by the board, in fact he had been given to understand in some way that the board would not sustain him because of his independent attitude toward them; but in order to run the school he had to make arrangements with his teachers even before an appropriation was made to the college, and he entered into an agreement to pay them two thirds cash, and one third in scrip, provided an appropriation should be made; if no appropriation should be made then the two thirds cash was all they were to get. After the usual appropriation was made to the college and its board had employed a new President, Brother Paul instead of Brother Done, the question arose, what should be done in order that the board and new President should have complete control over the business department as well as the college proper. It should be stated that Brother Nelson had bought school apparatus and furniture amounting to about $3,000, in order to run the commercial department, and he had done this without the knowledge or consent of the board, and he had heretofore collected and disbursed independent of the board the tuition of his department; and now that the board had taken a step to bring him into line he held that they should either buy him out or assume the payment of his teachers as well as himself. The board held they could not do this without the consent of the First

Presidency as they had not funds with which to do it. An audience was therefore obtained, the board and Brother present. After quite a lengthy talk, the Presidency authorized the purchase of the furniture at Brother Nelson's own figures, also the employment of his teachers at the salaries agreed on by him; but the question of the kind of pay was not raised at the time, and the board afterwards would not make any distinction in paying the teachers of the business department, as to kinds of pay, from the other teachers employed directly by the college president, and this caused quite a little feeling. The question was brought to the First Presidency and referred by them to the college board. They decided they could make no distinction as to the kinds of pay between the teachers employed in the college. Brother Nelson and his teachers appealed to President Snow, who, on recommendation of President Angus M. Cannon, referred the matter to the Stake Board. Brother Nelson had at first asked for an arbitration of the difficulty which the board felt it could not accede to, and in referring the matter to the stake board, Brother Nelson expressed his satisfaction, being under the impression that the members of the stake board were all new men who had not heard the question, excepting President Angus M. Cannon, President of the College Board, and he understood that Brother Cannon, who was also President of the Stake Board, was not to sit on the appeal as President of the Stake Board. But President Cannon did sit on the appeal also, and Brother Nelson took exceptions to this in an appeal again to the Presidency. It should be stated that Brother Nelson's teachers now claimed the one third scrip as well as the two thirds cash; or, in order to meet the minds of the board trustees, in order that no distinction as to the kinds of pay he made, they suggested that their salaries be raised to cover the difference. Quite a long conversation was had on this subject, during which Brother Paul stated that if the salaries of Brother Nelson's teachers would be raised it would cause dissatisfaction with the teachers he himself had employed, as Brother Nelson's teachers were already well paid in the amount represented by the two thirds excepting in two cases, and Brother Paul thought it would be proper to readjust their salaries but none of the others. Nothing was definitely done, but it will no doubt come up again."

Brother William A. Rossiter delivered to President Snow today a deed for twenty-three inches of land on Main Street immediately north of Savages Store, and immediately south of the Council House corner, making a present of it to the Church. At the time the Church sold the property known as the Constitutional Building, of which this was a part, Brother Rossiter bought the property on which Brother C. R. Savages store now stands, the latter being unable though desirous to do so at the time. Afterwards Brother Savage bought his property of Brother Rossiter at an advanced price, and the latter made a present of this margin to the Church. He now makes the present of this land also, which he acquired at a profit from the same transaction.

An order was issued today for the sum of $300, appropriated some time ago in favor of the Park City meeting house.

Mr. George C. Anderson called, having just come from Canada. He expressed himself as being pleased to learn that Brother J. Fewson Smith had reported a satisfactory settlement with the sub-contractors and the canal people, when he represented. He intimated that the company would be pleased to have our brethren continue working on the canal next spring; also to have the Church send other emigrants to that part. ...

An appropriation was made today by President Snow, of all the tithing of Blackfoot [Idaho] Ward for the year 1899, to assist the people of that Ward in building a meeting house, they having none at the present time.

Cleaned up and went to the office to report to Pres[iden]t. [Lorenzo] Snow. I explained my actions in Dublan [Mexico] and other places. He said "I know you have been guided in all your labors in Mexico by the spirit of the Lord. I approve of your labors. If the High Council of Juarez Stake is demoralized by your action then we had better make a new High Council."

[December 20, 1899; Journal History; Brigham Young Jr., Diary]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office.

Bishop William B. Preston and Architect Richard Kletting waited upon President Snow in relation to the proposed Deseret News building. The question has arisen as to whether the building should have a half story basement, or the first floor be even with the street. Certain business men advise that the first floor be made level with the street, and expressed a hope that the whole of the floor might be rented for a first class dry goods establishment, as a means of holding trade at the upper end of Main Street, and as a counter move against parties whoa re endeavoring to pull trade southward. Nothing was decided. ...

❖

Visited with Presidency at meeting of Committee to devise a way of establishing Insurance Company; proposed that Pres[ident]. as individuals engaged, not use name of church Bro[ther] Jos[eph]. F. Smith objected, perhaps he is right.

[December 21, 1899; Journal History; Abraham Owen Woodruff, Diary; Benjamin Cluff Jr., Diary, December 24, 1899]

Presidents Lorenzo Snow, George Q. Cannon, and Joseph F. Smith were at the office.

President Cannon informed President Snow that he desired to pay a certain amount on account of tithing, but he did not have the money, and therefore proposed to pay it in Grand Central Mining stock at six dollars a share.

President Snow hesitated, for the reason that he did not know the value of such stock.

President Cannon remarked that he did not have to pay it, perhaps, but in order to satisfy his feelings he felt that he ought to do so.

President Snow answered that he did not see why President Cannon should pay tithing unless it was a tenth of his income.

President Cannon explained that his practice had been, whenever he was in a tight place, to overpay his tithing, and he had found that in doing this he had been prospered.

President Snow: "Then, President Cannon, you make the Lord your debtor, and obligated to you".

President Cannon: "No, not in that light."

After further talk on the subject President Snow said that he should leave such matters to President Cannon himself, as he knew what to do, and did not need any counsel from him.

President Smith, however, saw no reason why the Church should not receive President Cannon's tithing in this stock.

Salt Lake Temple, 11 A.M. Present: Lorenzo Snow, George Q. Cannon, Joseph F. Smith, Brigham Young [Jr.], Francis M. Lyman, John Henry Smith, Heber J. Grant, John W. Taylor, Anthon H. Lund, Matthias F. Cowley, and Rudger Clawson. ...

A letter was read from the Presidency of the European Mission, dated at Glasgow, Scotland, on the 5th inst., containing the information that among the missionaries who recently arrived at Liverpool [England], was one Harold Eldredge, a son of the late Horace S. Eldredge, holding a missionary certificate with an appointment to the German Mission. The brethren who crossed the sea in company with this young man reported that his conduct was disgraceful; that he indulged in smoking and drinking to excess, was guilty of profanity and obscenity, and openly admitted associating with lewd women in New York City. The letter went on to say that the German Mission had suffered almost irreparable injury of late, through the presence of such corrupt men.

President Platte D. Lyman asked for instruction, as to what should be done in these cases. He said that he had instructed the Presidency of the German Mission to take up Brother Eldredge's

credentials, and to inform the Saints there that he is not in fellowship with the Church.

President Smith explained that this young man was given a missionary certificate while he (President Smith) was in Canada, and that it was given upon the recommendation of Bishop Nelson A. Empey and the young man's brother, Ben B. Eldredge; the understanding being that Harold was going to Germany to study music. President Smith moved that the action taken by President Lyman be approved.

President Cannon suggested that the Presidency of the European Mission take further action in the case, to the extent of excommunication, if the evidence warranted.

The motion was then seconded and carried. ...

A part of the letter from President Platte D. Lyman conveyed the information that in consequence of the strong anti-Mormon feeling in Bristol [England], the Elders could not rent a building there. There was for sale, however, in a respectable part of the town, a building in good condition, well furnished and fitted up with stand, seats, light and water, also a font for baptism, with a seating capacity for one hundred and seventy-five persons, and this property could be purchased, with a perpetual title, so long as the ground rent of five pounds a year was paid, for the sum of three hundred pounds. The brethren and the saints in Bristol asked that the Church advance the money, with the understanding that the title go to the Church, while they pay for it at the rate of twenty-five pounds a year, keep it in good repair, and also pay the ground rent.

Brother Lund suggested that they be helped in the amount of fifty pounds, leaving them to raise the balance, which could be borrowed at a low rate of interest.

Brother John Henry Smith favored this, and also suggested that steps be taken to establish meeting houses in all the large towns of the British Mission, thereby uplifting the character of our people in the estimation of religious people generally.

On motion of Brother Clawson it was decided that the Presidency of the European Mission should be written to, in order to ascertain further facts in relation to the building at Bristol, the material of which it is composed, the number of recent baptisms there, and the prospects for future increase. ...

Brother Abraham O[wen]. Woodruff reported his visit to the Mexican colonies. At Dublan John S. Robinson was ordained Bishop, to preside at that place. At Oaxaca he found some young people who wished to be sealed in marriage, and as it would cost them $1,000 in Mexican money to take each couple to the nearest Temple, he had sealed them. He now asked for authority to perform sealings in that country.

President Cannon expressed himself in favor of authorizing the Apostles to perform sealings in that country, and he stated that this had been done in the life time of President Woodruff.

Brother John Henry Smith remarked that he had sealed a great many couples in that region, and he thought this authority ought to be delegated each time to the Apostle or Apostles who might visit those parts, they to report the same for record purposes in the Temple.

President Snow remarked that it was perfectly clear to his mind that the Apostles should have this authority, and if there was no objection, this understanding would prevail.

Brother Clawson moved that the action of Brother Woodruff be approved, and that the Apostles visiting that country hereafter be authorized to perform such sealings.

Whereupon President Cannon observed, addressing himself to Brother Clawson, that he did not believe in such motions in this Council, that is, motions whereby the members of the Council gave the President authority to do things for which he already had the authority. This disposed of the motion. ...

Attended our regular meeting in the Temple and made my report. I brought up the matter of sealing and Pres[iden]t. [Lorenzo] Snow after approving my actions in Mexico said he would authorize the Apostles at any time to do that work. An endowment house in the South was talked of.

❖

Last Thursday [i.e., December 21, 1899] I went to Salt Lake and had the pleasure of laying before President [Lorenzo] Snow my ideas regarding a trip to South America. ... appointed another meeting with me at 3 p.m. At this second meeting there were present Presidents Snow, [George Q.] Cannon and [Joseph F.] Smith, and Apostles [Francis M.] Lyman Brigham Young [Jr.] and John Henry Smith. After fully explaining matters and answering the many questions put to me, I was authorized by vote to organize my party.

[December 22, 1899; Journal History]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office.

The sums of $30 and $100 were appropriated, the former in favor of the St. George [Utah] Indians, and the latter in favor of Lees Ferry.

[December 23, 1899; Journal History]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office, where they, with Bishop William B. Preston, made the following appropriations: $179 in favor of the Fremont [Idaho] Stake Clerk; $130 in favor of the Sanpete [Utah] Stake Clerk; $1,650 in favor of Bear Lake [Idaho/Utah] Stake Academy; $500 in favor of President William Budge, of Bear Lake Stake; $286 in favor of Ira Hinckley; $100 in favor of the Sanpete Stake tabernacle.

The Stake Clerks of Freemont and Sanpete are to be notified that no such appropriations can be made again, and that each must look to the stake for remuneration. The appropriation to President Budge was made some time ago by President Snow. Brother Hinckley's amount was drawn by him from the Tithing Office without an order some years ago, and he has been owing it ever since. President Canute Peterson is to be written to about the Sanpete Stake Tabernacle appropriation; that it cannot be allowed again; the Stakes must provide for their own Tabernacle expenses.

[December 26, 1899; Journal History]

Presidents Lorenzo Snow and George Q. Cannon agreed this morning to entertain a proposition from certain parties, names at present unknown, and whose owners desired not to be known until the proposition should be made, to either lease or manage the Saltair Beach Resort and Railroad for the coming year. An appointment was made to receive the parties at three o'clock this afternoon.

Brother Evan Stephens, conductor of the Tabernacle choir, who had written to the Presidency, asking for a leave of absence to visit Europe and to be gone from six to twelve months, called this morning to get an answer. His request was granted, with the understanding that some one act in his place during his absence. He named several brethren, three of the most proficient local musicians and two younger men. It was decided to choose from the latter, and Brother Horace S. Ensign was selected. It was also decided to restore the salary of Brother Stephens to the former figure, thereby increasing it two hundred dollars a year. He had asked that this be done.

The sum of $231.35 was appropriated as taxes for lands in Canada; and the sum of $13 in favor of the Pine Valley [Utah] Tithing Office, for oats supplied the President's party while visiting there last spring.

The parties who propose to lease Saltair, C. W. Miller and W. C. Bateman, came to the three o'clock appointment. They propose to pay the Church seventy-five per cent of the net earnings for the year, which was to be from February to February, and to guarantee a payment of $8,000 on

account.

President Snow readily fell in with this seemingly liberal proposition. Up to the present time, only about $1800 had been received from the railroad and the resort, over and above their running expenses, from the beginning. Mr. Miller, who has been connected with Saltair since the opening of the pavilion, informed the Presidency that he fully believed Mr. Bateman and himself would be able to turn over to the Church between $12,000 and $15,000. He therefore felt perfectly safe in guaranteeing $8,000. President Snow accepted the proposition, and told those gentleman that the contract would be put in legal form. He further assured them that if their business relations should prove satisfactory they might count on the management of the business the next year and other future years. Brother F[ranklin]. S. Richards, Church Attorney, came into the office soon afterwards, and President Snow handed him the proposition with instructions to draw up an agreement accordingly.

Brothers Ben R. Eldredge and James Sharp had a talk with President Snow, and afterwards with President Cannon, in relation to Harold Eldredge. They were satisfied that the young man had become somewhat deranged in his mind, being unable to account for his reported conduct in any other way. He was similarly afflicted, it seems, about a year ago, but his family had hoped that he had got over it. These brethren asked that Brother Abraham O[wen]. Woodruff be permitted to go to Germany and bring Harold home, the Eldredge family to pay all expenses; but it was thought better to cable the Presidency at Liverpool [England] that he be sent home in care of a couple of returning missionaries. This was done.

The case of F. M. Weldon vs. S. S. Smith Jr., appealed from the High Council of San Luis [Colorado/New Mexico] Stake had been referred to Elder John T. Caine, an experienced High Councilor of Salt Lake Stake, with the request that he examine the papers and report findings. This he did, setting forth his views in two communications. It was his judgment that a new trial should be had, with two of the Apostles sitting with the High Council. This view was now adopted by the First Presidency.

[December 27, 1899; Journal History]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office.

The following appropriations were made: $161.05, cash, in favor of President W. C. Parkinson, of Pocatello [Idaho] Stake; $75, labor tithing, in favor of Oakley Ward; $7,300 in favor of the Presiding Bishopric, $2,400 cash, their compensation for the year.

[December 28, 1899; Journal History]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office.

They received a call from Bishop M[ilton]. D. Hammond, just from Alberta, Canada. He reported that the Irrigation Company was very anxious that our people should complete the canal next year; also that the Company had withheld ten per cent of the amount due for work done on the canal. He did not think they had any ill intent, but they may have been short of money. At all events they were very anxious that our people should complete the canal, and perhaps they thought that by withholding this means it would enable them to accomplish their desires. The Presidency arranged to meet Brother Hammond and Brother [Charles O.] Card this afternoon.

Salt Lake Temple, 11 A.M. Present: Lorenzo Snow, George Q. Cannon, Joseph F. Smith, Brigham Young [Jr.], Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, Anthon H. Lund, Matthias F. Cowley, Abraham O[wen]. Woodruff, and Rudger Clawson. ...

An order was issued for $2,210.42 to cover the amount advanced by the Presiding Bishop's Office on account of the Parsons Ranch [Nevada] property.

At 3 P.M. Brother Abraham O[wen]. Woodruff, accompanied by Brother Charles Kingston, met with Presidents Snow and Smith and several of the Apostles. Brother Kingston represented the

great facilities of the Bighorn country as a place for settlement, and the great advantages that now offered for an organized effort to colonize a tract of surveyed land in that region, under the Carey act. It was the best country he knew of, and he had been in the west quite a number of years. So well pleased was he with it that he was quite willing to go and settle there. He exhibited an exceedingly fine sample of wheat grown in that country, and stated that fruits had already been raised there. One great advantage was that there was practically no Snow, the year around. He thought that if fifty men were to go and start a canal they could support themselves the following season. President Snow favored the scheme, but left the details of colonization in the hands of Brother Woodruff.

Brother M[ilton]. D. Hammond, who had been waiting to be heard, now reported to Presidents Snow and Smith. He stated that he believed when Mr. [Elliot T.] Galt should come to Salt Lake, in January, he would give the Presidency a satisfactory explanation as to the amount of ten per cent retained by the Company out of money due for work done on the canal. The Church would come out about $20,000 short, but would have land to represent that amount, which could readily be sold for part cash and the balance on time. The half cash payment was not sufficient to meet cash expenditures, and for this reason he was short in cash and over in land. As President Cannon could not be present to hear Brother Hammond, President Snow asked him to call again tomorrow at 2 P.M.

[December 29, 1899; Journal History; Minutes; Abraham Owen Woodruff, Diary]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office.

Brother Richard M. Robinson, of Grantsville [Utah], called, having just returned from a mission to Florida. He exhibited a gold coin, a little larger though a little thinner than our ten cent silver coin, and containing well marked characters. He stated that this coin had been found by Brother I. N. Carlton of Casey Settlement, Camden County, Georgia, while plowing in his field at that place. It was situated on the St. Mary River, which divides Georgia from Florida. The coin was plowed up last spring, and was given to Brother Robinson in the latter part of August. He now presented it to President Snow, as head of the Church, hoping that it might be found useful in helping to establish the authenticity of the Book of Mormon, or for some other sacred purpose.

The sum of $1500 was appropriated in favor of the Sevier [Utah] Stake Tabernacle.

At 2 P.M. Brother [Milton D.] Hammond and Brother [Charles O.] Card called upon the Presidency. Brother Hammond went over the same ground covered in his previous talks. He added that the engineer of the Canal Company had not made full estimates, and that the company had paid according to the estimates made. He suspected that this was sharp practice, and took it for granted that the engineer had adopted this plan to hide the company's inability to entirely meet its present obligations, owing to a shortness of funds.

Three o'clock meeting of the First Presidency and Apostles. Present: besides the First Presidency, B[righam]. Young [Jr.], F[rancis]. M. Lyman, John Henry Smith, George Teasdale, H[eber]. J. Grant, A[nthon]. H. Lund, M[atthias]. F. Cowley, A[braham]. O[wen]. Woodruff and Rudger Clawson; also Seymour B. Young, Bishops [William B.] Preston, [Robert T.] Burton, and [John R.] Winder, C[harles]. W. Penrose and H[iram]. B. Clawson.

Bro[ther]. John Henry Smith was asked to explain the object of the meeting. He said there was a scheme on foot to disfranchise the Mormon people through an amendment to the Constitution. ...

Bro[ther]. John Henry Smith again remarked that the effect upon the people would be of extreme moment, that is, upon those liable to arrest. ... He closed by saying that it was his unqualified opinion that the church should not directly nor indirectly be found bearing the burdens of polygamists; and as for himself, he was willing to declare to a tabernacle congregation that he held

himself amenable to the laws of this country, and that every man should bear his own burden, and that the fact of himself and other polygamists having lived with an maintained their plural families should not in any sense affect the liberties of the people who are not polygamists.

Pres[iden]t. [Lorenzo] Snow asked the brethren present to make remarks if they had any to make. No one responding, he himself said that if Bro[ther]. John Henry had stated fully what he intended to say he would have said that he intended to obey the law and influence his brethren to do likewise; and further, that Deseret News should change the spirit of its editorials and be less Democratic. He then said he would ike to know if the brethren present felt to make any change by way of meeting the present situation. Referring to the proposed measure amending the Constitution, the President said he could hardly believe such a thing could be done, but in this case he might possibly be mistaken; but he could say that he did not feel in the least discouraged by the outlook but he felt it his duty to do all he could to stave off trouble.

The President again invited the brethren to speak who had any light to reflect on the points presented. *[Note: Francis Lyman, Brigham Young Jr., John Henry Smith, Heber Grant, William Preston, Anthon Lund, Robert Burton, Joseph F. Smith and Charles Penrose spoke, not on Snow's invitation to effect a change in policy regarding unlawful cohabitation, but on politics generally and on the Deseret News's editorials.]* ...

Pres[iden]t. [George Q.] Cannon now remarked that he was impressed witho ne things, that is the sentiment of the brethren who had spoken could be discerned in his politics. (Bro[ther]. Grant here took exceptions to this remark.) Pres[iden]t. Cannon thought there was a question deeper than anything yet touched upon, that is, the policy the church was going to pursue in regard to our marital relations; that is, whether we should take the course suggested by Bro[ther]. John Henry, and eat humble pie; whether we will obey the law, or go on as we are now going and defend violations of the law. He thought it was bad ground for us to occupy to justify ourselves in having children by our plural wives; he thought it right and proper however for us to have children by them, but did not think it wise for us to claim the right to do so when the laws of the state were against it. Plural wives bearing children should, he thought, be placed beyond the power of the law. He believed that public feelings would be placated if we were not called upon to defend violations of the law, but regard such cases as sporadic cases. The speaker said he was satisfied that we should not come out and say we are not going to have children by our plural wives, and that nation would not expect this at our hands; and he did nto think that anything would have such a tendency to quiet public feeling so much as for men to go into court and promise to obey the law and not equivocate. He said that from the beginning he his mind was clear on this point, that we should not show the least feeling of defying the law. While we feel keenly the justice of our cause, in Washington [D.C.] that feature figures but little. Prejudice has weight. He did not think it would be a good thing for Bro[ther]. John Henry to make the public utterance suggested by him; but he did think that a course might be taken to placate the leading men of the nation. He differed from some of the speakers that we could not be disfranchised without a constitutional amendment. We were given statehood on certain conditions; and he believed prejudices could be worked up to such a pitch as to cause Congress to act by a short cut. It must be admitted by all that we have disappointed the Republican party. They admitted us with the idea that we would be at least part fo the time a Republican state. By giving the women the franchise destroyed the Republican chances in the State. Pres[iden]t. Cannon closed by saying that there certain was an impression abroad that the News was a Democratic paper, and President Snow's name as its publisher, has been used to the injury of the Republican party.

Adjourned until tomorrow.

