

# **Brigham Young (1801-1877)**

Autobiography (1801-1844) in Manuscript History of Brigham Young

Source: Manuscript History of Brigham Young, 1801-1844, ed. Elden Jay Watson (Salt Lake City: Smith Secretarial Service, 1968).

## MANUSCRIPT HISTORY of BRIGHAM YOUNG

I was born in Whitingham, Windham County, Vermont, June 1, 1801. At an early age I labored with my father, assisting him to clear off new land and cultivate his farm, passing through many hardships and privations incident to settling a new country.

My parents were devoted to the Methodist religion, and their precepts of morality were sustained by their good examples. I was labored with diligently by the priests to attach myself to some church in my early life. I was taught by my parents to live a strictly moral life, still it was not until my twenty-second year that I became serious and religiously inclined. Soon after this I attached myself to the Methodist Church.

October 8th, 1824, I married a young woman by the name of Miriam Works, daughter of Asa and Jerusha Works, in Aurelius, Cayuga County, New York, where I resided eighteen years, following the occupation of carpenter, joiner, painter, and glazier. In the spring of 1829 I removed to Mendon, Monroe County, where my father resided. The next spring I first saw the Book of Mormon, which Brother Samuel H. Smith brought and left with my brother Phinehas [Phineas] H. Young. In the fall of 1831, Elders Alpheus Gifford, Elial Strong and others came to Mendon to preach the everlasting gospel, as revealed to Joseph Smith, the Prophet, which I heard and believed.

In January, 1832, my brother Phinehas and I accompanied Heber C. Kimball, who took his horses and sleigh