Pres[iden]ts. [Lorenzo] Snow, [Joseph F.] Smith and [George Q.] Cannon; also Apostles [Brigham] Young [Jr.], [Francis M.] Lyman, [John Henry] Smith, [George] Teasdale, [Heber J.] Grant, [Anthon H.] Lund, [Matthias F.] Cowley, [Abraham Owen] Woodruff and [Rudger] Clawson, Pres[iden]t. Seymour B. Young, B[isho]ps. Preston, Winder and Burton, H[iram]. B. Clawson &

C[harles]. W. Penrose met at Pres[iden]ts Office at 3 p.m. and were in session until 6 o'clock. The subjects that were discussed were "The possible amendment to the Constitution and the disfranchizement of our people". The changing of the [Deseret] "News" policy and editor. "Shall our brethren who are arraigned before the courts promise to obey the law in the future?" Bro[ther]s John Henry Smith and B[isho]p. Hirum [B.] Clawson were very much frightened. I think there was no need of it. Pres[iden]t. Brigham Young of the Apostles made a fine speech and did not favor a change in the "News". Pres[iden]t. Smith would make Bro[ther]. Penrose Church historian. Would not obey the law. Pres[iden]t. Cannon thought we could possibly promise to obey the law but still raise children by wives. Most of the brethren spoke in favor of no change but to do our duty and trust in God.

[December 30, 1899; Journal History; Brigham Young Jr., Diary; Abraham Owen Woodruff, Diary; Seymour B. Young, Diary]

Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith were at the office.

An order was issued for an appropriation in favor of a Brother Harris, to assist him while studying law in Mexico.

A cable message from Liverpool [England], received today, read as follows: "[Harold] Eldredge sailed today on Lucania, Robinson accompanying him."

President William W. Cluff, of Summit [Utah] Stake, who had been telegraphed for, came to the office and met with the Presidency this morning. He was consulted as to his judgment in regard to selling the Cedar City [Utah] coal mines, or leasing them. President Snow had given an option on them for $125,000, but the parties holding the option wished to know if the property could not be leased for twenty years, by giving ten cents royalty per ton of 2,140 pounds to the ton, or if the Church would give a six months option, and if so at what price. This proposition was considered by the First Presidency, Brother Cluff, Bishops [William B.] Preston and [John R.] Winder, and immediately after by them and a Mr. Ladd, the gentleman making the offer. The matter was taken under advisement by the Presidency, with the understanding that an answer would be given on Tuesday next.

President Snow ascertained the mind of Brother Cluff as to the value of those coal mines. The latter thought that $125,000 was no price at all for the property, and that if the Southern Pacific Railroad should come into this country it would be invaluable to them. He would not lease at all, and in this view Bishops Preston and Winder agreed with Brother Cluff.

Immediately after this interview, a meeting of the Salt Lake & Los Angeles Railway was held. Present beside the First Presidency, Nephi W. Clayton, Isaac A. Clayton, Bishop William B. Preston, and Bishop John R. Winder. A proposition from W. J. Bateman, and C. W. Miller, previously laid before President Snow, was now considered. These gentlemen proposed to take the management of the railroad and pavilion, and pay the Church 75 per cent of the net earnings. They would guarantee $8,000. As previously stated the Church has only received $1800 from the railroad and beach properties, over and above running expenses, during the six years they have been [in] existence.

President Snow left before the meeting was over; also Bishops Preston and Winder. On motion of President Smith, the proposition of Messrs. Bateman and Miller was declined.

Meeting of Pres[idency]. & 12 Bishoprick. Question shall we when bro[ugh]t. to the or before the Court promise to obey the law. Unanimous decision that we must acknowledge its suprem[ac]y. Brethren must not have children born to them by their wives here in this state. I asked the question, how about my situation; Two wives under forty, one in N[ew]. Mex[ico], other in Arizona my case was not under consideration. Jos[eph]. F. S[mith]. Jno. [John] H[enry]. S[mith].

H[eber]. J. Grant H[iram]. B. Clawson. I think that is all that are in danger at present from Cha[rle]s. Mostyn Owen's complaints. According to my view of it, families must be scattered in neighboring states and Territories.

❖

We met at the Pres[iden]ts. Office in continuation of our meetings of yesterday. No decision was reached. I spoke using Sec[tion]. 98 of Doc[trine]. & Cov[enants]. Pres[iden]t. [Lorenzo] Snow gave me about the most complete sitting down I ever got in my life because he misunderstood me.

❖

Here Pres[ident] [Lorenzo] Snow laid down the law that the latter clause of the Manifesto vis that men must cease beget[t]ing children by their plural wives must be observed and that when any any one was bro[ugh]t to trial on this count and were asked if they would obey the law in future of non cohabitation they were to promise to do so.

Appendix 1.
The 1897 Trial of Moses Thatcher Before the Salt Lake Stake High Council

[July 30, 1897; Brigham Young, Diary]

Sent Moses Thatcher who is in Logan Canon [Utah] notice as follows
["]S[alt]. L[ake]. C[ity]. Utah July 30. [18]97.
To the presidency & High Council of the S[alt]. L[ake]. Stake]. of Zion
Dear Brethren
We hereby prefer a charge against Bro[ther]. Moses Thatcher of apostasy and unchristian-like conduct; exhibited in public speeches, private conversations, in interviews through newspapers & in other ways, showing a departure from the spirit of the Gospel and the doctrine and discipline of the church of Jesus Christ of Latter-day Saints, such as to prohibit his right to fellowship and standing in the church.

Your Brethren
/ss/ Brigham Young [Jr.]
Francis M. Lyman
Heber J. Grant["]

This was sent to Pres[ident] O[rson]. Smith Logan [Utah] who forwarded by special messengers to Bro[ther]. T[hatcher].

[August 6, 1897; Salt Lake Stake High Council, Minutes; Brigham Young Jr., Diary]

The High Council of the Salt Lake Stake of Zion met today at 10 A.M., to hear the case of Moses Thatcher, on trial for unchristianlike conduct and apostasy. The Council met in the office of the Presidency of the Stake, but subsequently adjourned to President [Brigham] Young's schoolhouse, inside the Eagle Gate, for better accommodations and more privacy. There were present the Presidency of the Stake, Angus M. Cannon, Jos[eph]. E. Taylor and Cha[rle]s. W. Penrose. The Council was organized as follows: One, William Eddington; 3, Orson A. Woolley (Alternate); 5, John T. Caine; 7, Edward Snelgrove (Alternate); 9, Elias A. Smith; 11, John Clark; 2, Geo[rge]. J. Taylor; 4, Anders W. Winberg; 6, Ja[me]s. P. Freeze; 8, Henry P. Richards; 10, John Nicholson; 12,

David L. Davis. Prayer was offered by Councilor Orson A. Woolley. The accusers, namely, Brigham Young [Jr.], Francis M. Lyman and Heber J. Grant, and the accused, namely Moses Thatcher, were present and declared themselves ready for trial. Councillors Elias A. Smith and John Clark were the speakers for the accusers, Councillors John Nicholson and David L. Davis speakers for the accused. The charge was then read as follows:

Salt Lake City, Utah, July 30, 1897.

To the Presidency and High Council, Of the Salt Lake Stake of Zion.

Dear Brethren:–

We hereby prefer a charge against Brother Moses Thatcher of apostasy and un-Christianlike conduct, exhibited in public speeches, private conversations, interviews through newspapers and in other ways, showing a departure from the spirit of the Gospel and the doctrine and discipline of the Church of Jesus Christ, such as to forfeit his right to fellowship and standing in the Church.

Your brethren, Signed,

Brigham Young [Jr.],
Francis M. Lyman,
Heber J. Grant.

The High Council notice was read as follows:

Office of the Presidency of the Salt Lake Stake of Zion, Salt Lake City, July 31, 1897.

Brother Moses Thatcher,

You are hereby notified to appear before the High Council of this Stake of Zion on Friday, August 6th, 1897, at 10 A.M., at the Office of the Presidency of the Stake, Tithing Buildings, to answer the following charges, viz: Apostasy and un-Christianlike conduct, exhibited in public speeches, private conversations, in interviews through newspapers, and in other ways, showing a departure from the spirit of the Gospel and the doctrines and discipline of the Church of Jesus Christ of Latter-day Saints.

Please have all the evidence (witnesses and papers) you may require to proceed with the hearing of your case.

WITNESS hand and seal of the High Council the day and year first above written.

Your Brother,

James D. Stirling,
Clerk of Council.

The response of Brother Thatcher was also read, viz:

Red Banks, Logan Canyon [Utah], Aug[ust]. 2, 1897.

James D. Stirling, Clerk of Council,

Salt Lake City.

Dear Brother:–

Your communication of July 31st, was handed me within the hour by Brother J. Z. Stewart, of Logan, who was accompanied by Brother J. E. Carlisle of the same place.

Noting what you say, I am summoned to appear before the High Council of the Salt Lake Stake of Zion, at the Tithing Office Buildings, at 10 A.M. on the 6th inst., to answer to the charges of apostasy and unChristianlike conduct, exhibited in public speeches, private conversations, and in interviews in newspapers, and in other ways showing a departure from the spirit of the Gospel and the doctrine and discipline of the Church of Jesus Christ of latter-day Saints.

I shall make my arrangements accordingly, and unless something unforeseen occurs making it impossible, I will meet the brethren of the High Council on the date named, prepared to answer the charges as far as I an be prepared, without further detailed specifications; which may appear in the hearing of the case. I send this to Logan by the hands that conveyed your communication to me, addressing same to President Orson Smith, yours having reached me in an open enclosure addressed to him, presumably by Pres[iden]t. Angus

M. Cannon.

Your brother in the Gospel,

Moses Thatcher.

Elder Brigham Young made the opening statement. After expressing his regrets that these proceedings had to be taken, he stated that from the death of president John Taylor, Brother Thatcher's course had been out of harmony with the spirit and teachings of the authorities of the Church. Brother Young related a number of things which took place previous to Bro[ther]. Thatcher's being excluded from the Quorum of the Twelve Apostles and from the Priesthood, including the incorrect charges he made against Pres[ident]. Geo[rge]. Q. Cannon, which he had never apologized for or sought to make right. Since the action of the Apostles in Brother Thatcher's case, he had given to the public press private letters, by which the speaker considered he had betrayed his brethren, and by his public and private utterances he had held them up to ridicule and disgrace.

Elder Francis M. Lyman corroborated the statement of Elder Young, spoke of the affection which had been entertained for Brother Thatcher by the Twelve and First Presidency, and their tenderness and patience in dealing with him in consideration of the serious condition of his health and his feeble state of body, but, the speaker said, Bro[ther]. Thatcher had taken a course to put bitterness into the hearts of many of the Latter-day Saints against the First Presidency and Twelve. He had been the standard bearer of apostates and those who felt ugly and wrathy towards the First Presidency and the Church. Bro[ther]. Thatcher had made it appear as though the leading authorities of the Church were going wrong, while he himself was in the right. Bro[ther]. Lyman read from the history of the Prophet Joseph Smith, in which the Prophet gave a key to the spirit of apostasy, and showed that this had been exemplified in Bro[ther]. Thatcher's course.

Elder Heber J. Grant endorsed the remarks of the previous speakers, and said they expected to prove from Bro[ther]. Thatcher's utterances, as published in the newspapers, that he had said things to bring the authorities of the Church into disrepute and which were calculated to destroy harmony and unity in the Church.

Brother Moses Thatcher said if he was able to see himself in the light and attitude which the brethren who had spoken viewed him, there would be only two things for him to do; either to put himself at once in the hands of this Council that they might determine what he should do, or to declare himself desirous of leaving the Church in which he had labored for so many years. Ever since he was fourteen and a half years of age, he had labored for the Gospel, and to be a member (to say nothing about official position) was worth far more to him than everything else on earth. He claimed that many things imputed to him was the work of busy-bodies. If he had done anything to betray his brethren, he was not conscious of it. If it was proven that he had done anything of that kind, God being his helper, he would make it right as soon as he could. He said "I have come here to get light, and I pray for the light to guide me aright". He spoke of the quarterly meetings of the Twelve that had been held and his understanding that they then held each other in fellowship. He thought he would be able to prove that he had not made some of the statements to which the brethren had alluded as coming from him.

Elder Brigham Young said he had some letters to introduce which had been published in the [Salt Lake] Tribune, and was told by the President of the Council that they would be admitted in evidence. An adjournment was taken till 2 P.M. At 2 o'clock the High Council reconvened, all members responding to the roll call.

Elder Brigham Young introduced the Salt Lake Tribune of Nov[ember]. 15th, 1896, containing an interview with Moses Thatcher, in which, speaking of the Declaration of Principles which he had refused to sign, he said, "I could not consent to the adoption of a rule that would affect the political liberty of so many people and give so great power to the Church authorities. I felt that it practically annulled the former declaration that there should be perfect freedom in political matters, and held that we were in honor bound to stand by the declaration". Also speaking of his nomination for the office of Senator of the United States, he said, "But if Utah, if Young Utah, feels that my election would be a vindication of that for which I have contended and would aid in preventing the

forging of chains upon the people of this State, I should accept the office of Senator, should it be tendered me". Further he said: "Because of the stand I then took, I have been placed in the position of defending the cause imperilled by the address I refused to sign".

The Salt Lake Herald of Nov[ember]. 17th was put in evidence, which contained an interview with Moses Thatcher, Nov[ember]. 16th, in which he said, "I expressed my views in an interview which appeared in the Tribune recently, and in which I avowed myself a candidate".

As evidence that Bro[ther]. Thatcher had given private correspondence to the public newspapers, and used expressions in his letters conveying a false impression, prejudicial to the General Church Authorities, and which Bro[ther]. Young said was un-Christianlike conduct, the Salt Lake Tribune and Herald of Nov[ember]. 22nd were introduced. Also the letter of President Lorenzo Snow and he response of Moses Thatcher in the Salt Lake Tribune and Herald of December 13th, in which he attacked President Snow, and called his letter "a bitter and acrimonious communication". He also endeavored to place the Presiding Authorities in a false light concerning their attitude as to political affairs, making it appear that they were endeavoring to effect a union between Church and State and to dominate in political affairs. Brother Thatcher's remarks in the State Legislature as a defeated candidate in the Senatorial contest, were presented, also his remarks about Bro[ther]. Joseph Robinson in the same body, which had the same tendency and spirit. An address delivered by Moses Thatcher at a reception in Logan, Feb[ruary]. 12th was presented; also an article from the Logan Journal of Feb[ruary]. 11th, copied from the Salt Lake papers of Feb[ruary]. 8th, which was signed by Moses Thatcher; a speech at the Opera House Logan Feb[ruary]. 17th, and another speech at the reception given by Moses Thatcher at his residence in Salt Lake City, Feb[ruary]. 21st, and another on the 11th of March, all of which tended in the same direction, and showed hi antagonism to the policy of the leaders of the Church and were in the spirit of apostasy.

Elder Francis M. Lyman gave particulars of visits made by himself and others of the Twelve to Moses Thatcher, when he manifested a bitter and apostate spirit, and his conduct was unChristianlike. Brother Thatcher, he said, put a wrong construction on the Declaration of Principles. Brother Lyman stated that Elder B. H. Roberts had entertained some views corresponding with those of Brother Thatcher, but had seen his error and made amends and had signed the Declaration of Principles. Brother Thatcher's course and statements virtually charged the First Presidency, the Twelve, the Seven Presidents of Seventies, the Presiding Bishopric, and all who signed that Declaration of Principles with "stultifying" themselves. Elder Lyman spoke in reference to cartoons in the paper called the "Argus", in one of which Moses Thatcher was depicted as being crucified, and which held Pres[iden]t. Geo[rge]. Q. Cannon and others up to ridicule and contempt. Elder Lyman held Bro[ther]. Thatcher responsible for things contained in the Argus, because he had not repudiated them in any shape or form.

The Salt Lake Argus of Feb[ruary]. 6th, 1897, was introduced as evidence. This was objected to by Councilor John Nicholson, as there was no proof that Bro[ther]. Thatcher was connected with that paper.

Elder F[rancis]. M. Lyman cross-examined, went over the ground again of his visit to Logan in company with Bro[ther]. John W. Taylor, to try and bring Bro[ther]. Thatcher into harmony with the First Presidency and Twelve.

In answer to Bro[ther]. Thatcher, Elder Lyman said, "yes, I considered that by your conduct at that time you exhibited the spirit of apostasy". "Also that by not repudiating those things in the Argus, which reflected on Pres[ident]. Geo[rge]. Q. Cannon and exalted Moses Thatcher, you exhibited the spirit of apostasy". In answer to Bro[ther]. Thatcher, Elder Lyman explained that the reason why Bro[ther]. Thatcher was fellowshipped at the Quarterly meetings of the Twelve, was they hoped all the time he would come into harmony with them, but even when they met with Bro[ther]. Thatcher before going into the Temple at its dedication, and he had promised to reform, he merely submitted, but his reformation had not been genuine.

Bro[ther]. Thatcher asked whether it was not customary before partaking of the sacrament in the meetings of the Twelve, to say, "I have the utmost confidence in you and for you"? Elder

Lyman answered, "Yes, sir, it is a fact, and you did not keep that good."

In answer to Bro[ther]. Thatcher's question, "Was not your mission to Logan a political one"? Brother Lyman replied, "It was not political at all; your being out of harmony with the brethren was the cause of all the trouble, and you could have made that right at any time, if you had so desired".

Elder Heber J. Grant presented the Salt Lake Argus, of Nov[ember]. 21st, 28, Dec[ember]. 19th and Feb[ruary]. 6th stating he did not care who was responsible for their publication, but the fact that Bro[ther]. Thatcher did not repudiate them was sufficient. Those cartoons aimed to belittle the Church Authorities. The paper was an enemy of the Church. Brother Thatcher's financial connection with the Argus, whether it existed or not, cut no figure in the matter. Elder Grant further introduced in evidence a letter written by Elder B. H. Roberts to Moses Thatcher, from Cincinnati, Ohio, dated Nov[ember]. 6th, 1896. Council adjourned till Saturday afternoon at 3 o'clock. Benediction by Councilor A[nders]. W. Winberg.

❖

Met with High Council at T[ithing]. O[ffice]. at 10 a.m. Bro[ther] [Francis M.] Lyman H[eber]. J. Grant Bro[ther]. M[oses]. Thatcher and several of his friends present. I made opening statement recounting labors of Twelve & presidency with Bro[ther]. M[oses]. from the death of pres[ident]. [John] Taylor. My statement was well received tho[ugh] I read at the last from Cour. Stating in words of profet Jos[eph]. [Smith] that the one who betrays his brethren is a traitor and Bro[ther]. M[oses]. did it when he published correspondence between him and Pres[ident]. L[orenzo]. Snow in the "[Salt Lake] Tribune" Gave in long sc[r]eed of testimony culled from news papers etc. Bro[thers] Lyman & Grant testified. At the afternoon meeting 2 p.m. oclock held in fathers schoolhouse. I think the eyes of Bro[ther] M[oses's]. friends were opened and certainly Bro[ther] Thatcher must show signs of repentance or he will continue [to] be handled without gloves. Our inclination is to be more than merciful but if he thoroughly understands his condition he may be shocked to recuperation; certainly he must yield, we cannot for principle is at stake and the discipline of the church must be maintained.

[August 7, 1897; Salt Lake Stake High Council, Minutes; Brigham Young Jr., Diary]

The High Council of Salt Lake Stake reconvened at 3 P.M. today, in the B[righam]. Y[oung]. Schoolhouse. The Presidency and all the Councillors responded to the roll call. Prayer was offered by Councillor John T. Caine.

The accusers signified that they had closed their testimony for the present. Bro[ther]. Moses Thatcher testified in his own behalf. He commenced by defining the word apostasy, which he understood to be, "an abandonment of what one has voluntarily professed; a total desertion or departure from one's faith, principle or party; a falling away from the truth, in sinning and setting the Son of God to an open shame". As to unChristianlike conduct, he did not know of anything in the revelation defining the meaning of the term. He feared, however, that he had not always been truly Christian in his conduct, yet he had not desired to be otherwise. He referred to the Dictionary definition of the term. Brother Thatcher spoke of his long continued ill health as a reason why he had been unable to attend to some of his duties a an Apostle. He also accounted for his alleged treatment of Elders [Francis M.] Lyman and [John W.] Taylor by the bodily suffering and mental strain he was under; having been unable for thirty days to get out of bed and his daily diet being but a spoonful of buttermilk. He made a lengthy speech on this subject, and said that if he was in darkness, he relied upon his brethren to show him the light and he desired to make all wrongs right if possible. He denied that in his heart he had felt unwilling to sustain his brethren. Bro[ther]. Thatcher, referring to the Argus, said he never owned a dollar's worth of stock in the concern, had no control over it whatever, and did not even subscribe for the paper. He had never dictated anything for publication

in it. He was not responsible for what was published in it.

A colloquy here ensued between Brothers Thatcher and [Heber J.] Grant on this matter, when Pres[ident]. Angus M. Cannon called attention to the fact that this was argument and not testimony, and was improper at this stage of the proceedings. Bro[ther]. Thatcher introduced a letter he had received from Rev[erend]. G. M. Hardy, at St. George [Utah], and his reply thereto, which, however, was scarcely relevant to the case. Bro[ther]. Thatcher disclaimed using the language ascribed to him in the [Salt Lake] Tribune interview, but still did not accuse the reporter of misrepresenting him, and admitted that in the main it fairly represented what he said. By the words "forging chains" for the people of this State, he did not mean that the Church authorities were doing that. He explained his aversion to accepting the nomination from his party for the U.S. Senate. He had never desired to enter actively into political work, but it had been, so to speak, forced upon him, and the leaders of his party had argued that as leading Church officials were engaged on the other side, it appeared to them that he was under Church dominations if he failed to engage on their side. They also threatened to revive the Liberal Party if it appeared that the Church was dominating in political affairs. He considered that the authorities of the Church had agreed not to do this, and he honestly believed that as an American citizen he was in duty bound to help his party and be true to it. He also considered that this was in accordance with the utterances of the First Presidency. He considered that Utah entered the Union with the understanding that there should be an entire separation of Church and State. He would rather trust the authorities of the Church with absolute dictation in political affairs, including the naming of every officer in the State, than the dishonest methods of the politicians. But he said we could never have entered the Union under such an agreement. He read a document signed by Democrats in Cache County, declaring for absolute separation of Church and State. He also read from the interview with Pres[iden]ts. W[ilford]. Woodruff and G[eorge]. Q. Cannon, published in the Salt Lake Times, showing that the Presidency did not desire to dictate and control the political action of the body of the Church, and claimed that his course had been in consonance with that policy. He argued that his position being somewhat different to that of many of his brethren, it did not follow because he could not sign the declaration of principles without self-stultification, that they stultified themselves in doing so. He quoted from a speech made by Bro[ther]. B. H. Roberts to show that he took the same ground on this question as Bro[ther]. Thatcher. He would not criticize Bro[ther]. Roberts for the change of his attitude, but if he, Bro[ther]. T[hatcher]., could have seen that he could consistently cancel all his covenants and promises to his party, he would long since have gladly done so. Bro[ther]. Thatcher presented the remarks made concerning him at the October Conference of 1896 as evidence, and as a reason why he considered that there was no other way for him to place himself right with the public than to appeal to them through the public press.

Bro[ther]. Thatcher feeling weak, it was suggested by Bro[ther]. Grant that he should have further time, as no one desired to crowd him. In answer to Pres[ident]. Cannon, Bro[ther]. Thatcher said he would be prepared to continue on Monday morning. Council then adjourned till August 9th, 1897, at 10 A.M. Benediction by Councillor James P. Freeze.

❖

Met as per adjournment at schoolhouse 3 p.m. Bro[ther] Moses [Thatcher] began his defense. Poor man I was sorry to hear what he said, his mind is blinded, he is in gross darkness and he seems to know it not. Bro[ther] Smith one of our speakers suggested calling Moses down but I felt eve[r]y[thing] Moses said revealed his feelings to the H[igh]. Council better than we could beside it took that disagreeable ordeal away from us. God help Moses to a humble spirit, he has reguted no material point; he acknowledged that he published Pres[iden]t [Lorenzo] Snow correspondence to retaliate for Presidency and Twelve speaking about him at Conference in expl[a]nation of our dropping his, Moses, name from his Quorum the previous Conference. The Lord help Moses to repent for many of his friends inside and outside of the church and the devil included will not help him. Adj[ourned]. Until Mon[day]. 10 a.m. Moses Heber [J. Grant] & myself all worn out.

[August 9, 1897; Salt Lake Stake High Council, Minutes; Brigham Young Jr., Diary]

At 10 A.M., High Council Salt Lake Stake re-convened, as per adjournment, the Presidency and High Council all present. Prayer was offered by Councilor Edward Snelgrove.

Brother Moses Thatcher again appeared as a witness in his own behalf. He asked, "Why am I condemned for arguing against the union of Church and State, when such are the views of our leading brethren on that subject? And if I should differ from them is not this State and Nation guaranteeing freedom of speech and of the press?" Bro[ther]. Thatcher went on to argue that he ought not to be condemned by prejudice and rumor.

Councillor Elias A. Smith made the objection that this was argument and was out of order at this stage of the proceedings, and was sustained by Pres[ident]. A[ngus]. M. Cannon.

Bro[ther]. Thatcher then stated that of all the documentary evidences as to his public utterances to show the spirit of apostasy, only one was published before April 6th, 1896, when he was dropped from his quorum, and was that his letter to Elders Lorenzo Snow and B[righam]. Young [Jr.], giving reasons why he could not sign the Declaration of Principles. He went on to dilate on the action taken in presenting his name at Conference. He stated that he did not give that letter to the press. It was given by one of his sons to a reporter, believing it was the right thing to do. He presented a document containing a reply to what the brethren had charged him with. It was very voluminous and Bro[ther]. Thatcher being in feeble health, Elder C[harles]. W. Penrose offered to read for him. What was read consisted chiefly of the letters to President Lorenzo Snow, the latter's reply to the request of five young men for an explanation of the Thatcher case, also the chapter entitled "A Masterly Vindication", published in a pamphlet entitled "The Late Manifesto in Politics", by Calvin Reasoner. The tenor of the whole document was to show that Bro[ther]. Thatcher had labored long for the Church, used his means in various ways for its enterprises, and that his utterances about Church and State were in accord with the sentiments of the First Presidency, expressed in the interview with the Salt Lake Times, and on that he asked if he was to be condemned. He argued "But it may be said, are you so dense that you cannot see that another policy is now adopted? I do see it and for a long time past have seen it and have been sorely tried because I have not been able to see that wisdom which it may contain, but that has not been the chief trouble, for I could have gotten along with that as with some other things when willingly following the judgment of those wiser than I, but unfortunately for me, I had aligned myself with a political party, thinking it a proper thing to do, and that party claimed its dues. And paying those dues produced a conflict; covenants, agreements and pledges had also been entered into, the violation of which on my part seemed improper, dishonorable and dangerous. Statehood was desirable and it, as it appeared to me, could not be had unless our promises and pledges were redeemed. I contended for that and in doing so, aroused the opposition and antagonism of my superiors in the Church, whom I revered and loved and with whom I oft broke bread". Bro[ther]. Thatcher then dilated upon his sickness and the probability that he had used harsh words when irritable, but he could not see how these denoted apostasy or treachery. He solemnly declared that the thought of betraying his brethren had never entered his heart. He quoted from a letter written by Pres[ident]. John Taylor, which said: "I was not born a slave! I cannot, will not be a slave. I would not be a slave to God. I would be his servant, friend, his son; I'd go at his behest, but would not be his slave. I'd rather be extinct than be his slave". Bro[ther]. Thatcher went on to explain that after his suspension from exercising the functions of the Priesthood, and his deposition on Nov[ember]. 19, 1896, led to the publication of the correspondence between him and Pres[ident]. Snow. He related the circumstances attending his nomination for public office, and deprecated the idea that he was an apostate or an ambitious man. The judgment of the Council would be to him and his family of vast moment.

The speakers for the accused not having any questions to ask, Bro[ther]. Thatcher was cross-examined, and denied that he had any connection whatever with the Argus Publishing company. No article in it was ever submitted to him. As to the question of "Higher allegiance", he said "No person should hold a higher allegiance than to the Church". As to the declaration of Principles, he said he held the same views as he had done all the time. Some parts he could endorse, and others he could

not endorse. His objection was there seemed to be in it a conflict with agreements and pledges made by us and the authorities of the Church, but it would be in conflict with the agreement passed at the Conference of 1891. The Declaration made at the Reconvened Convention of the Democratic Party protested against the union of Church and State, and proclaimed that we must be absolutely free in all political matters.

Elder F[rancis]. M. Lyman asked that Bro[ther]. Moses Thatcher should take the Declaration of Principles and underscore the sentences which he could not subscribe to.

The Document was read in full. Brother Thatcher replied that in view of the published declaration that there should be no union of Church and State, he could not see his way clear to sign that document. had it applied to certain leading officers and been made definite, he could have signed it.

Elder C[harles]. W. Penrose asked "what is there in that document that you object to?" Bro[ther]. Thatcher said: "The place I have marked reads: `We declare that there has never been any attempt to curtail individual liberty—the personal liberty of any of the officers of the Church. The First Presidency and other leading officers did make certain suggestions to the people when the division on party liens took place. That movement was an entirely new departure and it was necessary, in order that a full benefit should not be lost which was hoped to result from the new political division, that people who were inexperienced should be warned against hasty and ill-advised action'". Bro[ther]. Thatcher said reference was made to political matters. Asked for other objections, he said he would have to read it over in order to name them all.

Bro[ther]. Lyman asked: "In your speech to the Legislature did you meant hat your first and higher allegiance was to the State? Did you not mean that it was greater than to be a high official in the Church"? Bro[ther]. Thatcher: "No, I did not." Bro[ther]. Lyman: "What did you mean then?" Bro[ther]. Thatcher: "I meant that anyone taking the oath to support the Constitution of the United States or the Constitution of this State and the laws thereof, and as a legislator, and believing that certain laws might be enacted through the influence of someone not a member of the Legislature through ecclesiastical influence, and would vote against his own conviction, thus acknowledging a higher allegiance. That is what I meant, nothing else".

Elder C[harles]. W. Penrose asked: "Do you meant that, as I think has been stated in this evidence, the time will come when any person who holds a higher allegiance than that which he holds to the State, shall not be allowed to sit in the Legislature"? "I had no such thought in my mind as that".

Pres[ident]. A[ngus]. M. Cannon: "Explain to us what you did mean." Brother Thatcher said: "A legislator had to take an oath to be obedient to the constitutional laws of the nation and State, he would thus be absolutely free to act according to his judgment, and if he wanted to vote for a man for Senator, and some one wanted him to vote for another against his wish, and he did that, he should not be a member of the Legislature.["] It was ecclesiastical influence in State matters, as he had explained, that he objected to. A number of questions were asked on this line, but no further explanations were elicited. Bro[ther]. Thatcher said, however, that he did consider that he would stultify himself if he signed the Declaration of Principles, on the ground explained in his testimony.

Elder Heber J. Grant: "Did Calvin reasoner publish his pamphlet at your request"? Bro[ther]. Thatcher: "I think not. He got no information from me. I did not furnish him money to print it". In answer to further questions, Bro[ther]. Thatcher said: "I am not aware that I have taken any political obligations upon me that the people are not acquainted with. I have strictly held to the pledge made by the people of the nation by the people of this State. I did not see the new policy. If I did it was too late to turn around. I may be all wrong, and I may be a fanatic, but I am sincere in the stand I took".

Brother Grant asked if Bro[ther]. Thatcher would be willing to publish a card expressing disapproval of the statements made in Reasoner's pamphlet and of the impression they had created. Bro[ther]. Thatcher answered, that if an injustice had been done to any of his brethren by anything he had said or done, and it was pointed out to him, he would do anything in his power to make it right. If he had not been under political obligations, it would have been quite different with him.

Bro[ther]. Lyman asked: "Don't you think you made a mistake in not signing the Declaration

of Principles"? Bro[ther]. Thatcher: "I have not felt that I made any mistake under the circumstances". He made an extended reply, speaking of the suffering he had endured. He thought the Latter-day Saints would have been a great deal better if none of the Apostles had accepted offers to speak on political matters.

Bro[ther]. Lyman asked Bro[ther]. Thatcher whether he thought that in the trouble between him and his brethren that he had been right in everything he had done. Bro[ther]. Thatcher answered: "I think I have been wrong in a great many things, but I did not think the brethren were justified in proceeding against me so suddenly when I was on the verge of the grave; and I so feel now."

Bro[ther]. Grant read from Bro[ther]. Thatcher's remarks when Warren Foster visited Logan, and asked if he did not then reflect on those who signed the Declaration of Principles. Bro[ther]. Thatcher replied he did not.

Bro[ther]. Penrose asked Bro[ther]. Thatcher: "What was the change of policy he had referred to on the part of the Church". To this Bro[ther]. Thatcher made a lengthy statement about the Interview with the Times, the card published by the First Presidency and the Declaration of Principles, which he thought conflicted one with the other.

Bro[ther]. Penrose asked Bro[ther]. Thatcher to define the difference between the Declaration of Principles and the interview in the Times. Bro[ther]. Thatcher replied: "In the Interview it states that persons were left free to vote for the party they pleased". Bro[ther]. Penrose: "What is the change you speak about"? Bro[ther]. Thatcher related a number of things which had no bearing on the question, and was pressed by Bro[ther]. Penrose to show wherein the change of policy of the Church which he claimed had been made. Bro[ther]. Thatcher replied that he could not explain any better than he had done, but he thought if he had more time he could show that there was a difference of policy in the Declaration of Principles to that declared in the Times interview.

Pres[ident]. A[ngus]. M. Cannon announced that the Council would adjourn until next morning at 10 A.M., to give Bro[ther]. Thatcher time to underscore the portions of the Declaration of Principles he could not sustain, and also prepare himself to answer Bro[ther]. Penrose's question. The High Council then adjourned.

Meeting in B[righam]. Y[oung]. Schoolhouse Trial of M[oses]. Thatcher resumed. Moses seems determined to fight every inch of ground he takes notes & is as technicle as a man can well be. Much of the ground is gone over time and again.

[August 10, 1897; Salt Lake Stake High Council, Minutes; Brigham Young Jr., Diary]

The High Council reassembled on the [Moses] Thatcher case at 10 A.M. The Stake Presidency and all members were present. Prayer was offered by Councillor Elias A. Smith.

Brother Moses Thatcher was ready to reply to the questions by Elders F[rancis]. M. Lyman and C[harles]. W. Penrose. In response to Elder Lyman's request that he mark such portions of the Declaration of Principles as he could not endorse, he presented the "Rule Adopted at the April Conference in 1896," with the objectionable parts underscored, as follows:

> First. We unanimously agree to and promulgate as a rule that should always be observed in the Church by every leading official thereof, that before accepting any position, political or otherwise, which would interfere with the proper and complete discharge of his ecclesiastical duties, and <u>before accepting a nomination or entering into any engagements to perform new duties, said official should apply to the proper authorities and learn from them whether he can consistently with the obligations already entered into with the Church upon assuming his office, take upon himself the added duties and labors and responsibilities of the new position.</u> To maintain proper discipline and order in the Church, we deem it absolutely necessary, and in asserting this rule, we do no consider that we are infringing in the least

degree upon the individual rights of the citizen.

Brother Thatcher stated that he understood that to be in direct conflict with the authoritative declarations contained in the celebrated [Salt Lake] Times interview, made by Pres[iden]ts. [Wilford] Woodruff and [George Q.] Cannon. These were read once more by Bro[ther]. Penrose in behalf of Brother Thatcher. An objection was raised by Councillor John Clark to the repetitions of these readings, and Bro[ther]. Penrose also stated that he could see no good purpose in them, but still was willing to read to relieve Bro[ther]. Thatcher from the strain, if the Council so desired. He also asked Bro[ther]. Thatcher to point out in the Declaration of Principles wherein there was any new policy or any change of policy from that announced in the Times interview. Bro[ther]. Thatcher said that if the whole of his document was read it would give the answer in question so far as he could make reply.

Pres[ident]. A[ngus]. M. Cannon then explained to Bro[ther]. Thatcher that argument was not proper at this stage of the proceedings. All that was wanted was an answer to the questions that had been propounded, but on motion from Councillor Nicholson, seconded by Councillor Richards, the whole of the statement and argument of Bro[ther]. Thatcher was read to the Council by Bro[ther]. Penrose. It consisted of extracts from letters, documents and pamphlets already introduced, also parts of an open letter addressed by Bro[ther]. Thatcher to Pres[ident]. Jos[eph]. F. Smith and Elder John Henry Smith, Resolutions passed by Democratic Conventions, etc., and repetitions of Bro[ther]. Thatcher's definition of the term "higher allegiance." At the conclusion of the reading, Bro[ther]. Penrose again put his question: "Wherein is there a change of policy announced in the Declaration of Principles from that contained in the Times interview"? Bro[ther]. Thatcher: "In the document that has just been read I think that question has been entirely covered. I take the position that there is a difference". Bro[ther]. Penrose: "Just point out the words in the Declaration of Principles where the change of policy is made". Brother Thatcher: "The difference is, as I have explained and has placed me where I am". Bro[ther]. Penrose asked further questions with the view of getting Bro[ther]. Thatcher to point out where the Declaration of Principles interfered with the political liberties of members of the Church in the exercise of the voting power. Also wherein the leading authorities of the Church whereby that Declaration under any restrictions, except that they should, when desiring to enter into obligations which would interfere with the performance of their duties, consult with their presiding officers before assuming those added obligations. Bro[ther]. Thatcher replied: "That portion which has been read here today does not seem to". "Is not that the portion you object to"? Bro[ther]. Thatcher answered: "That is the portion that I object to". Bro[ther]. Thatcher admitted that it was proper for such officials before taking such steps, to seek counsel from the proper authorities, but claimed that he was under obligations to his party which he could not consistently break, and he did not think a citizen had any right to refuse to accept a nomination if his party demanded it of him. He admitted, however, that a man in business, holding a position under an employer or a Directory, would have no right to engage in political affairs which would take him away from his duties, without the consent of his employers or the resignation of his position.

After much time had been consumed on this point, Bro[ther]. Lyman asked: "Bro[ther]. Moses, why could you not do as Bro[ther]. Roberts did"?

Br[other]. Thatcher: "Do as he did, and not have a full conviction that the Lord required it? Not for ten thousand worlds, unless I had a revelation that God required it, and I do not believe there is any necessity for requiring that".

Bro[ther]. Lyman: "Bro[ther]. Moses, why not submit to the authorities and the rule of Church discipline"?

Bro[ther]. Thatcher: "For the reason that I would break my pledges with my party and also with the nation".

Adjourned till 5 P.M.

Council reconvened at 5 P.M., all parties being present. Bro[ther]. Heber J. Grant asked Bro[ther]. Thatcher some questions in relation to the solemn obligations which were entered into by Apostles before being ordained, and whether they were not required above all things to devote themselves and their entire time if required, if their entire lives in the interest of the Church.

Bro[ther]. Thatcher replied that these promises were made, but he considered there was a general understanding that there should be an entire separation between political and ecclesiastical matters. Some further questions were put in relations to matters immediately preceding his being dropped from the Apostleship and Priesthood, but no further [light] was shed on the matter. At the request of Councillor Davis, Bro[ther]. Penrose read the Declaration of Principles in full, and on further questioning as to his reasons for not accepting it, Bro[ther]. Thatcher stated that he thought he had fully explained that before the Council.

Bro[ther]. Aaron F. Farr, Jun[ior]., witness for the accused, stated that before the cartoon was published in the Argus, he heard of it and in company with Mr. Noble Warrum he waited upon Mr. Bloor the editor, and asked if he might see it. Mr. Bloor would not permit him to do so. Bro[ther]. Farr urged that if it was like what had been described it would injure Mr. Thatcher a great deal, and asked that it might be suppressed. Mr. Bloor asked whether Mr. Thatcher had requested him to make that request. He replied no, that Mr. Thatcher did not know anything about it. Mr. Bloor then said that it was none of Mr. Farr's business and they would publish it. On still urging that it would injure Mr. Thatcher, Bloor answered: "We are doing things our own way. It is the Church we are fighting".

Bro[ther]. Isaac D. Haines for the accused, testified, that he had been associated with Bro[ther]. Thatcher for 12 years, in sickness as well as in health, and found him always one of the most careful, prayerful and conscientious brethren he had ever met. Even when under the most excruciating pain, he had spoken kindly and respectfully of his file leaders. In answer to questions from Bro[ther]. Thatcher, Bro[ther]. Haines stated that in his prayers with the family, Bro[ther]. Thatcher had prayed for light and also that he might accept the decision of this Council. Bro[ther]. Thatcher had manifested a very humble spirit and a desire to obtain light, especially since this investigation had commenced. In cross-examination, Bro[ther]. Haines admitted that it would have been reasonable for Bro[ther]. Thatcher to have gone to Pres[ident]. Woodruff for light, and that the decision of the President of the Church was final.

In answer to Elder Brigham Young [Jr.], Elder Haines said he was present at Bro[ther]. Thatcher's house when he, Bro[ther]. Young, presented to Bro[ther]. Thatcher Pres[ident]. Woodruff's request for him to resign his position as one of the Trustees of the B[righam]. Y[oung]. College, and Bro[ther]. Thatcher refused to resign. Bro[ther]. Haines said that Bro[ther]. Thatcher refused to resign, in his presence. Bro[ther]. Haines expressed his friendship for Bro[ther]. Thatcher and his belief that his long sickness had impaired his powers so much that he was not able to see it in a proper light. Bro[ther]. Haines denied emphatically ever saying in relation to Pres[ident]. Geo[rge]. Q. Cannon that he ought to go off and die.

Bro[ther]. Moses Thatcher, Jun[ior]., questioned by his father, stated that he had been reprimanded by his father for speaking lightly of the General Authorities of the Church. Also that he and Severin Jeppesen waited upon Pres[ident]. Lorenzo Snow and asked him to come and administer to his father, when Bro[ther] Snow promised to bring Pres[ident]. Woodruff with him and some other brethren. He did not come, and the family did not know why.

In answer to questions from Elder Brigham Young, Bro[ther]. Thatcher, Jun[ior]., said the brethren referred to whom he had spoken against were Bro[ther]. Brigham Young, Bro[ther]. Snow, Bro[ther]. [Franklin D.] Richards and he thought Bro[ther]. Lyman. He felt that the brethren had not kept their word with him, in promising that nothing would be done with his father until he got well. The impression he received from the brethren was that nothing would be done in his father's case until he was fully recovered. He told that to his father, and he thought they had not kept their word.

Bro[ther]. Severin Jeppeson, in answer to Bro[ther]. Moses Thatcher, said, Pres[ident]. Woodruff gave to witness his consent for Bro[ther]. Thatcher to go away while he was sick and said he would relieve him from all responsibility, and nothing would be done in his case until he was well enough. That was in 1896. Witness also saw Pres[ident]. L[orenzo]. Snow, when the word was out that Bro[ther]. Thatcher's case was to [be] called up, and explained to Bro[ther]. Snow Bro[ther]. Thatcher's condition. Bro[ther]. Snow advised him to explain this to Brother Woodruff. Pres[ident]. Woodruff said "Tell Brother Moses to go off and take a rest. Take good care of him and nurse him well, and I hope he will soon recover from his sickness". That was in the latter part of July, 1896.

Witness was with Moses Thatcher Jun[ior]. when Bro[ther]. Snow promised to visit Bro[ther]. Thatcher. In answer to questions from Bro[ther]. Penrose, Bro[ther]. Jeppeson said he had not seen Bro[ther]. Snow since to ask him why he did not come, but other authorities of the Church came and administered to Bro[ther]. Thatcher during his sickness. He remembered that Bishop Kessler, Bro[ther]. Roberts, John Henry Smith, Bro[ther]. Penrose, Bro[ther]. Patterson, Bishop Beatie and others administered to him.

Bro[ther]. Moses Thatcher here said he would withdraw the expression that he had made in his reply to Pres[ident]. Snow that engagements to administer to him were for reasons unknown to him unkept.

Bro[ther]. Geo[rge]. T. Thatcher, witness for the accused, testified that his father had nothing to do with the publication of the copy of the letter sent to Pres[iden]t. Lorenzo Snow and Elder Brigham Young, giving his reason why he could not sign the rules of Church discipline. The facts were these: Bro[ther]. Geo[rge]. E. Hyde who had been to Conference came in and reported that Bro[ther]. Moses Thatcher's name had not been presented, and they two were responsible for the publication of a copy of the letter. They thought the public ought to know Bro[ther]. Thatcher's reasons for not signing the Declaration, and it was given to the papers after 12 o'clock at night. Reporters had previously been to interview Bro[ther]. Thatcher, but did not see him. The witness said he did not act under instructions from his father nor do it by his permission. In answer to Bro[ther]. Jos[eph]. E. Taylor, the witness said he did not inform the papers that he furnished the copy of the letter without consulting his father.

Bro[ther]. Moses Thatcher said he had no more testimony to offer at that time.

Elder F[rancis]. M. Lyman testified in rebuttal that it was contemplated to bring Bro[ther]. Moses Thatcher to trial when his son applied to have the matter postponed. But the Presidency and Apostles all agreed that Bro[ther]. Thatcher should not be brought to trial until he was in better health. He could have come at any time, however, and made matters right without a trial. When the October Conference came and nothing having been done by Bro[ther]. Thatcher, it was necessary that some explanation be given. That was the reason why Pres[ident]. Woodruff and others made the remarks which were published. As to the Declaration of Principles, it was submitted to the whole Council between the meetings of Conference. It was read over and some few corrections made, but the whole Council did not have it as long as Bro[ther]. Thatcher did. It was not true that Bro[ther]. Roberts was urged to sign it. He was perfectly reconciled with his brethren before a scratch of the pen was made on that document. All the authorities signed it without any argument. Bro[ther]. Lyman further testified that when he and Br[other]. John W. Taylor visited Bro[ther]. Thatcher it was not with any reference whatever to politics.

Bro[ther]. Penrose asked Bro[ther]. Lyman whether he understood that there was any breach of agreement between the brethren and Bro[ther]. Thatcher in the remarks made concerning him by the brethren at the Conference. Br[other]. Lyman replied: "No". In consequence of Bro[ther]. Moses' attitude and writing, it was necessary that some explanations should be made. Bro[ther]. Thatcher was not brought to trial, as was promised, until he was able to appear. Pres[ident]. Woodruff frequently urged the Apostles to take up Bro[ther]. Thatcher's case. The explanations at Conference originated with Pres[ident]. Woodruff.

Bro[ther]. Thatcher asked Bro[ther]. Lyman whether it was not known for a long time he was sick so that he was not able to stand on his feet. Bro[ther]. Lyman replied that he knew Bro[ther]. Thatcher had been in poor health and was very weakly. Bro[ther]. Thatcher said: "I did not think that Pres[ident]. Woodruff or any of the brethren would think to put me on trial at the Conference." Bro[ther]. Lyman replied: "That six months had elapsed from April. Bro[ther]. Thatcher was not put on trial, but some explanations of [the] case were made. You were in error, Bro[ther]. Thatcher, and would not be reconciled; the trouble could have been settled very easily, but as you would do nothing something had to be said by way of explanation".

The testimony now being closed, the Council was adjourned till 9 o'clock Wednesday morning. Benediction by Councillor John Nicholson.

❖

10 a.m. continued to push the case. Bro[ther] M[oses]. [Thatcher] will die hard but there is but one chance for him through humiliation put himself in the hands of his brethren nothing else will save his membership in the church and I am inclined to believe that he will not sacrifice that. 3.30 p.m. Resumed investigation Moses obdurate. Bro[ther]. [Heber J.] Grant is finding out Moses is weak I am not much better prolonged effort and strain is telling on others of the Council.

[August 11, 1897; Salt Lake Stake High Council, Minutes; Brigham Young Jr., Diary]

The High Council of Salt Lake Stake met as per adjournment at 9 A.M., the Presidency and all Councillors being present. Prayer by Councillor John Clark.

By request, Bro[ther]. Moses Thatcher was permitted to introduce what he deemed to be further evidence. This was a circular issued by the First Presidency previous to the dedication of the Salt Lake Temple, which showed that during the previous 18 months there had been intense feelings in reference to political matters, the Saints being arrayed on different sides; but that a time of reconciliation had come. Bro[ther]. Thatcher offered this in answer to Bro[ther]. [Francis M.] Lyman's statement that when he and Bro[ther]. [John] Taylor visited Bro[ther]. Thatcher there was nothing political in the object of their visit.

Bro[ther]. Heber J. Grant introduced as evidence a pamphlet entitled, "The Thatcher Episode", which gave full particulars of the events that led up to Bro[ther]. Thatcher's deposition, and in answer to Bro[ther]. Thatcher's objection that the pamphlet was not signed by any one, Bro[ther]. Grant said that he would assume responsibility for it. As parts of the pamphlet by Calvin Reasoner had been introduced by Bro[ther]. Thatcher, Bro[ther]. Grant introduced the pamphlet entire.

Bro[ther]. Thatcher referred to the letter written to him by the Rev[erend]. Mr. Hardy.

Pres[ident]. A[ngus]. M. Cannon ruled that anything in the nature of evidence from a non-member of the Church could not be entertained by the Council.

Bro[ther]. Grant in rebuttal of Bro[ther]. Thatcher's testimony read from the "The Thatcher Episode," pages 20 to 47.

A colloquy ensued between Bro[ther]. Grant and Bro[ther]. Thatcher over the meaning of some portions of the pamphlet, and particularly in regard to the remarks said to have been made by Bro[ther]. Thatcher when one of the Twelve at Lewiston, Cache Co[unty]. [Utah.] Bro[ther]. Thatcher acknowledged that the First Presidency and the Twelve Apostles are Prophets, Seers and Revelators to the Church, and that their teachings are accepted as doctrines of the Church unless overruled by the majority of the authorities.

Bro[ther]. Thatcher pointed out a sentence at the bottom of page forty of The Thatcher Episode, which was attributed to him, but which was not made by him and was a comment of the person who reported his remarks and printed them in a circular. These are the words:

> "servant of God, holding the power and keys of the Holy Apostleship does not speak in this manner for mere pastime. There is more in these utterances than we are apt to attach unless we are aided by the spirit of God".

Bro[ther]. Grant agreed that those words should be stricken out. This closed the evidence.

The speakers were then called upon to make their arguments.

Councillor John Clark spoke for the accusers, and in opening, expressed his regret that a man who had performed such valuable services should be out of harmony with the Church.

Bro[ther]. Clark in answer to Pres[ident]. Cannon, expressed the wish that the charges against Bro[ther]. Thatcher should be read. After the reading of the charges, Councillor Clark said there were several degrees of apostasy. Bro[ther]. Thatcher had not denied that Joseph Smith was a prophet, not turned away from the Church nor denied divine revelation, but he was out of harmony with his brethren and with the whole Church. He attempted to maintain a position of his own in opposition

to the Church and has created a great deal of unpleasantness and division among the people. Bro[ther]. Clark reviewed Bro[ther]. Thatcher's course in relation to the Twelve, and showed that he had ample opportunity to become reconciled to his brethren. He could have gone to them in a friendly manner, and said frankly, "Brethren, wherein am I wrong? Point it out to me and I will try and come in harmony with your views". He could have made himself right in a few minutes. There was nothing left for his quorum to do but to drop him. The Presidency and Twelve seemed to have had a great deal more interest in Bro[ther]. Thatcher's welfare than he had for himself, as they had labored a long [time] to bring him into harmony with his quorum and the Church. Bro[ther]. Clark held it to be the duty of every member to be in harmony with the Church, and it was simply as a member that this Council was dealing with Bro[ther]. Thatcher. Bro[ther]. Clark reviewed the matter of the Argus cartoons, and showed that although he did not consent to their publication, they did not appear to have had his disapproval. His course had caused many persons to speak against the authorities of the Church. He manifested a spirit of apostasy in speaking, writing and doing as he did. He could have signed the Declaration of Principles as well as any of his brethren, and in refusing to do so showed a spirit of apostasy. He says he was looking for light, and yet has positively refused to bring himself into the proper condition to enjoy the light. Bro[ther]. Clark prayed that Bro[ther]. [Thatcher] would obtain sufficient light before leaving here to see his true position.

Councilor David L. Davis then spoke for the accused. He considered this a very serious case. Bro[ther]. Thatcher had been a prominent figure in the Church for many years. The speaker had failed to see the spirit of apostasy in Bro[ther]. Thatcher before the Council. It had not been made plain to the speaker that Bro[ther]. Thatcher had labored under the spirit of apostasy, neither to exalt himself above his brethren nor to show a desire to betray them. Bro[ther]. Thatcher admitted that he had made many mistakes, which had been more of the head than of the heart. He had been a very sick man, and possibly had said and done things in his feeble and peevish condition that were not exactly right. He did not consider Bro[ther]. Thatcher was fully responsible for what he said when in that condition of body. Bro[ther]. Davis reviewed the matter of the [Salt Lake] Tribune interview and did not consider Bro[ther]. Thatcher responsible for that. So with the letters that had been complained of; his physical condition should be considered in viewing them. It appeared to the speaker that Bro[ther]. Thatcher wanted to place himself right when he went to the Temple, but the door was closed against him, and he had reason to believe that under the promises of the brethren nothing would be done in his case until he was restored to health. Bro[ther]. Davis did not consider Bro[ther]. Thatcher should be condemned for what was published in the Argus. Bro[ther]. Thatcher had given his reasons for not signing the Manifesto. The speaker believed that Bro[ther]. Thatcher would submit to whatever would be required by this Council.

Adjourned till 3:30 P.M.

Council met at 3:30, P.M., Presidency and all the High council present.

Councillor Elias A. Smith, for the accusers, reviewed the evidence. He touched on the fact that the meeting of the Twelve was called at his request, but he failed to appear on two occasions. had he met with his brethren, this trial would never have taken place. There was then no trial, he was simply required to place himself in harmony with his brethren, but he did not do so. If he had gone to them instead of to the newspapers he could have put himself right, but in his course, he had not only offended the First Presidency and Apostles, but also the great body of the Church. his course in relation to the Declaration, his correspondence, etc., tended to show that he was out of harmony with the whole Church. In regard to political office, he did not think Bro[ther]. Thatcher had entered into any obligations or covenants more than other members of his party. Many members of the Church belonged to the same political party as Bro[ther]. Thatcher, and yet had signed or sustained the Declaration on Church Discipline and had not been accused by their party with any stultification or double dealing in doing so. The speaker did not think that the Lewiston speech by Bro[ther]. Thatcher cut any figure in this case and it was a matter between Bro[ther]. Thatcher and the First Presidency. He hoped that Bro[ther]. Thatcher would be able to comply with such a decision as would be rendered in his case.

Councillor John Nicholson, for the accused, said neither party to this trial would have any

ground for complaint as to opportunity for the introduction of evidence, as great allowance had been made and they had been permitted to present everything which they desired relating to the case. He considered this one of the most important cases that had come before the Church. This was largely due to the important station occupied by the accusers and that was once occupied by the accused. The charges consisted of apostasy and unChristianlike conduct. A person might have the spirit of apostasy and yet not be detected. Unchristianlike conduct was something unbecoming one who professes to be a follower of Christ, committing a wrong against society, or by his influence, words, etc., leading others from the path of righteousness. The defense Bro[ther]. Thatcher makes is that there was an understanding with the Twelve and the First Presidency that nothing would be done or said in his case until he regained his strength. That he has been sincere and conscientious we can admit. The most prominent point in his defense was in references to the pledges he had made of a political character, and as a consequence his inability to sign the Declaration of Principles because it would, as he claimed, show bad faith on his part. Admitting that he was sincere, that would not prove that he was right. A person might be sincere and yet keep on doing wrong. Bro[ther]. Thatcher complained of harsh treatment from the brethren, but the evidence goes to show that he was treated with the greatest kindness and long-suffering by his brethren, whose desire was his salvation and not his injury. As to his political pledges, he was under obligations belonging to the high office he held in the Holy Priesthood, and they were paramount to any other calling on earth. The position he held in the Church demanded his first consideration. If other duties outside of them were required of him, he should have given them up and regarded his pledges to the church as of the first importance, or he could have made arrangements with his file leaders whereby he could have performed the other duties if it was thought proper for him to assume them. The speaker viewed this case as the General authorities of the Church vs. Moses Thatcher or Moses Thatcher vs. the authorities of the Church. All the Church authorities on one side, Moses Thatcher on the other. It is clear that Bro[ther]. Thatcher has been in the dark. Bro[ther]. Nicholson referred to the effects of Bro[ther]. Thatcher's publications, and showed that they were adverse to the Church authorities and had caused division among the people, also created the impression that Bro[ther]. Thatcher had apostatized. The speaker did not think Bro[ther]. Thatcher had wilfully betrayed his brethren, but the testimony was overwhelming that he had sinned against God and his brethren, and the only way of escape for him was by deep humility and repentance. The question was the Church right in issuing the Declaration of Principles? The answer is yes, and it follows that the Church must be vindicated.

Elder Heber J. Grant, one of the accusers, reviewed the evidence and showed that Bro[ther]. Davis was mistaken in the view he took of the course of the Twelve with Bro[ther]. Thatcher, also in saying that Bro[ther]. Thatcher did not manifest the spirit of apostasy. Bro[ther]. Thatcher had admitted in substance the correctness of the interview published in the Tribune, that interview was direct evidence against him. He could have prevented those cartoons from being published in the Argus, and the fact that Br[other]. Farr went to the Argus Office about the matter was evidence that Bro[ther]. Thatcher knew about their being published, notwithstanding what Bro[ther]. Davis had said. The evidence showed that Bro[ther]. Thatcher had not had the spirit of humility and obedience. He had been plead with time and again to become united with his brethren, but he had not sustained his brethren. On the contrary, he had by his published statements and unfavorable remarks brought the Presidency of the Church into disrespect in the eyes of many people. Bro[ther]. Grant read a number of extracts from "The Thatcher Episode", in support of the charges of unchristianlike conduct and apostasy, and claimed that the evidence showed Bro[ther]. Thatcher unworthy of a standing in the Church.

Elder F[rancis]. M. Lyman, said it appeared to him that Bro[ther]. Grant had said all that was necessary and it seemed to the speaker that the evidence before the Council had fully sustained the charge of unChristianlike conduct.

Elder Brigham Young [Jr.] said there was no personal animosity in this case, none in the hearts of the Apostles towards Bro[ther]. Thatcher. This charge had been preferred in consequence of the position Bro[ther]. Thatcher was in. He entertained a deep feeling of sorrow for him. The testimony against him was before the Council and he would leave the matter in their hands.

Adjourned till Thursday, August 12th, at 9 A.M.; benediction by Councillor D[avid]. L. Davis.

❖

In evening Bro[ther] Geo[rge]. W. T[hatcher]. came to see me, he asked what is expected of Moses [Thatcher], I answered broken heart and Contrite spirit. What does that mean? Putting himself in the hands of the brethren and thorough repentance of past misdeeds and willing to accept their judgement and comply with it. Geo[rge] said I do not come from Moses but I am convinced that he does not see & understand the article on Church discipline as it is. I see it in an[o]ther light that it restricts no man in his politics. This was a confession which I was pleased to hear.

[August 12, 1897; Salt Lake Stake High Council, Minutes; Brigham Young Jr., Diary]

The High Council of the Salt Lake Stake of Zion reconvened in the Brigham Young schoolhouse, S[alt]. L[ake]. City, at 9 A.M. Presidency and members of the High Council all present. Prayer was offered by Pres[ident]. Angus M. Cannon.

Bro[ther]. Moses Thatcher, the accused, reviewed the testimony. He said he had been anxious to have his case come up before a proper Church tribunal, one having full scope and jurisdiction. He did not hesitate to admit that he had erred, and that the light had come to his mind as shown before this Council. He could see now how unfortunate it was that he was not present at the meeting of the Twelve on the 19th of November. He asked: "Do I speak to you as an apostate and as a betrayer". If he had rebelled before God and His laws or the Holy Spirit he would stand condemned. If he had not the light of the Holy Spirit, but was influenced by some other spirit, he left it with his brethren to warn him and tell him what he should do. He then read extensively from the Calvin Reasoner pamphlet, by way of self-justification, claiming he had been sincere, but wherein he had done any wrong he earnestly desired to make matters right so far as lay in his power. He acknowledged that some things he had said and done were in conflict with the teachings of the Church and in those things he had been in the dark. He submitted himself with the utmost confidence to the council. He had not intended to cast reflections on the man of God, Wilford Woodruff. He would be glad to do whatever the Council decided, to make things right, not only with Pres[ident]. Woodruff, but with his Counselors, the Apostles and any other members of the Church. If he had been lifted up and intolerant, he thanked God for the opportunity of manifesting the spirit of humility. his dearest hope and ambition for the future was to serve God as a member of the Church, that he might teach his children the doctrines of the Son of God. Fellowship in the Church was to him worth all else on the earth. If the question was asked, "Why could you not see this before"? his answer was that sometimes men are too blind to see, too deaf to hear and with hearts too hard to receive instruction. He was conscious that he had been wrong in many things. He saw no reason now why he should not sustain the Declaration of Principles. He could stand before the world and hear them laugh and there was no humiliation in saying that. He said to Bro[ther]. [John] Clark, "That is the light I have been looking for". He thanked the brethren for their patience and kindness. Whatever they might require him to do, it would not be too humble for him, as he desired that he might be a better man, have the spirit of the Lord and walk in the strait and narrow path that leads to eternal life.

Pres[ident]. Angus M. Cannon thanked all the brethren who had appeared in the case for their patience and good feeling and their testimonies.

Council adjourned till Friday, at 11 A.M. Benediction by Counselor Jos[eph]. E. Taylor.

❖

Met as school house 9 a.m. Bro[ther] [Heber J.] Grant is not well so we let him talk first. He summed up the case well & retired. Bro[ther [Francis M.] Lyman followed making some good

points. I followed with exhortation. Bro[ther]. Moses [Thatcher] followed talked a long time over an hour in defense of his position, and wound up with confession he was in the dark asked forgiveness of presidency & all the saints and stated he would abide the decision of the High Council. Thank God. Adjourned until tomorrow 10 a.m.

[August 13, 1897; Salt Lake Stake High Council, Minutes; Brigham Young Jr., Diary]

The High Council of the S[alt]. L[ake]. Stake met as per adjournment, at 10 A.M., the Presidency and all members of the Council present. Prayer was offered by Elder C[harles]. W. Penrose.

Pres[ident]. A[ngus]. M. Cannon announced that if there was no objection, the decision would now be rendered. Elder C[harles]. W. Penrose then read the complaint, the finding of the Stake Presidency, and their decision, as follows:

Salt Lake City, Utah, July 30, 1897.

To The Presidency and High Council
Of the Salt Lake Stake of Zion.

Dear Brethren:–

We hereby prefer a charge against Brother Moses Thatcher of apostasy and un-Christian-like conduct, exhibited in public speeches, private conversations, in interviews through newspapers and in other ways, showing a departure from the spirit of the Gospel and the doctrine and discipline of the Church of Jesus Christ of Latter Day Saints, such as to forfeit his right to fellowship and standing in the Church.

Your brethren,
Brigham Young [Jr.],
Francis M. Lyman,
Heber J. Grant.

Apostasy, as has been argued here, varies in its extent. In a general way apostasy means revolt. It is so defined in the Dictionary. But the Prophet Joseph Smith says in this connection: "The moment we revolt at anything which comes from God, the devil takes power". (Compendium, page 288). On this ground "apostasy" includes any revolt or departure from a rule or regulation, established by the Lord, whether in person or by his appointed servants.

We consider that Moses Thatcher exhibited an apostate spirit and was un-Christian-like in his conduct:

First. In his interview published in the Salt Lake Tribune, which he has admitted to be in the main correct, as to his views though not as to his exact language, he there virtually charges the authorities of the Church with bad faith, in declaring, first, that they would not interfere in politics, and next, that they intended to and would so interfere, and that this "practically annulled their former declaration". He also announced his readiness to champion "the cause imperilled" by the latest declaration of the Church authorities.

Second. In giving to the public private correspondence between him and President Lorenzo Snow, which related only to Church and Quorum matters.

Third. By using language as follows in his reply to President Lorenzo Snow, published in the [Salt Lake] Tribune and [Salt Lake] Herald of November 11th, 1895:

> "Although the judges before whom I am to be arraigned have nearly expressed an opinion as to the merits of my case; although my accusers are to sit in judgment over me; although a verdict has already been delivered against me and without a hearing.
>
> In a conversation with President Lorenzo Snow, on the train between Salt Lake and Brigham City last Saturday, Nov. 7th, I was given the impression that I

have absolutely nothing to hope for in any other than a public hearing such as I now request".

Fourth. In writing to President Lorenzo Snow, Nov[ember]. 11th, 1896, saying:

> "I shall not trouble my brethren therefore to convene in a special meeting named for Thursday at 2 o'clock P.M., in the Historian's Office".

And this after the meeting had been called at his special request.

Fifth. By resorting to the quibble that he was "not invited" to the meeting one week alter, when he was notified that his case would be considered, and in stating, "since judgment in these matters has already been passed".

Sixth. In charging President Lorenzo Snow with publishing "matter in order to gratify the apparent curiosity of five young men", and describing his (Pres[ident]. Snow's explanations) as "a bitter and acrimonious communication".

Seventh. By endeavoring to make it appear that the authorities of the Church, in publishing the Declaration of Principles, had contradicted what they had previously announced in the Deseret News and an interview with the Salt Lake Times, as to the political liberty of the members of the Church. He used this language:

> "As I have already stated, I understood the manifesto at the time it was handed me for approval, just as I understand it now. While it ostensibly appeared not to restrict the liberties of the people, yet there was no limitation to its application, and in view of the fact that nearly every male member of the Church holds some office, and, as there has, as yet, been no public decision announced as to the officers to be controlled by it, there have arisen disputes and differences of opinions as to its intent. This being true, and the danger being that it could be applied to restrict the liberties of the people, I cannot sustain it. I thought then, as I think now, that such a course would be a stultification. I had never dreamed that a condition would arise in my life where I could not serve God fully and yet yield my complete allegiance to my country and to my State. The spirit of the manifesto, as it appealed to me, was in violent antagonism to all I had believed and publicly proclaimed for many years, and I could not, and, so far, have not been able to bring myself to a point where I believed I should yield my political judgment to any set of men, however praiseworthy their intentions.
>
> When the manifesto was presented to me it appeared to my mind as a command on all to recognize the right of the Church authorities to control political concerns; it meant, as far as I was concerned, a recantation of the principles I had for years advocated—a receding from the ground I had occupied during the division movement, and, above all, it made me feel that I would be untrue to myself. I do not claim that I cannot be wrong; but with the light I have, the manifesto, (applied as its construction will allow, as it would be interpreted by men whose personal ambitions might control and subvert their sense of right) could be operated to the injury of the State".

Eighth. While protesting against the mingling of religion and politics, he repeatedly thrust his differences with the Church into political speeches, as for instance in the Legislature at the close of the Senatorial contest, and at a reception given to him at Logan [Utah], Feb[ruary]. 12th, 1897, and also a reception to the Idaho Legislature at his house, Feb[ruary]. 21st, 1897.

> "There is room in this new State for all societies and all organizations, but they must confine themselves within proper limits. The men who enacted the supreme law of this State, made a covenant with the citizens thereof and with this nation that certain things should be done and performed, and we must keep those covenants. He who desires peace and prosperity for Utah, will draw the line sharp between the rights of the citizens and the powers of the State and those of the Church. He who votes for the union of the two, or the overriding of the Church by

the State, is no friend of Utah. He who invites the intervention of the Church in State matters is an enemy to Utah. If we think we can bring peace and continual prosperity to this new State by temporizing with this question, we will be mistaken.

"With the same honesty of purpose, but with a much more joyful heart, he had voted with his quorum to grant the Saints entire political freedom. He meant it then, he just as sincerely meant it now. He who thinks that because we are surrounded by the walls of Statehood that it is now safe to unsay that which has been said, to proclaim by word or act that there was any duplicity or double dealing in order to secure desired concessions, is mistaken. He had not laid aside his office in the Church to obtain political honors, but because he saw dire calamity confronting the people if this course were taken. His audience knew the position he had occupied for forty years on the question of liberty, and he could not now with one act expunge that record and stultify the avowed sentiments of a lifetime.

"He spoke of the struggles of the Mormon people in the early days, and dwelt on the relations between the Church and the State under a Republican form of government. He described the position he had taken on this subject, and reviewed some of the circumstances connected with the recent manifesto and his refusal to sigh it. He conceded that the Church had a right to discipline its members for the infraction of Church rules, but it had no right to carry Church matters into political affairs.["]

Ninth. In his own published explanation of the remarks he made in the Legislature about a higher allegiance, as follows:

"No legislator can keep his oath of office inviolate, if he or she allows the officials of an ecclesiastical organization to control his actions within the province of the State.

The day must come in Utah when he who (being an officer in the State) holds a higher allegiance (to the chiefs of any alien or church organization) than that which (under his solemn oath) belongs to the State, must not be a lawmaker in the halls of the State".

Tenth. In the same article he uses this language:

"Doubtless a great struggle is now inaugurated in Utah, a struggle for freedom, for liberty, for the integrity of free government, for the principles incorporated in American institutions. If the State is to be controlled by the dictation of the Church its sovereignty is lost and its independence is a myth, an iridescent dream. It is a cause of profound gratitude and thankfulness that so many noble and true women and men, chosen as the representatives of a great and earnest people, have stood unflinchingly in the face of intense and unscrupulous opposition, day after day, for more than half a hundred ballots, as exponents and advocates of the principles of Jefferson and Jackson.

It is only in this spirit that Utah will continue redeemed from a thralldom as obnoxious as that of African slavery or Russian serfdom".

And this:

"The State demands of its citizens and law-makers duty well and faithfully performed under oath. The Church demands of its members, the same individual, another and different thing. The `higher allegiance' to which I referred would require obedience to the Church. Here is a conflict. Who is responsible? Under our State Constitution the Church is responsible. That being so, the proper solution of the conflict and difficulty is simple. Let the Church vacate the forbidden ground and all will be well.

I repeat, those holding such 'higher allegiance' should find no place in the halls of the Legislature".

Eleventh. The same ideas were elaborated in his speech introducing Mr. Warren

Foster, at Logan, Feb[ruary]. 17th.

Twelfth. No matter what were his intentions, the affect of his utterances and course on the public mind was that he was fighting the Church on a vital question,. namely, the political liberty of the members of the Church. That he was the champion of freedom as against the chains which the Church was forging to bind them. That the Church was endeavoring to dominate the State and interfere with its functions, and he was opposing that attempt. That the leaders of the Church had promised political liberty to the people in order to obtain Statehood, and then had changed their policy and promulgated a new rule, to dominate them and restrict their political liberties, and were, thus guilty of double dealing and Punic faith.

This is shown by the letter introduced by Brother Thatcher from the Presbyterian preacher at St. George [Utah], the article by the Catholic Priest at Denver [Colorado], introduced by Brother Grant, the letter written by Brother E[dwin]. G. Woolley, at St. George, the rallying around Brother Thatcher of the enemies of the Church, the endorsement of the hostile press, and the cheers of the multitude who were antagonistic to the Church leaders.

Thirteenth. The letter written by Elder B. H. Roberts to Brother Thatcher shows that Brother Roberts perceived the effect which had been produced on the public mind by their united course, and in not listening to the appeal thus made and not endeavoring to correct that wrong, there was an un-Christian-like spirit exhibited by Brother Thatcher.

We recognize the fact that Brother Thatcher's bodily afflictions have been great, and that they have weakened him in mind to some extent, or rather that they tended to cloud his brain while in the time of his greatest trials. This should be considered when the degree of his wrong is determined.

But Brother Thatcher evidently fostered the idea that his brethren of the Twelve, or some of them at least, were his enemies, and that they desired his injury, to crowd and crush him, and this affected his mind so much, perhaps, as his bodily infirmities. In this he was wrong as he now appears to perceive.

He also evidently allowed the idea to be magnified in his mind that he was under great obligations to his party, and that these were such as to overshadow his previous obligations to the priesthood and the Church. Yet there was nothing in them to prevent Brother Thatcher from consulting with his brethren in reference to matters so important, as affecting the welfare of the whole people.

Now as to the Argus matter: Brother Thatcher has cleared himself of the suspicion that he was financially interested in that paper, or was responsible for its utterances and cartoons. But he might have repudiated those libels and shameful pictures in some way, and we think he ought to have done so. The fact that prominent men have refrained from replying to or noticing falsehoods in the public prints reflecting on themselves, does not apply to nor does it touch the case of Brother Thatcher's neglecting to repudiate things that reflected upon his brethren and exalted him, and created the impression that he favored them. We think he erred in not condemning those things in some public manner.

As to his plea that he sustained the Church authorities so strongly that he would have gone to the middle of Africa, if they had whispered to him that this was their wish, the fact that he would not conform to the simple rule which they submitted to him for his signature, weighs very heavily in contrast.

But in all Brother Thatcher's departures for the true spirit of a servant of the Lord, he was laboring under a misapprehension of the purpose of the Church authorities and of the meaning of the rule in the Declaration of Principles. This was what led him to place them in a false light before the public, and bring them into disrepute, and cause disaffection and division among the Latter Day Saints.

The spirit he has now manifested, and his expression of willingness to do all in his power to make right such wrongs as have been brought about, though unintentionally, by his

course and writings, commends itself to our consideration. We are glad that light has come to him and that he can see he was in error when he set up his individual judgment against that of all the leading authorities of the Church.

It was a monstrous notion that all those leading brethren were guilty of double dealing and Punic faith. It was one that should make any man pause and reflect and ask himself if he himself was not in the wrong and had misjudged his brethren.

We are thankful that this investigation has been conducted in kindness and patience and deliberation, and with a desire to bring forth the truth.

Brother Thatcher had the right to place his case, as he viewed it, before his brethren with as much detail as he desired. Having done so he has submitted it to this Council in a spirit of humility, which is very gratifying to us, and we believe pleasing to the Lord.

It was also very gratifying to hear Brother Thatcher acknowledge the Apostles as the mouthpieces of the Lord, clothed with Authority as Prophets, Seers and Revelators, and acknowledge that they were seeking his salvation while probing his ailment to the very bottom. Such acknowledgments are indicative that Brother Thatcher is ready to comply with our decision, which is as follows:

DECISION.

We therefore decide that the charges against Brother Moses Thatcher have been sustained, and that in order to retain his standing and fellowship in the Church of Jesus Christ of Latter-Day Saints he publish a statement to the satisfaction and approval of the Presidency of this Stake of Zion, fully covering the following points, viz:

That in taking the position that the authorities of the Church, by issuing the Declaration of Principles, on April 6th, 1896, acted in violation of pledges previously given, and contrary to what they had published in the Deseret News and given to the Salt Lake Times, he was in error and in the dark.

That he now sees there is no conflict between that declaration and their former utterances in reference to political affairs.

That he was mistaken in conveying the idea that the Church authorities desired and intended to unite Church and State, or to exercise undue influence in political affairs.

That wherein the public have been led to believe through his utterances that the leaders of the Church were forging chains to bind the members of the Church, an impression was created that he did not intend and does not wish to prevail.

That wherein he has placed the authorities of the Church in a false position, however unintentionally, he has done them an injustice and is ready to make such amends as lie in his power.

That he acknowledges the First Presidency and Council of the Apostles as God's servants, as Prophets, Seers, and revelators, and their authority as supreme in the Church.

That when one man is out of harmony with them in the enunciation of a rule for the guidance of the Church, he must submit to the rule or be regarded as not in full fellowship.

That no member of the Church has the right to oppose and bring into contempt any rule of the Church which has been formulated by proper authority, especially when it has been adopted by the Church as a body.

That he was in error in stating in his published letter to President Lorenzo Snow:

> "During all these weary months, while friends and physicians believed that I was on the verge of the grave, I was administered to only once by members of our quorum, although day after day engagements made for that purpose were for reasons unknown to me not kept".

In this connection he may state that one such engagement was not kept, but that this was not an intentional breach of promise.

That in speeches and published letters he has used expressions which had been better unsaid, and that he regrets their utterance.

That he knows of no higher allegiance or more solemn and binding obligations than

those of a religious character, between a man and his God.

That in speaking of "chains", "oppression", "curtailment of liberty", "malice", "anger", "spite", and "revenge", he did not intend to reflect upon the authorities of the Church in any way, and is grieved that his language has been so construed.

That in failing to attend the meeting of the Twelve Apostles on November 12th, and again on November 19th, he made a grave mistake, which he now regrets, though he did not see it then in that light.

That he believes his brethren of the Apostles have been actuated by a desire for his salvation, and not his destruction, and that though their rebukes have been sharp, they were intended to bring him to a sense of his true position.

That wherein he has wronged any of his brethren by word, deed or improper understanding of their spirit and intent, he now asks their forgiveness.

That he has obtained light wherein he was in the dark, and can sustain in his faith and feelings the authorities of the church, its doctrines, rules and regulations, and desires the fellowship of the Church, and humbly asks forgiveness for all his faults.

The findings and decision as read were unanimously sustained by vote of the Council.

Adjourned till Wednesday, August 26th, at 7:30 P.M. Benediction by Councillor William Eddington.

Met; Pres[ident]. [Angus M.] Cannon decided as a testimony showed, Moses [Thatcher] was possessed of an apostate spirit, repentance demanded. Moses asked does this Council know of any other body to whom I could appeal. Pres[ident]. C[annon]. said Pres[ident]. [John] Taylor said he had right to call my case but no appeal could be sent to First Presidency from the Council. I was a little startled at Moses question knowing his belief in a higher tribunal or council than the Presidency. Pres[iden]t. C[annon]. gave him 30 days to write his acknowledgement. he asked for time.

[August 14, 1897; Salt Lake Stake High Council, Minutes]

Bro[ther]. Moses Thatcher met with the Presidency of the Salt Lake Stake of Zion today and formally accepted the decision of the High Council in his case, and appended to the written decision the following words over his own signature:

"Without qualification or mental reservation I accept this decision in full. Moses Thatcher."

He also addressed to the Presidency of the Stake the following letter, which was received by them today:

Salt Lake City, Utah, Aug[ust]. 13, 1897.

Presidents Angus M. Cannon, Jos[eph]. E. Taylor and C[harles]. W. Penrose.

Dear Brethren:–

I have before me your decision, as approved by the High Council of the Salt Lake Stake of Zion, specifying the conditions by which I may retain my standing and fellowship in the Church.

In connection therewith it is, I believe, well understood that all arguments, deductions and conclusions based upon erroneous premises partake of the nature of the premises themselves.

My case has proven no exception to this general rule. When it came before the Council for a hearing, I informed you that I was seeking light and believed that the Lord would manifest it in the findings of that tribunal having well defined powers and competent jurisdiction.

So when it determined and definitely decided that there existed no disagreement or

conflict as between the former authoritative public announcements respecting the individual liberty and personal political freedom of the members of the Church and the announcements contained in the Declaration of Principles on the same subject (except as defined in the latter document wherein certain prominent Church officials are required to seek counsel before accepting political office or entering into other engagements that would interfere with obligations already made) there appeared to my mind the light earnestly prayed for, and under the guidance of which I can accept the "Declaration of Principles" without stultifying myself. In accepting it as defined by the Council, I need violate none of the engagements heretofore entered into under the requirements of partly pledges respecting the political independence of the citizen who remains untrammeled as contemplated in the guarantees of the State Constitution.

Having repeatedly affirmed willingness to make amends where I have wronged my brethren in public utterances or otherwise, while under misapprehension as to the true situation; and as you have informed me that I may do this by accepting your decision, and as that course would prevent arguments and disputes as to whether or not I had complied in full with all requirements, I make the decision, just as you rendered it, a part of this communication, accept it by attaching my signature, affix it hereto and authorize you to make it public in any manner you may deem proper.

Here attach the decision.

Very respectfully, your Bro[ther]. in the Gospel,

Moses Thatcher.

The Presidency of the Salt Lake Stake, after carefully reading the above letter, and holding a personal conversation with Bro[ther]. Thatcher, unitedly agreed to accept Bro[ther]. Thatcher's submission as a compliance with the decision of the High Council, and thereupon signed the accompanying document, which virtually ended the case:

Salt Lake City, Utah, Aug[ust]. 14, 1897.

"We hereby accept the foregoing letter from Moses Thatcher and his endorsement of the decision of the High Council on his case given Aug[ust]. 13th, 1897, as a satisfactory compliance with that decision, and rejoice in the light and spirit of submission which have come to Bro[ther]. Moses Thatcher and his readiness to yield to the findings of the Council and the authority of the Presiding Officers of the Church of Christ.

Angus M. Cannon,
Jos[eph]. E. Taylor,
Cha[rle]s. W. Penrose,
Presidency of the Salt Lake Stake of Zion.["]

Appendix 2. The "Extraordinary" Case of Hunsaker vs. Hunsaker, 1893-1895

[January 30, 1894; Rudger Clawson, Diary]

One of the most extraordinary cases that ever arose in the Church of Jesus Christ of Latter day Saints was that of Peter and Weldon Hunsaker versus Lorenzo Hunsaker in the Honeyville Ward, Box Elder Stake. I will endeavor, with as much brevity as possible to give a history of the affair.

In the latter part of last October [ca. October 9, 1893] Lorenzo Hunsaker called upon me and desired an interview. He said that the information he wished to convey was of such an extraordinary and shocking nature that he hardly knew how to get at it. He was ashamed and humiliated to think that it became necessary to mention such a thing, and, after considerable hesitancy, said that shortly after returning from the October [1893] [general] conference [in Salt Lake City], he was greatly surprised and pained upon learning that Peter and Weldon, his brothers, the first 24 years of age and the second 19, had circulated a story in the Ward to the effect that he had been guilty of sucking their penis. That they claimed he had performed this act upon each of them four different times within a period of some two or three years. It was the first time, so far as he knew, that these boys had ever intimated such a thing and what particularly astonished him was that if, as they claimed, such a monstrous charge were really true, why did they keep the information back for so long a period. He further stated that he had written out a charge against the boys, but owing to their relationship to him–desired to consult with me before preferring it. The question, therefore, was what, under the circumstances, had best be done. I replied that if I were in his place, I should treat the whole affair with silent contempt, and gave as a reason that the charge was so monstrous and ridiculous <u>that</u> he would be degrading himself in the eyes of sensible people to follow it up. Also that his character and reputation in the community was a sufficient refutation to the slander.

He concluded to adopt my suggestion and withdrew. My confidence in the purity of Lorenzo's life and faithfulness as a Latter-day Saint was such that I felt it would be an insult to ask him if he were guilty.

The following day B[isho]p. B[enjamin]. H. Tolman of Honeyville and Lorenzo Hunsaker called to see me. Lorenzo stated that he had called in to see the bishop, after leaving my place, relative to his trouble; that the bishop flew into a passion, and, in a threatening tone, said that he

(Lorenzo) would have to meet this charge; that he had talked with Peter and the impression made on his mind, as to Lorenzo's innocence, was worse after the interview than before; that the bishop had said to Peter "if this story you tell is true, stick to it," and that the bishop's wife had in an insolent and unbecoming manner prejudged the case by telling him that he was not fit to live in decent society but ought to go to some distant and lonely island and there reside alone.

He answered the bishop by saying that he was perfectly willing to meet the issue and already had a charge against the boys written out at home, but that Pres[iden]t [Rudger] Clawson advised him to ignore the matter.

Bishop Tolman admitted that what Lorenzo had said was substantially true, but that he was not, as Lorenzo supposed, prejudiced against him. He was of opinion, he said, and strongly impressed that the case ought to be fully investigated, and they now sought counsel.

I replied by saying that my counsel to Lorenzo stood unrevoked; that the bishop, being clothed upon by the authority to preside over the people of Honeyville, had a right, if he so elected, to investigate any matter arising within his jurisdiction. As to this affair he must be the Judge. I would not in any way interfere lest the people might think we were trying to cover it up. He said that they did think the Presidency of the Stake were trying to cover it up, and he felt that it ought to be investigated. "If you feel that way" said I "go ahead and investigate." Thus ended the interview.

The time was set accordingly for an investigation before the Bishops Court at Honeyville, but several days prior thereto Peter and Weldon Hunsaker called upon me and desired an interview. Bro[ther] [Charles] Kelly was present. We questioned them very closely but they maintained with extraordinary firmness that Lorenzo was guilty of the offence charged. Finally, we asked them if they would be willing to raise their hands in the presence of God, angels and men, and affirm that he was guilty. Both said they would. We had hoped this question would obviate further investigation, but not so. The boys then left for home.

The case was thereupon called up for investigation by the bishop, but ere the time appointed arrived, and as a mark of respect to the memory of Patriarch [Abraham] Hunsaker, I concluded to make one more effort to extract a confession from the guilty parties. With this purpose in view, I instructed bro[ther] Kelly to go to Honeyville and put both Lorenzo and his brothers to the test, feeling that the extraordinary character of the case would justify my action.

Bro[ther] Kelly afterwards reported that he was present at the investigation in Honeyville; that immediately prior to the opening thereof he made a few remarks relative to the life and character of Abraham Hunsaker, deceased, and touched the feelings of all present while referring to the grief and sorrow felt by that great and good man in witnessing the conduct of his children on earth; that he asked Lorenzo if he could raise his hand in the presence of God, angels and men and affirm his innocence, he replied that he could and did so willingly; that he asked Peter and Weldon if they could raise their hands in the presence of God, angels and men and affirm that Lorenzo was guilty of the charge: they said they could and did so; that he (bro[ther] Kelly) then remarked "I have nothing more to say, the trial may go on."

Minutes of Bishops Court held
at Honeyville [Utah] Oct[obe]r 17, 1893

Charge of complaint by Peter and Weldon Hunsaker is the sucking of their penis by Lorenzo [Hunsaker] defendant.

Peter testified: The first time occurred four years ago this fall [i.e., 1889]. Lorenzo left Benham [Hunsaker]'s bed and came to my bed while I was asleep. When I awoke he had his mouth over my penis. I turned over and pulled it away.

The second time was in the mill two years ago last summer. Were both sleeping in one bed and on awaking found him a hold of my penis with his mouth and I was in the act of discharging.

The third time occurred on the balcony of Lorenzo's house, and on awaking found him as before with my penis in his mouth.

The fourth time was at the house of Mr. Willis in Mendon, Utah, two years ago this last summer. Each of the three last times occurred about 3 weeks apart.

Weldon testified that the first time he caught Lorenzo in the act of sucking his penis was

about one year ago [i.e., 1892], he coming to my bed.

When I awoke, I felt that it was him, but did not see or speak to him or he to me. I turned over on my belly and did not discharge.

He did not leave my bed immediately but kept bothering me.

The second time occurred about 2 weeks after the first, when he came to my bed as before and got my penis in his mouth. I awoke in the act of discharging.

The third time was in a different house. I was asleep when he came in but awoke immediately. He did not accomplish anything, but remained in my bed about one hour, when Florida (his wife) came in search of him with a lamp, but she soon returned leaving him still in my bed, she telling him that he ought to be ashamed of himself. I left the bed and occupied another the rest of the night.

The fourth time occurred near daylight so that I could see him. I asked him what good it did him, and he answered that it might keep me from bothering the girls. I replied that it would make me worse than better. [He] got my penis in his mouth, the talk occurred after I awoke.

This happened last spring. Have no feelings against him, but had some words. Think Peter asked me if Lorenzo had ever sucked my penis, and I must have said "yes," as he told me that he had sucked his. This was talked of at Blue Springs last spring. Think I told Ira Neely and Thor Booth before I confessed to Peter.

Have been told to stay with my previous statement, if true.

Benham Hunsaker told me that "Ren" [i.e., Lorenzo] had been at him.

Never heard of such a case before.

To Peter q[uestion]. When did you first tell of this affair. A[nswer]. Spoke to Benham some time after it happened. Nobody ever influenced me to start this thing, but have been told that if my statements were true to stay with them. His attempts all occurred in the night. Did not see or speak to him. Could not say whether he was asleep or not. Have no feelings against him.

J[edediah]. M. Grant said that Peter told him of the affair one year ago last August and said it was true.

J[edediah]. M. G[rant]. said that he slept with Lorenzo one night, and found him a hold of my penis with his hand but made no offer to put his mouth to it.

David Loveland said that he had endeavored to keep silent and keep others silent. Heard Peter say it was true. He told of the first time Lorenzo had done it to him. Heard Benham say he had to hold to the bed to keep Lorenzo from turning him over that he might play with his penis.

Peter told me nearly one year and half ago. It was substantially the same as that which he has told here to-day.

Geo[rge]. Harper said he first heard of this affair nearly two years ago through Peter, and last spring through Weldon. They told the same story as they have told here. Heard Benham say the first time Lorenzo bothered him he thought he must have been asleep.

Lorenzo Hunsaker denied the whole affair.

Benham Hunsaker said that he knew nothing of the affair. Did not speak to Lorenzo as Peter had said.

Cyrus Hunsaker said Peter told him that when they were at Mendon Ren acted as though he wanted to ride him [i.e., anal intercourse?], but not mention Ren offering to suck his penis or to take hold of it.

Robert Hunsaker said that he heard Peter tell Cyrus all about the Mendon affair, but he did not tell it then as he tells it now.

Lorenzo Hunsaker said that the most trouble he had ever had with any one was with Peter and originated over his wife Florida. He (Lorenzo) wrote a letter to her, and Peter being anxious to know the contents of it was at the post office, received, opened and read the letter. Peter had threatened to kill him, and endeavored to cause trouble between him and his wife.

Florida Hunsaker testified that Peter had asked her to run off with him and had sought to separate her and her husband. Had threatened to put Lorenzo in the penstock [i.e., irrigation canal]. Remembered all about the letter Peter had broke open. Said Lorenzo never was in the habit of

leaving her bed at night, and that he could not do so without her knowing it. Did not look for him without a lamp as Weldon had said. Said her brother had warned her to beware of Peter Hunsaker. Her evidence was corroborated by Lorenzo.

David Loveland knew nothing of Lorenzo ever offering to do such things.

Cyrus, Isaac, Robert, Allen and Jos[eph]. Hunsaker and B[isho]p B[enjamin]. H. Tolman testified to his [i.e., Lorenzo Hunsaker's] good character so far as they knew.

Weldon Hunsaker said that Lorenzo had always give him good counsel.

(signed) Jos[eph]. Hunsaker, clerk.

The correspondence given below followed the investigation at Honeyville:

Honeyville, Utah Oct[obe]r. 18, 1893

Pres[iden]t. [Rudger] Clawson and the
High Council of the Box Elder Stake of Zion
Dear brethren:

After a careful review of the case against Lorenzo Hunsaker we feel that we have not got sufficient light to give a just and righteous decision, and respectfully refer it up to you for investigation.

Yours truly
B[enjamin]. H. Tolman
(signed) Bishopric — Joseph Hunsaker
Isaac Hunsaker[18]

Brigham City, Oct[ober]. 19, [18]93

To the Bishopric
of the Honeyville W[ar]d
Dear brethren

Your letter of the 18th inst. came duly to hand, and contents noted. In response would say that we do not consider it proper under the circumstances for your to refer the matter to the High Council for investigation.

The presumption is that just as much evidence was adduced at the trial before you as would be forthcoming before the High Council, and, that being the case, it becomes the duty of the Bishop's Court to render a decision in accordance with such evidence. The Court could not therefore consistently shift this responsibility responsibility to the High Council.

Your brethren
signed — Rudger Clawson
Cha[rle]s Kelly

A little later [ca. October 20, 1893], the following decision was rendered:

To Lorenzo Hunsaker

According to our best judgement the evidence is against you, and we so decide.

B[enjamin]. H. Tolman, Bishop
Signed — Isaac Hunsaker, 1st Counselor
Jos[eph]. Hunsaker, 2d "

The decision being unsatisfactory, Lorenzo Hunsaker took an appeal to the High Council, as follows:

Honeyville, Oct[ober]. 20, 1893

To the Bishopric of
the Honeyville W[ar]d

Dear bro[thers]: I by these presents ask for an appeal from the decision of your Count in the case of Peter and Weldon Hunsaker vs. Lorenzo Hunsaker.

I therefore earnestly solicit an early investigation before the High Council of the Box Elder Stake of Zion, as by your decision my honor, my reputation and my all are taken from me by conflicting evidence, and envious brothers.

If there is no other resource, I firmly believe it can be made known by the voice of revelation.

Your brother in the gospel

(signed) Lorenzo Hunsaker

Special Session of the [Box Elder Stake] High Council
held Oct[obe]r. 24, 1893, 10 a.m.

Pres[iden]t. R[udger]. Clawson presiding. Singing, prayers by Eph[rai]m Wight.

The case of Peter and Weldon Hunsaker vs. Lorenzo Hunsaker on appeal from the Bishop's Court of Honeyville was called up. the council being regularly organized, Sam[ue]l Smith and W[illia]m L. Walker were appointed to represent accusers and Ja[me]s Bywater, and Ja[me]s Pett, the accusor.

The minutes of the trial before the Bishop's Court at Honeyville were read by the clerk. Lorenzo Hunsaker then plead not guilty to the charge of having sucked the penis of Peter and Weldon Hunsaker.

Weldon was requested to retire while Peter was undergoing examination. The latter being invited to make a statement said in substance: The first time I caught Lorenzo at me it was in the barn west of mill in Honeyville. He was sleeping with Ben[ham]. Heard him (Ben) say for God's sake let up I want to sleep. I went off to sleep and when I woke up again found him with my penis in his mouth. I whirled over on my belly. One hour before daylight he left my bed and got into Ben's. This was about 4 years ago last summer [i.e., 1889]. We were building the mill. Dont remember that I spoke to other parties about it. Was ashamed to let him know that I knew he was up to such tricks. Did not know that it was Lorenzo at the time. Have told other people and told him to keep still. Have slept with him at Washakie [Indian Reservation, Utah] and caught him in the act of fingering me. He was married then and his wife was at Washakie.

At that time, I had no feelings against him. About this time Lorenzo claims that I tied to induce his wife [i.e., Florida] to leave him. I thought we were on good terms when we were building the mill. Once I called him a cocksucker after we had built the mill.

The trouble occurred over Watterson's (the Miller's) wife. He claimed that I was too intimate wt her. I went to see her at her house several times. I talked with Rens wife about running away with me and said that I would put him in the penstock, but then were only joking and laughing about it. This was when we were digging out the flume. I was not married then.

Do not remember how many times I accused him of this in presence of Rob[ert]. [Hunsaker.] Could not call to mind how many times he had sucked my penis. I told him it was twice.

The second time it occurred in the mill 2 years ago in July last [i.e., 1891]. He was in the habit of sleeping in the mill. His wife was at home. He run the mill late and slept there at night. He bought our interest in the mill 2 years ago this fall. I worked there after I sold out. I awoke the 2d time when it occurred. I did not talk to him about it. I went to bed with him that night. I was still ashamed to let him know that I knew it. It was a exceptional case, that Ren and I slept together. Think we undressed when we went to bed, but would not swear to it. Up to this 2d time I had mentioned it to Watterson & Hawks and asked him what he thought about it. Was not ashamed to tell him, but felt a little bashful. Always thought it was not right. I did not want him to monkey with me. Felt certain it was he who placed himself in that peculiar position. I discharged the second time, and woke up in the act. I expected him to monkey with me. Ben is the first one I spoke to about this matter. The first time I woke up and found my penis in Rens mouth was along towards morning.

This matter was made public about 3 weeks ago. Have had words with him a time or two, which were the only times I had any feelings against him. He has had conversations with me in regard to my standing in the ward.

He advised me 3 or 4 years ago to go through the Temple. Counseled me to be virtuous and do right. I have take it in good part but told him I wanted no advice from a cock-sucker. Afterwards when he talked to me, he gave me good advice, and I took it in good part.

I have been a little slack in attending my meetings, paid tithing one year. Have prayers sometimes and ask blessings on my food sometimes, but not regularly. Have argued in such a way as to convey the idea that I entertained infidel views–in a joking way just for the sake of argument. I do not have secret prayers.

I told my brother Israel [Hunsaker] about this affair, and he promised he would not tell it. He

is against Lorenzo. He told his wife and she told the Bishop [i.e., Benjamin H. Tolman]. Nobody advised me to start this. I told it to Israel about 4 weeks ago. Rob[ert]. wanted me to stop this yarn. I promised him I would go to Israel's wife and deny the whole thing. I went to see her but did not deny it although I afterwards told Rob[ert] that I had done so. I told him a deliberate lie to satisfy him.

I did not expect evidence would be brought against me, so that we could not convict Lorenzo because we have not enough evidence. I always thought Israel and Lorenzo were against one another and Israel hinted to me and I up and told him about it.

Weldon and I first talked about the matter out at Blue Creek when we were digging a well. This was in March or April [1893]. We agreed to keep it still, but I told 2 or 3 about it at that time. Israel has urged me to go ahead and tell the truth about it. I talked with him about it after the investigation was commenced and he told me to tell the truth about it.

I told Jed[ediah] Grant, Geo[rge]. Harper and D[avid] Loveland about it, but never expected anybody to believe it.

Have always told the truth about it. Have not had any feelings against Ren.

The third time it occurred, we were in Lorenzo's new house on the balcony. It was about 3 or 4 weeks after the occurance in the mill–some time in August. He insisted on my sleeping with him. I saw his wife before we went to bed. This act happened after we had been to sleep some time. I did not say anything to him about it.

The fourth time it happened at Mendon, where we went to Logan [Utah] to sell the mill. It occurred at his sisters house. She told us to sleep in the same bed. I would not sleep with him now. Take him as a rule, I believe he is truthful and virtuous–excepting this affair. I do not think he would have intercourse with other women, but is not virtuous with men.

I intercepted a letter from him to his wife at the post office. I opened the letter.

He was then living at Washakie, and authorized me in his absence from Honeyville to open his letters, and, if important, to send them to him. When I opened the letter, he was in Honeyville.

Spoke to mother [i.e., Katherine (Jensen) Hunsaker] in relation to this matter this morning and she believes I am lying. She has told me at different times that I was lying.

There have been feelings between mother and myself, but they have been settled.

Could not swear that he was not asleep when operating upon me.

Weldon Hunsaker said the first time Lorenzo was at me was in his own house in the west room. I woke up and he had my penis in his mouth. I turned on my belly to get away from him.

The second time was in the same room. I was just in the at of discharging. This was 3 or 4 weeks after the first time. The first time was early last fall [1892]. The third time was in the mill room up stairs last winter.

The fourth time was early this spring. Four times in all I have told, but he was at me five times. The fifth time was in the west room. This was really the fourth time. I thought I had not better tell about the time in the west room. The fourth time I awoke up and found my penis in Lorenzo's mouth. I got up and went into another room and he followed me where I went to bed. I said what are you following me up for.

When Pete and I were at Blue Creek, we agreed to stay with each other if the matter ever came up. We never agreed as to just how we would tell it.

Was called over to Israel's place and told him about it. Have lived with Lorenzo over 5 years. When we were building the mill I slept with him, but nothing occurred at that time. The first time I talked about this matter was last spring at Blue Creek. Peter asked me about it first. Israel told me to stick to it, if it were the truth.

Lorenzo and I had a spat last fall. After that we fixed matters up again. He is my guardian. He always counseled me to do right, to be truthful, honest, industrious, and virtuous. He counseled me to be careful about the girls, and never take liberties with them.

The third time the act was committed was when Florida came to the door with a lamp. It was a glass lamp. She called out to Lorenzo. He did not answer at first, but the second time said What. She said "I would be ashamed of myself. I have been hunting for you all over the house". He did not

get up but staid right there. I got up and left him and went into the west room. I spoke to him the last time.

I get drunk once in a while. Have not been drunk since last Winter. Dont know whether I was at a dance or not down to Brigham [City].

I got drunk once this summer when I took flour to Ogden [Utah] for Lorenzo. Got another order for flour while there, from David Kay. It was filled and I took the flour down. Do not know how much there was–one load I believe. I told Lorenzo the truth the trip to Ogden.

Generally attend meetings when I am at home. Do not have secret prayers. Lorenzo gave me my spending money. He paid me for hauling flour to Ogden. Am 17 years of age. Do not pay tithing. Have not worked for myself prior to this summer. Have talked with Israel since this trial commenced.

(It is but proper to say that much of the information contained in the above statements was brought out by questions from the council.)

Jed[ediah]. M. Grant said Peter told me this a year ago last summer.

On the 7th of March last I slept with Lorenzo and when I woke up he was skinning my "dick" [or "dink"?]. When at Mendon, Benham said he would rather sit up all night than sleep with Lorenzo.

I pay my tithing, have done so up to this fall. I have prayers in my family. Was married 7 years ago this fall. Do not know whether he was awake or asleep. Am on friendly terms with him. Got a little mad at him last spring.

Geo[rge]. Harper said, Two weeks ago Rob[ert] and Ben[ham] were at my wagon. Benham said that the first time Ren was monkeying with him he thought he was asleep.

David Loveland felt to blame himself, for Peter had told him a long time ago. Had heard Benham say that he turned on his stomach before Ren could monkey with him. He was of the opinion that most of the family were jealous on account of the manner in which the estate was left in Lorenzo's hands. Knew that Israel had never been a friend to Lorenzo.

Defense

Lorenzo Hunsaker said in the first place Peter made the statement that he was asleep and I came to him. Had a talk with Peter after [general] Conference [in early October 1893] in Salt Lake and said to him "Are you going crazy"? He said "I guess you are. I can tell you of twice. The first in the barn and the second in the mill." He stated to Rob[er]t and myself that he was awakened by Benham, who spoke and said "he'll [not?] give us a wink of sleep." He testified at the trial in Honeyville that he did not leave me, here he says he did.

The second time he claims it occurred, I was running the mill. I had a bed in the office. That night he came down and stayed there till midnight. He was tired and I said he could stay with me. I did not touch him. Had no knowledge whatever of these charges against me until just lately, and they are not true. Was not aware that Peter ever slept on the balcony or in my house.

The fourth time of the occurrence was, he claims, in Mendon. We slept together, and when we woke up in the morning everything was all right. I believe there has been a conspiracy against me. Four years ago we were working in the penstock. We slept together night after night. He talked to me about my wife. Said I had a dandy woman and he was going to get away with her. Continued in this strain. Later he told me she was going to elope with him, that she had been intimate with him, that she had exposed her person to him. The result was there were bitter words between us. I wrote her a letter about it from Wasakie, which she answered. He got the letter opened and read it. The first thing he said, when we met, was "What have you been writing to your wife?" He then pulled out the letter and handed it to me. We went outside and talked the matter over. He said "did you think I meant it? It was all a joke." I let it pass but a short time after he affirmed it again. I asked him to meet my wife but before anything was done. He retracted a second time. She told me he had been fooling round trying to kiss her etc. One night after the mill started up, he reaffirmed all these things, and said he intended to elope with her for he did not believe in God or devil. I said you must face my wife and he replied that if I went over these he would kill me. He followed me over on to the porch and said he was joking. He recalled it all, and said I was a fool for paying any attention to it.

I believe his object was to separate me and my wife. After that he pouted around and finally became reconciled, but the thing was not settled.

When matters grew more serious, Weldon began to take a part in it, and finally left the house [i.e., Lorenzo's house]. Think that they then resolved on the course they would take, and when they went to Blue Creek, fixed these matters up.

Weldon was very careless about shutting gates etc. and I reproved him. He took to drinking, and I talked to him many times about it. His mother on her dying bed gave me charge of her children and I have sought to keep him in at night and to keep him from getting drunk. I finally told him he would either have to leave my home or relinquish his whiskey and cigars. He left home and went to Pocatello [Idaho] and threatened to go from there to Montana. I sent for him and he came back home again. Employed him to haul flour last winter to Ogden and he made from 5[.]00 to 7[.]00 per trip. He soon began drinking, and bro[ther]. [George] Harper felt ashamed of it. He promised to quit, but did not. On one occasion after being absent several days longer than necessary he reported that he had been waiting to place some orders and that he had succeeded in placing one with David Kay for 3 loads of flour.

Here the following letter was introduced as evidence:

Ogden Oct[ober]. 23/[18]93

Lorenzo Hunsaker, Esq.
Box Elder, Utah

Dear Sir: Your favor of the 21st received. In reply will [say] that I remember the young man you speak of being here with flour, but positively did not keep him waiting here for an order, nor did I give him an order, but a short time afterward some of your teams pulled up with flour, and I was surprised as I had not ordered it but kept the teams waiting until I went around town and sold it. The only order I have given to any of your teamsters was to Mr. [George] Harper, the other orders were sent direct and given to you personally.

Yours very R[e]s[p]ect[full]y
(signed) David Kay

Witness:
Claude D. Ives.

Lorenzo resumed and said I afterwards learned that Weldon's absence was due to his having been on a drunken spree.

At Peter's request I administered to his sick wife [i.e., Matilda (Allen) Hunsaker] and she recovered. I baptized him at the time he was rebaptized, and he said he was glad of it.

When J[edediah]. M. Grant, myself and others were going to Logan we stayed at my sisters, and it was there as he claims that Benham said he would rather sit up all night than sleep with me. Have spoken to Ben and he denied having made any such remark. We went to bed and nothing occurred till morning when we got up and went to the Temple. He (Grant) never said a word to me about it until he had talked with Peter. He and I have settled all our troubles, but I blame him for not telling me before.

I have slept with bro[ther] [David] Loveland. He told me he couldn't believe it, but thought it a trick.

David Loveland then requested the privilege of speaking and said that he (Lorenzo) had never attempted when they were sleeping together to bother him in any way, that he was just as peaceable a man as he had ever slept with. He felt that there was a conspiracy against Lorenzo and had told every body that he did not believe the story about him.

Rob[er]t. Hunsaker said When I first heard it Ben[ham] told me. I saw Peter and he admitted that he had told the affair in relation to Lorenzo. I asked him to go to Israel and deny it. He went and upon returning said he had done so but that Lotta (Israel's wife) said it would do him no good to deny it. I talked with him after that and he said he did not know whether to deny it or own up to it. Ren asked "What is the matter with you, are you crazy?["] Peter said ["]I guess you are."

I have slept with Lorenzo many times both before he was married and afterwards, and can say that he never bothered me. Do not know anything had about Peter. Have heard that he was on bad terms with his mother.

Cyrus Hunsaker said he knew about Lorenzo ever since he was small. He had herded sheep with him, that he (Cyrus) had had chances to practice masturbation but Lorenzo always advised him to keep from self abuse. We were with Lorenzo more than any other two of fathers boys.

Peter told me last fall that while at Mendon, Ren caught hold of his penis and crawled on top of him, and said to Weldon that Lorenzo was the horniest cuss he had ever slept with. He said he had only two charges to bring against him. Never heard of the sucking business until 3 or 4 days before the Bishops trial. Last fall it was altogether different, and he only mentioned one case.

Allen Hunsaker testified that Lorenzo was the best boy of his father's family, that he had been an obedient boy and ever sought to carry out the father's wishes, and that, so far as he knew, was truthful, honest, temperate, and virtuous. Had slept with him many times, but had never been disturbed or bothered. Did not for a moment believe this monstrous charge brought against him.

Peter came and asked Ren and myself to come and administer to his wife who was sick. We went in and administered to her and she recovered. I considered that Peter was not firm in the faith but thought he would do better. Do not believe that the Lord would have listened to us if he had been guilty of such a thing.

We were with father to the last moment and exercised faith and I know that Ren was pure. There have been contentions in our family ever since father died.

I think Lorenzo has carried out father's wishes.

Benham Hunsaker said Peter spoke to me once when I came from the field and said that he had got the mess about Ren around. He had told I[srae]l. I[srae]l had told his wife and now it was all over town. He said "Has he been at you"? I said "no, if he had been, I would have been man enough to have gone to him about it." Now I[srae]l claims that I have been bought off. I never said I would rather sit up all night than sleep with Ren.

I know nothing about Ren's leaving my bed in the barn. I did not say "For God's sake let us have a wink of sleep." I remember nothing about his getting up in the barn. We slept there but nothing unusual occurred. They had feelings between them at the time. I remember Peter's opening Ren's letter. Is[rael] and Ren were not on good terms. Is[rael] was always jealous of Ren when anything came up.

Alex[ander]. Glen said he had never told any body or intimated to any body that Lorenzo had sucked his penis. Had slept with him a great many times but was not disturbed. he did not meddle with my person.

Was at Mendon and present on the occasion mentioned by J[edediah]. M. Grant. Did not hear Benham say that he would rather sit up all night than sleep with Ren.

Fred[erick] G. Graham. Presiding teacher of the Honeyville Ward, said that he had known nothing of this matter until a few days ago. I prayed about it and the Spirit said to me that Lorenzo was innocent and that this was a conspiracy against him. I have been with Lorenzo in public and in private, and the sick have been healed under our hands. He is always on hand when anybody is sick, and in case of trouble and misunderstanding, the first to bring about a reconciliation.

I have traveled and laid with him, and a more inoffensive man I have never seen. He is a truthful, upright, and just man.

Tho[ma]s. Wheatley said I have known Lorenzo for over 20 years, and he always took a part in doing good. Know the desires of his heart are and that he tried to be a peace-maker. Before we went into partnership in the mill, he told me all about his affairs. Said his brothers would not help him, so he invited me to go in with him. We have talked about many things and about morals, and he always spoke in favor of good morals.

Florida I. Hunsaker (wife of Lorenzo) said Peter is the man who came to my house and tried to persuade me to leave my husband, and said that he did not believe in God, man or devil.

He came to me time and again. He got hold of my letter, opened and read it. He told me the other Sunday that he would tell a lie and would hang before he would go back on it. He told me that loved me better than any other woman and would go to the ends of the earth with me if I would go. This was before he was married. He continued these entreaties 8 months or a year. Peter Hunsaker has never slept in our house nor on the balcony.

Catherine Hunsaker (Peter's mother) said, Peter has turned out a traitor to me, and has tried to make trouble between Lorenzo and myself. Lorenzo has been a friend to his father's family. I raised him to manhood and he has been a child without blemish. Peter was a pretty good boy before his marriage, but since then he has not been the same. He seems to favor infidelity. He has to tell falsehoods to defend himself. He has called me hard names but that has been settled. (The hard names alluded to was that he had called her a "dirty, black Danish bitch.")

Have seen Peter and Weldon go up to Israel's for counsel.

The case was submitted.

Ja[me]s. Bywater, for accused, said that he had come to the conclusion that the charge was not sustained and that the accused was therefore innocent.

Ja[me]s Pett, for accused, said he was never more shocked in his life than when he heard the charge read. He felt that the charge was not true and looked upon it as a cruel and malicious conspiracy.

Sam[ue]l. Smith, for accusers, said he was sorry that any of the sons of Abraham Hunsaker would get up such a conspiracy as this and remarked that they would have to suffer for it.

Said that the boys had been influenced by the spirit of Cain and admonished them to be careful lest they do something more.

W. L. Watkins, for accusers, said a slanderous report has been sent out against Lorenzo to start this case; and the spirit of Cain had been at work, so they could carry [out] their purposes.

Peter Hunsaker said in conclusion I acknowledge I was wrong in not going to Lorenzo about it.

Weldon Hunsaker said the same as Peter.

Lorenzo Hunsaker said that he would rather pass from this stage of action than see his brothers stand firm to the last minute in maintaining a falsehood. He would still try, he said, to do right by them as Joseph in Egypt had done.

Decision

Pres[iden]t [Rudger] Clawson said: This is a much stronger case than I anticipated. This charge in itself is monstrous, and that it could be made in a community of Latter-day Saints is an astonishing thing.

Lorenzo had no desire to evade an investigation. I told him to pay no attention to the matter and the impression went out that he desired to hush it up. The Bishop [i.e., Benjamin H. Tolman] told him he would have to meet it, and so the matter was called up for investigation.

Peter was the first to testify and I consider that he made it clear to the [High] Council how much his word is to be relied upon. He admitted having told Robert a deliberate lie, by representing to him that had denied the truth of the charge against Lorenzo to Israel's wife and afterwards claiming that he had not denied it. He also admitted that he had tried to persuade Lorenzo's wife to elope with him &c, but said it was all a joke. When asked if the charge against Lorenzo was not a joke he said Oh no, but that the other was. His mother comes here and says that she has no confidence in him, and believes he has lied, and the statement of a man who will call his mother hard names is not worthy of credence.

The opening of Lorenzo's private correspondence to his wife was a most contemptible thing. It was an offense against the law and he could have been severely punished. We find from the testimony that Peter believes in neither God nor devil. Also that he was accused of taking liberties with Watterson's wife.

He states that Lorenzo is truthful, honest and virtuous and yet he accuses him of this crime. In view of the facts presented, Peter's evidence in my opinion is absolutely worthless.

As to Weldon, it seems that he was placed in the care of Lorenzo by the mother on her dying bed. He testifies that Lorenzo has always counseled him to be virtuous, chaste and upright and yet he brings this charge against him. An astounding feature of the case is that these boys would allow Lorenzo to sleep with them time and again after the first offense and never offer any objection, and never intimate to him that they knew what he was up to. Also that if they were ashamed to let Lorenzo know that they knew it, why did they tell it to others, even to some outside of the family.

Weldon stated that Florida came to the room, and said to Lorenzo that he ought to be ashamed of himself and then went off and left him. She positively denied this. Lorenzo tells us that he was very careless and was in the habit of drinking. He says himself that he went to Ogden with some flour and while there got drunk, that [David] Kay had given him an order for flour which was filled. Kay, however, denied by letter ever having given to him an order. Here, it appears was a deliberate false hood, consequently his evidence has but little weight with this Council.

This is the character of the evidence brought against Lorenzo. It was shown by testimony of witnesses for accused that Lorenzo always bore a good character, his general course in life being exemplary, that he was pure and chaste in his conduct.

My decision is, that the findings of the Bishop's Court in Honeyville be reversed & that Lorenzo be exonerated before this Council of the charge brought against him, that his brothers have committed a gross wrong, and that, if, after a reasonable time, they fail to make suitable acknowlegdements it will become the duty of the Bishopric to handle them on their fellowship.

The decision was then submitted and sustained by unanimous vote of the Council.

The clerk was directed to give notice to the Bishopric of the Ward.

Pres[iden]t Lorenzo Snow, who was present, suggested, that, as at previous investigations before the Council, all present had had and opportunity to vote, such privilege granted upon this occasion. A vote was then taken and the council and the following named persons voted to sustain the decision: Pres[iden]t Lorenzo Snow, Lorenzo Hunsaker, Allen Hunsaker, Cyrus Hunsaker, Rob[er]t. Hunsaker, Benham Hunsaker, F[rederick]. G. Graham, Catherine Hunsaker, Florida Il. Hunsaker.

The following names persons voted against the decision: Peter Hunsaker, Weldon Hunsaker, B[enjamin]. F. Grant, J[edediah]. M. Grant, & Israel Hunsaker–

Singing Benediction by A[dolf] Madson.

(Signed) Nels Jensen
Clerk

/Copy of letter sent/

Brigham City. Oct[obe]r. 27, 1893

To the Bishopric of
the Honeyville Ward.

In the case of Peter & Weldon Hunsaker -vs- Lorenzo Hunsaker on appeal, the High Council decided, after a full and thorough investigation:–

1st. That the findings of the Bishops Court of Honeyville be reversed.

2d. That Lorenzo Hunsaker be exonerated and declared innocent of the charge

3d. That Peter and Weldon Hunsaker be given a reasonable time (say until Nov[ember]. 6 1893) in which to make public confession and ample acknowlegdements of their guilt.

4th. That if they failed to do this, it would seem the duty of the Bishopric of the Honeyville Ward to take action upon them for their fellowship in the Church–

The object of the Council in not severing [i.e., excommunicating] these young brethern from the Church at once was to give them an opportunity to make the matter right. Had they been older no such leniency would have been extended to them.

You are hereby expected and required to carry out so much of this decision as applies to the Bishopric.

By order of the High Council
(Signed) Nels Jensen, Clerk

About Nov[ember]. 1, [18]93 a delegation of sisters from Honeyville waited upon me [i.e., Rudger Clawson]. Among the number was Sister Belle Tolman [i.e., wife of Benjamin H. Tolman] and sisters and half sisters of Peter & Weldon Hunsaker. They wanted to know if something couldn't be done for the boys. They could not, they said, sit quietly and see their brothers cut off the church. I remarked that had Lorenzo been declared guilty /he/ would doubtless be cut off the church, and could they quietly sit and see him, their brother, cut off. Well, no, say they, but he is older. They represented they had made the matter a subject of prayer, but when asked if they had received any

further light said no. They had good reason to believe from all reports that the boys had not been treated fairly and justly in the High Council investigation–in fact had been smothered down–and were therefor entitled to a rehearing. When asked if the boys had authorized them to ask for a re-hearing, answered in the negative but said that their anxiety in the matter led them to make the request. I informed them that unless further light could be thrown on the case, we could not consistently grant a rehearing–and especially in view of the fact that we were by no means sure that they wanted one. The investigation was thorough, and, so far as the boys were concerned, fair and just, but if they were not satisfied, the case could be taken before the First Presidency. The boys, they said, did not want it to go before the First Presidency.

They then desired to know if, when the question was submitted it would be right for them to vote against the cutting off of the boys.

I replied that of course they could do as they pleased, but if they wished to do right, they would invariably vote to sustain the propositions of the priesthood. One of them thereupon remarked that she did not fancy the idea of being deprived of her agency. I said "we have nothing to do with your agency, but if you want to know what is right, I say, it is to sustain the priesthood. And as to the decision of the High Council you sisters need borrow no trouble or anxiety. We will be held responsible for that." They then retired.

On Nov[ember]. 3, 1893, the following petition was handed to me by a teacher of the Honeyville Ward:

Honeyville Nov[ember] 2, [18]93

Pres[iden]t R[udger]. Clawson
of the Box Elder Stake of Zion.
Dear brother:

Your petitioners, residents of Honeyville and members of the Church of Jesus Christ of Latter day Saints, respectfully represent that we cannot sit still and see Weldon & Peter Hunsaker cut off or disfellowshiped from the Church, when there is so much to recommend them as honorable; and on the other hand there are some things that go to show that Lorenzo Hunsaker is to blame (if innocent of the charges that were preferred against him) for his conversations among boys and young men and in other company are of such a character that would compel us to be careful in so grave a matter.

2d. His untruthfulness in public and private.

3d. The character of some of the witnesses that went to prove the life of Weldon & Peter Hunsaker before the Bishop's Court & also before the High Council.

With these considerations, which we are prepared to prove, we cannot raise our hands to disfellowship said Weldon and Peter whom we believe to be on the side of truth.

(signed)

Julia Hunsaker Loveland	Lauretta Hunsaker
Susannah Hunsaker	Orpha Hunsaker
Laura Hunsaker	Mrs. Eliza Hunsaker
Franklin Hunsaker	Isaac Hunsaker Jr
/41 signers	
7 children 9 to 14 yrs	
2 not in church	
2 " members of Ward/	
David Loveland	Maggie Hunsaker
Eliza B. Tolman	Alma Hunsaker (Age 14)
Martha Harper	Hyrum D./O. Hunsaker (Age ab[ou]t. 14)
Geo[rge]. Harper	Mary N. Smith
Mrs. Matilda Hunsaker	Mary E. Cahoon (Not member of W[ar]d)
Elzarus Hunsaker	Janie Tolman (Age ab[ou]t. 14)
Eveline Hunsaker	Myrtle J. Smith (Age ab[ou]t. 9)
H[ans]. P[eter]. Hansen	Hyrum Hunsaker

Angelina Hansen	W[illia]m. Hunsaker
R[obert]. B. Grant	Enoch Hunsaker
Mary J. Grant	Ellen Hunsaker
Maria Fasley	Namie Stowell (Not member of W[ar]d)
J. A. Orme (not in Church)	Tho[ma]s. Pain
Ja[me]s Orme (” ”)	Anne Pain
Ja[me]s Orme	Ira Neeley (Age ab[ou]t. 16)
Israel Hunsaker	Alfaretta Neeley (age ab[ou]t 13)
Helen Hunsaker (Age ab[ou]t. 14)	

Saturday Nov[ember]. 4 [1893] (the day of our monthly Priesthood meeting) B[isho]p. Tolman came to the city [i.e., Brigham City] and we had an interview with him. We expressed great surprise at the course many in Honeyville were taking: and especially that a delegation of women should be encouraged to meddle with these matters, for they had stated that before coming to Brigham they consulted the bishop; and also that we should be recipients of a most extraordinary petition, which we took occasion to show him.

After talking the matter over fully, we instructed him to withdraw the sacrament from the Ward for the present, which was done.

On Sunday night Nov[ember]. 5, 1893 at a public meeting in the Honeyville Ward, Weldon Hunsaker, who held the lesser [i.e., Aaronic] priesthood, was cut off and Peter Hunsaker who held the high [i.e., Melchizedek] priesthood was disfellowshiped from the church /for having failed to comply with the decision of the High Council/ When asked if he had anything to say as to why action should not be taken /Peter/ came to the stand and said that the only thing he regretted was that he hadn't come John /L/ Sullivan on it and Knocked the stuffing out of Lorenzo; and at the final moment both boys treated the proceedings as a huge practical joke.

Peter said to his companion, "Good bye, Weldon, old boy, We are going, good bye", and the latter responded in the same style & manner. When charged with having done this, he admitted to me that it was true. The case of Peter was afterwards reported up to the High Council and he was cut off from the church–

The following letter is explanatory:

Brigham City Nov[ember]. 6, 1893

To the Bishopric of
the Honeyville Ward

Dear brethern: Among the names attached to the extraordinary petition addressed to us from Honeyville is that of Ja[me]s. Orme, a teacher in the Ward. He was also the bearer of it.

In signing said petition, he virtually says he cannot & will not sustain the action of the High Council–an attitude that fully and thoroughly disqualifies him to operate in the priesthood as an acting teacher. We therefore suggest that it is your duty to notify him at once that he is released from this high calling: and we would say further that any brother or sister in your ward, holding an official position, who says or intimates that he or she cannot sustain the High Council or votes against it should be released, and you are authorized to take such action.

Your brethern,
(signed) Rudger Clawson
Cha[rle]s Kelly

Bro[ther] Orme was released as a teacher, in accordance with our suggestion, but sometime after gladly and willingly make public acknowledgement to the effect that he knew he had done wrong in signing the petition, and plead as an excuse that he did not read it & was not fully aware of its purport. He had nothing, he said, against Lorenzo and felt to sustain the Council. He therefore desired the forgiveness of the people which was granted and he was restored to office–

The following letter will throw some further light upon matters relating to the petition:

Honeyville, Nov[ember]. 9, 1893

Pres[iden]t. R[udger]. Clawson
Brigham City

Dear brother: After returning home from the Priesthood meeting Saturday, I [i.e., Lorenzo Hunsaker] thought it was more than I could stand to allow that petition to go unrefuted.

I called from house to house and personally investigated 15 of the signers. They all plead innocent of charging me with untruthfulness etc. Some did not read it, and took the carrier's word for the contents; claimed the part bearing against myself and witnesses they did not hear read and they cheerfully signed the enclosed statement.

Enoch Hunsaker, a teacher, and by the way my brother and nearest neighbor, and whose signature was attached to the petition told me that the Bishop sanctioned the sending of the petition. I called upon the bishop, and he said he was aware of a petition being circulated against me.

After considerable interrogating, he admitted he had said in the presence of 3 or 4 that he thought it would be all right to have the petition sent in that the authorities might know how the people felt towards me. "Did you hear the petition read", I enquired. He replied, "No, but I guess I know what was in it". I continued "How could you assume such a responsibility to sanction such a work unless you were fully aware of the details". His wife replied, "I knew what was in it and told Ben[jamin] all about it". The Bishop said "Yes I guess I knew pretty well the contents."

All on whom I called plead innocent of knowingly bringing anything against me. I had fully made up my mind to call on every individual who signed the petition and obtain their signature to the certificate or otherwise proceed to meet them in the church & should they decline to meet me there, to confront them with the law of the land; but when bro[ther]. [Adolf] Madsen arrived he advised me to keep "mum", and treat them with perfect silence. I have acted on this counsel, but have had all I could do especially on one occasion to maintain this position.

I thought it would be well to send the certificate enclosed I did no more after bro[ther] Madsen arrived and thought I would not violate his counsel. Shall I continue to investigate the parties who signed? I will be down Saturday and (will) call on you. I fee[l] that I never can be too grateful to the brethern of the [High] Council and yourself for the deep interest taken and thorough work accomplished in allaying an overwhelming evil.

The boys were disfellowshipped Sunday night, but there is still a deep bitter feeling brooding among two thirds of the people and they continue their course of gossiping, but are a little more sly and confine /it/ to their "ring".

To me it is astonishing and I sometimes am lead to question my own eyes.

Bro[ther] Madson's visit did much good. He cleared the way for the Bishopric to go on.

With king regards,

I remain Your brother–

(signed) Lorenzo Hunsaker

A copy of the certificate referred to is here inserted:–

Honeyville Nov[ember]. 7, 1893

To whom it may concern:

We hereby certify that we, the undersigned, parties hereto, did not fully understand the nature of the petition sent in from this place to Pres[iden]t. [Rudger] Clawson on 4th. inst.

We were not aware that we were bringing a charge against Lorenzo Hunsaker for his honesty and general character. Had we known this, we would not have signed it. Neither did we understand we were condemning the acts of or rebelling against the High Council.

(signed)

Naunie Stowell	/16 signers/
Nancy Bybee	Enoch Hunsaker
A. Bybee	Ellen Hunsaker
Hyrum Hunsaker	Ja[me]s. Orme
H[ans]. P[eter]. Hansen	Jos[eph]. Orme
Angelina Hansen	Isaac Hunsaker
Maggie Hunsaker	W[illia]m. Hunsaker
Mrs. Eliza Hunsaker	Elzarus Hunsaker
Evaline Hunsaker	

Note: It will be seen that the names of A Bybee & Nancy Bybee appear on the certificate but not on the petition. The reason for this is that they signed the petition but afterwards scratched their names off.

In view of the disturbed condition of affairs at Honeyville, brother Fred[eric]k. G. Graham, the presiding teacher, by and with the consent of the Bishop and also our approval, inaugurated house to house meetings and labored with unwearying diligence to effect a reformation.

The Saints were called to repentance, being reproved for their hardness of heart. They were studiously warned against the spirit of strife and division /and fault finding/ that had taken possession of their hearts. By their zeal and patience, the teachers succeeded in restoring a pretty good feeling among the people. A number refused to sign the foregoing certificate on the ground that they had made a blunder in signing one paper and therefore did not want to sign others. They however made confession of the wrong done and asked Lorenzo's forgiveness. Their names are subjoined: Susannah Hunsaker, Laura Hunsaker, Franklin Hunsaker, Eliza B. Tolman, Mary N. Smith & Mary H. Grant. Finally the sacrament was restored to the ward.

About this time in a conversation with brothers Graham & Lorenzo Hunsaker, it was suggested that they make an effort to trace the petition to its author that we might know something concerning its origin. A few days subsequently, they reported that after diligent enquiry they traced it to Bishop Tolman's & that the evidence was so conclusive they put the question to him pointedly. At first he stoutly denied having had anything to do with it, but finally confessed with expressions of regret that he was the author. He said that he intended to address the President of the Stake in reference to the matter, and the following is a copy of his letter:

Honeyville Nov[ember] 28./[18]93

Pres[iden]t Rudger Clawson
Brigham City, Utah

Dear brother: I take this opportunity of (and means of) communicating my feelings and position that I find myself in regard to those things I have had to do with in the month past. I suppose you look upon me and will look upon me without much feeling, because of the high calling unto which I have been called.

I have permitted the people to lead me in one thing at least instead of standing up in the dignity of my calling and pointing out the course that I believe the Lord always prompts us to take while trying to do His will.

In and under the impulse of the moment, I was led into an error that I will explain and for which I am exceedingly sorry.

I have tried to find the will of the Lord through all my labors in the cause of God, and yet in one unguarded moment, I performed an act that will hardly be erased. I was waited upon one night (when I came from the canyon tired) by four or five of our people here and asked to write a petition to convey their and the peoples feelings in regard to the terrible affair that your are conversant with. I heeded the invitation & wrote that petition. I have tried to justify myself on the grounds that I wanted you to know what there was to face in Honeyville, and also that I told them I could not sign such a paper. I did this thing, and, strange as it may seem, I did not hear how awful it sounded until I reread it a few days ago, especially that part that more particulary seemed to go against the High Council. I do not want to make many excuses. I expect to meet the fate that is just. I simply made one of the mistakes that it seems to be my lot, but do you Pres[iden]t. Clawson understand the pressure that I have had to endure and meet? I am too full for utterance. It has been a constant war ever since Bishop [Abraham] Hunsaker died. While he was alive he took away the agency of some of his sons because what he said was law, and yet, I suppose, he had trials of a severe nature.

All I have learned seems only through experience, while many others could get it in precept. My chances in life have been meager. My parents died when (I was) young and I never had a father to ask counsel. Oh, how I have pleaded with the Lord for light in this last experience. The matter never was off my mind in my waking moments, & it is all against me. I did not want to investigate the case in question. I only wanted to do my simple duty as I viewed it, and it is constantly thrown in my face that I was anxious through prejudice to down Lorenzo and acted in open conflict with

your counsel. If I did, I did it in ignorance.

In the case of J[edediah]. M Grant, I never knew that he voted against the High Council until after I sent his recomment (to the Temple). It might have been mentioned by you when you told me about Israel and R[obert]. B. Grant holding up their hands but I state the truth, when I say, that I did not hear it or understand it.

I have run to you with my troubles just as little as I could because I did not want to annoy you with my troubles, yet I have found your counsel always safe.

I expect to be down Saturday, and if you wish to see me about anything for light and understanding, I will give it. I am not rebellious neither stubborn, & I hope you will not look upon me too hard. I have heard things that would make me think you did not regard me very high.

I am ready to hand in my resignation, if you think it the proper thing to do. I suppose I have earned it, and do not want it if the Lord wants me out; but I hope he will not forsake me and take from me a desired to be useful in his work, and sustain any body that shall be placed in my calling.

Yours truly

(signed) B[enjamin]. H. Tolman

Bishop Tolman called to see us on Saturday Dec[ember]. 2, 1893, and in a long conversation that followed again expressed regret for the course he had taken and said he was ready to hand in his resignation if we desired it. We were of opinion, we said, that the present deplorable condition of the Honeyville Ward wherein feelings of intense animosity /toward Lorenzo/ & a flagrant disregard of the priesthood had been exhibited by the people, was in a great measure due to the attitude of the bishop, who himself had failed to honor the priesthood, by not accepting and sustaining the action of the High Council.

Another strange thing about it was, we thought, that after having formulated and sanctioned the petition, he would release a teacher for signing it with out /first/ interceding for him.

As to his resignation, said that we would take the matter under advisement, feeling under the circumstances, that the least we could do would be to place him on the anxious seat for a time.

At the expiration of two weeks [i.e., December 16, 1893] the Bishop again called upon us and anxiously desired to know what we were going to do with reference to himself. We told him that we would pass the matter over this time, and Kindly admonished him to be careful in the future, to rise to the dignity of his office and calling and in all things to honor the priesthood.

It is but proper to state that Israel Hunsaker, an older brother, who has for years been actuated by a feeling of jealousy and hatred toward Lorenzo is also in a great measure responsible for the disturbances at Honeyville. He operates so adroitly, however, that is difficult to reach him through the church but there is no question that he is entirely unworthy the confidence of the Saints.

Sometime in [blank] Dec[ember] [1893] about six weeks after the boys were disfellowshiped (or to be more accurate after the one [i.e., Weldon Hunsaker] had been cut off and the other disfellowshipped [i.e., Peter Hunsaker]) Peter came to me and asked if he could take an appeal to the First Presidency. In answer I expressed my great surprise that such an application at such a time should be made; that I had understood that he not only did not want the case to come before the Presidency because of its repugnant features, but /that/ he hated to have it go before the High Council; that there was ample time for appeal which is never refused, but that he had waived said right by allowing action to be taken on his fellowship and standing in the church; that the bishop understood these matters, as we had often explained in our priesthood and sacrament and conference /meetings/ that every member of the Church is entitled to the right of appeal, but that such right could only be exercised with in proper limits and could not be claimed after the sentence imposed had been executed; that were it otherwise the lower courts might in some instances be placed in an embarrassing situation (as for example when a man had been cut off from the Church and the decision of the lower court /afterwards/ reversed); that if a person could come in a month after the execution of the sentence and demand an appeal he could make the same demand 6 months a year, two years, five years, ten years, twenty years after; that in view of the premises we could not grant an appeal. I asked him if he had not been persuaded by Israel to make the application. He said "No", but I very much doubted the truthfulness of his answer, as I had been informed that he and Weldon

too, were constantly in Israel's company. ...

[On January 5, 1894, the Box Elder Stake High Council met and] B[enjamin]. F. Grant, Jed[ediah]. M. Grant[,] Weldon and Peter Hunsaker, who were present, arose one after the other and asked forgiveness for having voted against the council in the case of Peter and Weldon Hunsaker vs. Lorenzo Hunsaker. They were forgiven by unanimous vote of the council

A communication from B[isho]p [Benjamin H.] Tolman of Honeyville was then read by the clerk ~~which was~~ to the effect that Peter Hunsaker had been disfellow[shipp]ed from the church for having failed to honor the decision by the High Council in the case of Peter and Weldon Hunsaker vs. Lorenzo Hunsaker, and the case was now referred to the Council for further action.

Peter Hunsaker being called upon stated that he would not comply with the decision, whereupon he was cut off from the Church of Jesus Christ of Latter-day Saints by unanimous vote.

[December 31, 1893; Benjamin Tolman, Diary]

We have had no end to trouble in this [Honeyville] ward for the last ten weeks, and the division is not ended. it all Lies with or has its foundation with some of the children of Bro[ther] [Abraham] Hunsaker and weather it is through Jealoucy or not I am unable to determine. I fear sometimes that Lorenzo Hunsaker is not what he would seem to be as nearly all the members of the Ward have about one opinion of him as a rascal, however if he is innocent of the charges prefer[r]ed against him, he will rise and his enimies will have to come bending to him, there is hardly a member of the ward that has not had a finger in the trouble or disunion, and I was permitted to be drag[g]ed into the m[e]ss to my own hurt, as a[n] officer of the church unless the Lord has designed to teach me a lesson whitch I think he has, to be bold in defending the holy a[u]thority of the priesthood placed over us in the church.

what the outcome will be is hard to tell, but I trust in god and pray that he will not permit us to be destroyed for I want to be on the side of right in all these things no matter who is [w]rong, but it is a hard matter with out more light to tell what to do at all times, be our guide holy father and preserve the honest from the fearful prospect of unwise actions in these present and all other matters.

Lorenzo was charged with an unnatural crime. The result was that the High council exhonerated him and declared him innocent, but many of the people seem dissatisfied and think there was not true light showed up in the council. that is they were quieted by the testimony whitch was not strictly truthful testimony, when the time ar[r]ived to cut from the church the ac[c]useors hardly any voted, to sum it all up, there is a condition of af[f]airs that make one fearful for the outcome and that is disunion. it is our duty to be united and let the Lord vindicate the right. There is other charges that reflect against the party charged as above but I must let the truth come out before I can say that they are founded on the truth in the matters.

[January 30-February 5, 1894; Rudger Clawson, Diary]

In the month of January 1894 a movement was set [illegible] in the Probart Court to have Lorenzo [Hunsaker] removed as Guardian to some of his younger brothers and sisters. It was thought by some that Israel [Hunsaker] who was disappointed in the decision of the High Council relative to Lorenzo, inspired the movement, but, be that as it may, most of the people of the ward took sides in the controversy and the feelings of jealousy hatred and animosity, which were confessed, and, we had hoped, repented of, were once more fanned into life. The situation was such that we felt something ought to be done, and so we addressed a letter to the Bishop [i.e., Benjamin H. Tolman] as follows:

Brigham City Jan[uar]y. 25, 1894

B[isho]p. B[enjamin]. H. Tolman

Dear bro[ther]: We were given to understand when the Sacrament was restored to the

Honeyville Ward that the Saint there had repented of their sins and hardness of heart and were worthy once more to partake of that holy ordinance. But the repentance, if such it could be called, was of a temporary character, and the confessions made eminated not from the heart. As an evidence of this, we refer you to the controversy instituted and participated in by members of Patriarch [Abraham] Hunsaker's family & the [probate] Court.

It is well understood and generally conceded that Lorenzo was appointed Guardian by his father, and those who seek to have him removed go expressly against the father's wish. And not only that but Abraham Hunsaker was strongly opposed to the Courts of the land, and ever counseled his children to settle their difficulties in the church. Thus do they bring shame and reproach upon the good name of a great man, and, but so doing, engender a spirit of bitterness and hatred among the people that, peradventure, if not repented of in the very dust, will work their destruction.

We tell you that the fruits of the Gosepl are not envy, jealousy, strife, contention, evil speaking and faultfindin, but peace, tranquility, love, charity, long suffering and Kindness. The evil one has come into your Ward, and, this the folly of those who were weak in the faith, has obtained great hold upon the hearts of many and is working mischief. They should be called to repentance.

Brother [Frederick G.] Graham, the presiding teacher, in connection with his fellow laborers, should be instructed to go forth with renewed diligence, and labor in the power of their priesthood for a permanent reformation.

In view of the present situation, we hereby instruct you to withhold the Sacrament from the Ward until further notice from us *[restored in mid-June 1894]*. If this were not done, we feel that great condemnation would rest upon us and upon you in permitting the people to reach forth and partake of that ordinance unworthily.

We suggest that you read this letter to the Saints next Sunday after noon, that they may clearly understand the reason for said action.

Your brethern

(Signed) Rudger Clawson
Cha[rle]s Kelly

It would be proper to explain in this connection that of the teachers in Honeyville brothers /F[rederick]. G./ Graham, A[lfred] Summerill, H[ans]. P[eter]. Hansen and Rob[er]t. Hunsaker had labored with diligence and patience to restore good order, peace and harmony in the Ward, and especially was this so with respect to brother Graham who is a true friend to the Hunsaker family. He ever enjoyed the confidence of the honored dead.

Having heard it strongly intimated that it was the intention of Bishop Tolman to release the teachers from further duty, we gave special instructions concerning them in our letter of Jan[uar]y. 25 even mentioning the name of bro[ther]. Graham, and felt that we had a right to expect that our suggestions would be carried out.

On Monday Jan[uar]y 29 [1894], brother Graham called upon us and reported that our letter of the 25th. was read to the Saints Sunday after noon Jan[uary] 28.; that in reading it B[isho]p. Tolman suppressed the name of F[rederick]. G. Graham; that by request it was read a second time, but not by the bishop, and the name of F[rederick]. G. Graham was then mentioned; that the bishop manifested considerable embarrassment; that a priesthood meeting was called to convene at the close of the meeting that there were 20 present; that the bishop said he had concluded to release the acting teachers for the reason that they did not have the confidence of the Saints, and now desired an expression regarding this matter from the meeting, that bro[ther] Alfred Summerill said he did not see how the bishop could consistently release the teachers in view of the letter from the Presidency of the Stake, and that in his opinion it would be unwise; that Lorenzo Hunsaker and others expressed a similar view; that it was suggested the matter be deferred for one week thus affording an opportunity to consult with the Presidency of the Stake; that Israel Hunsaker called for a vote on the question of deferring the matter remarking that "We want a little experience & I think will get it now"; that the question was put and 9 voted for and 11 against deferring–, the bishop voting with the minority; that the question being lost, the original proposition was put and carried and the teachers were released; that a new corps was then appointed & that the meeting then adjourned.

The statement of bro[ther] Graham was corroborated by several brethern who were present at the meeting.

The extraordinary action of Bishop Tolman in treating our letter of instructions with contempt and thus offering an insult to the Priesthood suggested the following letter:

Brigham City Jan[uary]. 29, 1894

Bishop B[enjamin]. H. Tolman,
Honeyville.
Dear bro[ther]:

We write to say that the situation in your Ward–the disturbed condition thereof and the feelings of bitterness engendered in the hearts of the people necessitating the withdrawal of the Sacrament, is a matter of deep concern and serious anxiety to us, and may result in lasting sorrow to those affected.

It is clearly apparent that you have not been successful in coping with these evils and after due consideration, we are confirmed in the belief that the welfare of the Honeyville Ward demands a change.

In view of the premises, therefore, we hereby release you from acting further in the capacity of bishop.

Your brethern
(signed) Rudger Clawson
Cha[rle]s. Kelly

It appears that Bishop Tolman, feeling himself aggrieved, submitted the matter to the First Presidency of the Church, who addressed us as follows:

Salt Lake City Jan[uar]y 31, 1894

Pres[iden]t Rudger Clawson & Counselors.
Box Elder Stake of Zion
Dear brethern:

Bishop Tolman of Honeyville has submitted letters addressed to him by you (Bro[ther]s. Clawson & Kelly) under date of 25th & 29th inst.; the latter removing him from further acting as Bishop of the Honeyville Ward on the ground that he had been unsuccessful in coping with certain evils existing in his ward; and on the further ground that in your belief the welfare of the Ward demanded a change.

Bishop Tolman informs us that no specific charge had been made against him, neither, to his knowledge, had this action received the support of the High Council. He feels that as an officer of the Church he was entitled to a hearing and to at least have been permitted to have withdrawn honorably from the position, if it were the desire of the proper authorities that he should do so, and not to have been thus summarily deposed.

Please give us your reasons for displacing Bishop Tolman; & also state if his version of the case, as given, is correct.

Your brethern
(signed) Wilford Woodruff
Jos[eph]. F. Smith

To which I replied as follows:

Brigham City Feb[ruar]y 5, 1894

To the First Presidency
of the Church.

Dear brethern: In answer to your letter of recent date, have to say that it would be rather difficult to state clearly in a short communication our reasons for having released Bishop Tolman of Honeyville. In fact, a statement made in that way would doubtless prove unsatisfactory both to you and to our selves.

And inasmuch as he has made representations reflecting upon the propriety and justice of our action, I desire permission to lay the matter before the Presidency at a personal interview.

I am expecting to visit Salt Lake in the course of a few days, and, providing the suggestion

herein meets with your approval, will then call upon you.

Your brother Rudger Clawson

Sunday Feb[ruar]y 4, [18]94 I visited the Honeyville Ward, being accompanied by Adolf Madson, my first counselor, and Jos[eph]. M. Jensen. Meeting at 2 pm. Attendance large. Singing, prayer by Fred[eric]k. G. Graham. Singing. I read a portion of the 15th. chap[ter] of St. John–and then spoke briefly particularly drawing the attention of the Saints to the fact that they had failed to carry out the injunction of the Savior wherein he said: "Love one another".

God is not the author of confusion.

The spirit of strife, of dissension and of fault finding was the spirit of the World and is from beneath. We should diligently seek to bring forth the fruits of the Gospel which were peace, love union and brotherly kindness etc.

Explained the circumstances that led to Bishop Tolman's release viz: his having totally ignored our letter of instructions, and that during the meeting we would present the name of one of the brethern, as a presiding Elder, to take charge of the Ward temporarily.

Bro[ther] Madson followed in a fatherly spirit and gave the Saints some excellent counsel, warning them against the evils exisitng in the Honeyville Ward. Regretted to hear that there was dosposition on the part of some to drag their troubles into the Courts of the land.

Spoke feelingly with reference to his past relations with Patriarch [Abraham] Hunsaker, and expressed the hope that his sons and daughters would do nothing to grieve the feelings of their father.

Understood that it had been remarked by some that if he (bro[ther] Madson) had been there (meaning Brigham City) things would not be as they new were (meaning that the Presidency of the Stake would not have taken the course they did).

He expressed great surprise at this, and said that he wished it to be distinctly understood that, so far as he was personally concerned, things would have been exactly as they are, that he was one with his brethern and felt to sustain them.

I then presented the name of Tho[ma]s. Wheatley Jr. as Presiding Elder to take charge of the Honeyville Ward temporarily. The vote was light, there being only about a dozen who raised their hands but there was no opposition.

Also the following brethern for acting teachers: Fred[eric]k. G. Graham, A[lfred]. Summerill, H[ans]. P[eter]. Hansen & Rob[er]t. Hunsaker. The vote was light and when the opposition was called about six raised their hands.

Jos[eph] M. Jensen then made a few remarks. Expressed regret at what he had witnessed and closed by saying that whenever he was found voting against the propositions of the Priesthood, they might assuredly know he was in the dark.

At this point, bro[ther]. David Loveland asked permission to speak. Said that he was one who had voted against the teachers, and that if he had done wrong desired the people to forgive him.

I asked him if he did not think he had done wrong. After a thoughtful pause, he said "Yes". And you want the people to forgive you? "Yes", was the reply. I then put the question asking for a show of hands from all those who felt to forgive him. Strange to say, only about a half dozen hands went up. I expressed great surprise, saying that I did not understand it, and then turning to bro[ther] Loveland said "These good people here are not willing to forgive you; They doubtless entertain feelings against you". "Not that I know of", he said, "perhaps you had better call for the opposing vote", whereupon I called for a show of hands from those who did not feel to forgive brother Loveland. Not a hand went up.

I then explained that it was a duty of every one present to vote that to be neutral or in the language of the scripture "neither hot nor cold", "neither one thing nor the other" was to be in the condition of those who were spewed out of the Lord's mouth, that those who would not forgive their brother in them would remain the greater sin. The question was again submitted in a strong vote of forgiveness.

I then remarked that I was not satisfied with the attitude of the meeting on the propositions relative /to the Presiding Elder and acting teachers/ and felt that it was due to a lack of understanding, and that, therefore, I believed that it would be proper to give the brethern and sisters

another opportunity to vote on them. This was done and the propositions were sustained by a strong vote, with no oppositions.

Bro[ther] Tolman, who was in the congregation desired a few moments of the time. He remarked that it was his determination to sustain the propositions of the priesthood and further, that, in his opinion, the brethern from Brigham City did not understand the condition of the Ward or they would certainly take a different view of things.

The following dialogue then ensued between bro[ther] Tolman and myself [i.e., Rudger Clawson], the questions being mine and the answers his:

Q. Is not what I have stated here with reference to yourself substantially true?

A. No, sir.

Q. Did you receive a letter of instructions from us?

A. Yes Sir.

Q. Did you, in reading it to the Saints suppress any part thereof?

A. No, not exactly. Of course, I did not read the name of bro[ther]. Graham, but I did say, "the presiding teacher, etc." (It was here explained to the congregation that "presiding teacher" might mean bro[ther] Graham or somebody else, although the name of bro[ther] Graham was expressly mentioned in the letter, and that the omitting of bro[ther] Graham's name and reading the balance of the sentence viz: "the presiding teacher and his fellow laborers should be called etc." was simply a trick employed to pave the way for what followed.)

Q. Did you release the teachers?

A. Yes, sir.

Singing. Benediction by Tho[ma]s. Wheatley Jr.

After the meeting, bro[ther] Tolman came up and said to me that he thought we had been unnecessarily harsh in our treatment of him, that we might at least have given him a hearing etc. Considerable conversation then followed relative to the condition of the ward and the events leading up to his release.

Finally, I said, "Now, bro[ther] Tolman, in view of the leniency of the Presidency of the Stake toward you in the matter of the petition, and the further consideration that you totally disregarded our letter of instructions of the 25th, thereby humiliating the Priesthood before the entire Ward, do you really think that our action was harsh and uncharitable"? "No" said he, after a moment of reflection, "I do not". "Is it not a fact, bro[ther] Tolman," I asked, "that you have been sympathizing with these boys who have been severed from the church?" "Well", he said, "I must admit I have felt tender towards the boys–" "That," said I, "is what has led you into the dark. When people are found to be in error and, the opportunity being given, fail to set matters right, it is unsafe to bestow upon them our sympathy and support."

"Well", said he, "I want you to understand, Pres[iden]t Clawson, that the mistakes I have made are due to the head and not the heart. My heart is right."

"If as you say bro[ther] Tolman your heart is right, you will go before the people of this Ward, and make suitable acknowledgements and ask forgiveness for having disregarded the authority of the Priesthood." He said in reply, "I will do so".

A little incident happened in Honeyville recently, which, in connection with other things, clearly /shows/ the unfitness of bro[ther] Tolman to act in capacity of a bishop. He was called in to administer to a sick woman [i.e., Susannah Hunsaker?]. Peter and Weldon Hunsaker and another brother were present. Bro[ther] Tolman formed a circle, first offered prayer himself, and then called upon the other three to pray, each in turn. After which, the sick was annointed and administered to. Thus were these two boys, who but a short time before had been cut off from the Church, employed in a holy administration fo the ordinance of the Lord's House.

[January 25, 1894; Benjamin Tolman, Diary]

We, a number of we brethren fasted and prayed for Sister Susannah Hunsaker who shows

considerable signs of insanity produced through the trouble that still exists in this ward.

The Boys Peter & Weldon Hunsaker & J[edediah]. M. Grant went to Salt Lake City two weeks ago. I also accompanied them to see the a[u]thorities about the trouble that exists. These boys ac[c]use Lorenzo H[unsaker] of the crime that he was tried for here in October last of which mention has been made, we seen Pres[iden]t Jos[eph] F Smith and laid a brief history of the case before him and have since carried out the council of him & Bro[ther] [George Q.] Cannon and are now waiting to hear the result. We expect the Presidency to sit in the case, and the boys who are the ac[c]users was denied an ap[p]eal to the presidency by the stake president [i.e., Rudger Clawson], there is much in this ward to be regretted.

[January 30, 1894; Benjamin Tolman, Diary]

to day I recieved a letter from Pres[iden]t R[udger] Clawson releasing me from the high calling as the bishop of the Honeyville Ward. this came like a shock and I was wonderful[l]y surprised to be thus dropped without trial or any kind of a hearing. The cause I will breifly relate in as impartial spirit as I can command. Pres[iden]t Clawson had listened to some of the people namely Bro[ther] [Fredrick G.] Graham and Lorenzo Hunsaker. I knew this and thought I would let it go without notice and perhaps they would prove themselves tat[t]lers and the effect would hurt them worse than myself, but it did not work as I anticipated. I have expressed a desire and intention to move the acting teachers for several reasons especially the head teacher, because of the stand he had taken against me as Bishop and that the ward had not recieved a visit for some months and traceable to the leading teacher Bro[ther] Graham, he had also lost all confidence with the people and I of course thought a change would be healthy in its effects. When the stake presidency learned of this a letter was sent, instructing a withdrawal of the sacrament and to send Bro[ther] Graham with his aids to work a complete good feeling as there was disunion, I read the letter to the saints withholding nothing but the name of Bro[ther] Graham but said the presideing teacher, I also called a meeting of the preisthood and gave all the old teachers an honerable release and read the names of the new ones and the votes in all cases was unanimous in my action. I did not intentional[l]y go against the presidency, as I thought it in no way concerned them or rather that they would consider it a matter entirely resting with the Bishop.

this took place on yesterday the 29th [of January 1894].

[January 31, 1894; Benjamin Tolman, Diary]

I took train for Salt Lake City a[nd] left a statement of the af[f]air with the first presidency, and will wait results.

I will also add that I had recieved a letter from President [Rudger] Clawson & Bro[ther] [Charles] Kelley instructing me to get Sussanah Hunsaker (who had previously lived with Lorenzo [Hunsaker], but who had left there as a result of the trouble that Lorenzo was ac[c]used of, whitch has been refer[r]ed to) to go back and live with Lorenzo. She was and is at this time insane over the trouble, but before she became so she told me that Lorenzo and Bro[ther] [Fredrick G.] graham would drive her crazy if they were not prevented from continual[l]y harrassing her by constant visits Etc. She also said she could not go back to live with Lorenzo. with these and other things, felt that it was to[o] much for me to ask or use my influence to take her back to live there. Of course I done wrong in not answering the letter but it was only because I was awaiting developements as were trying to get her off to the Temple to be baptised for her health. I have blamed myself for some of these things, but it all I complain of is dropping me without a possible heareing on my side. I know that I have done my duty in the past (with some errors perhaps) except in this trouble that has existed for the last 4 months, in these matters I expect I have manifested a good deal of weakness, and I know I have not been equeal to the terrible trouble that exists.

[February 4, 1894; Benjamin Tolman, Diary]

[Received] a fearful handling from President [Rudger] Clawson and Adolph Madsen showing no pity but rakeing me quite smartly, I took it as best I could. Tho[ma]s Wheatly Jr was ap[p]ointed to take charge of the ward, and a number of teachers were put before the people. There was a manifest feeling not to sustain them. I then said I would be found sustaining those over me but thought I should have a hearing.

[February 5, 1894; Benjamin Tolman, Diary]

It looks to me that the situation of the af[f]airs here are getting no better fast but then each step brings us nearer to the end and O Lord our heavenly father, may we as thy Saints come out of this brighter and better and show that we are on thy side willing to serve thee and keep thy commandments, I desire it with all my heart, help me to be true O Lord ...

[Ca. February 28, 1894; Benjamin Tolman, Diary]

I have bowed down to every wish of the holy preisthood and was freely forgiven.

I was determined that it was my duty to do so, or to do every thing in my power to be on good terms with my brethern and the ~~holy p~~ Lord our God, It has seemed at times that I have had to do things for whitch I was not con[s]cious was wrong. never[the]less not my will but thine be done o lord. I feel that I have done that whitch has made me nearer to the saints and them to me, or in other words the Lord seems pleased with my humility and my willingness to make restitution as broad as the offence.

[March 17, 1894; Rudger Clawson, Diary]

Bro[ther]. Thomas Wheatley, presiding Elder of Honeyville, informed me that brother B[enjamin]. H. Tolman made a public confession a few Sundays ago to the effect that he had done wrong in having failed to carry out the instructions of the Presidency of the Stake in their letter of Jan[uary] 25, 1894 (which culminated in his removal) and desired to be forgiven. It was moved & carried that his confession be accepted & he be forgiven.

He also stated that J[edediah]. M. Grant made a confession on M[ar]ch. 1, [18]94 at Fast Meeting in which he acknowledged that he might have been mistaken with reference to the charge he brought against Lorenzo.

He was forgiven.

[April 26, 1894; Benjamin Tolman, Diary]

In our quarterly conference held last Sunday [22 April] in Brigham City [Utah] Bro[ther] apostle F[rancis]. M. Lyman and Seymore Young were notably present, and I think Bro[ther] Lyman was given special instructions to deliver to the saints. they fit the af[f]airs of our ward most admirably and others thought they were timely for this stake of Zion. Ac[c]ording to him and Bro[ther] [Lorenzo] Snow I done simply my duty when I removed my teachers or as many of them as would not feel in harmony with me, an[d] there was much instruction that would seem to change the course the president [Rudger] Clawson has had in vogue, trying men and not giveing them a proper hearing, of not granting ap[p]eals to the first Presidency when the decision of the high council was not right and he also told them that they (the High council) and other[s] should not be afraid to speak out there feelings and take a stand if it was in opposition to the president, that is if they thought

there was any chance for an error in the wishes of those who wanted there way of deciding cases that came up. high councils should be reversed when they ~~were~~ had not given a true verdict as well as others courts (Bishops) there was a good deal said about the people having there choice in the me they wanted for there officers such as Bishops Etc and they had the right a voice in there selection not for a president of a stake to select a man for bishop and crowd him on to the people regardless of the feelings of all the members. Bro[ther] Lyman noted an instance in Utah county where a man was chose[n] by the President of the stake and sent his name to the Pres[iden]t of the Church and had it confirmed when there had been about a one fourth vote against the man by the members, whitch was all changed when it came to be known to the twelve and another was selected that the whole people wanted, Etc. I discover that the Errors for whitch I was drop[p]ed were very thing. While I did not discover any thing in my disfavor said at this conference, there was mutch that were calculated to open the eyes of Pres[ident] R[udger]. Clawson who I presume wishes to do right of course but who likes to have his way in carrying out his purposes. I have tried to do what the Lord had for me to do of course I made some blunders but to be drop[p]ed without a possible hearing was a sore trying ordeal or at least very cutting. what the course will be I am not able to discover yet neither the present Presiding Elder Tho[ma]s Wheatley will be wanted for Bishop by the presidency of the stake or not the people want a voice and if it is denied it will hurt a good many.

[June 17, 1894; Benjamin Tolman, Diary]

I met Apostle John Henry Smith and Heber J. Grant at the station and they staid over Sunday and talked and made the people feel firstrate, restored the S[a]crament and tried to put in a Bishop, Pres[ident] [Rudger] Clawson and councillors were present and it was intended to put in Elder Tho[ma]s Wheatley and as I believe president Clawson was determined to hold out that I was arrayed against him and the high Council and the Apostles were somewhat turned in that direction and not untill a vote private by ballot was called did the true condition begin to dawn upon them. The people nearly all voted for me the exceptions were those who had figured in the trial on the side of Lorenzo [Hunsaker]. John Henry Smith did not get the true result at the time as Bro[ther] Grant canvassed the returns and as bro[ther] Smith misunderstood him (Grant) he Smith thought and expressed that there was to[o] much division to put in a bishop with that showing, I then promptly withdrew in favor of Wheatley but the people would not have it. The apostles told me after the true situation and told me to be quiet. I was still bishop but was only suspended, they would return and report the result to the presidency and thus the ward stands at this writing.

[January 19, 1895; Benjamin Tolman, Diary]

I am satisfied that there is or was a feeling to down me as the apostles were told by some one presumeably officers high in the stake that I had worked against them & on one ocassion took a party (one of the boys that was cut from the Church) to administer to the sick. all the foundation there was for this report was that we went to administer to Sussannah [Hunsaker] and Peter [Hunsaker] was liveing in the same house but not in the same room and was present when we first knelt down and prayed, and he Peter asked god to heal his sister with out anyone asking him to commence or stop. I wish to say now that I have all along tried to serve God and keep his commandments, and wish all the time to honor gods servants but I have been made to feel my cut and it has been almost to[o] much at times ...

[November 3, 1895; Benjamin Tolman, Diary]

President Clawson was here and put Thomas Wheatl[e]y in for Bishop. The event caused

intense feeling by many of the people, and presidents were asked to resign or sustain the new bishop. There is something about all this Honeyville affairs that seem strange in view of many teachings of the Apostles. To me I have a sad heart. I have tried all along to Serve my father in heaven and perform all duties with fear and trembling, the kingdom of God first all the time yet I have many weaknesses I know and am very imperfect, but to be kicked out of my position without a hand (it seems) raised in my defense in view of what the Lord has said in the Doctrine and Covenants in regard to how a Bishop should be tried, is a sore trial, but O God preserve me from the spirit of apostacy and from finding fault, Thou knowest oh father, my heart and judge me accordingly & rule all things to save the people if it is thy will. I love the principles of right and believe I have the Spirit of God to guide me yet there be some things hard to see through. My name was not even mentioned [for] good or bad and yet my interest in the great Latter Day work is first and all the time in my heart. The people chose me as there choice yet I do not aspire to office. I hope only [for] a civil release that my posterity may not have to look at what might be considered a very foolish record yet I know God rules all things to the glory and hon[o]r of those who love and keep his laws. I am pained at the conversations heard so much about the ward and yet I frequently say (kinsman[?] like) to[o] much myself yet I try to keep from the company as much as I can. I pray god to inspire his servants with a true situation of affairs in this ward.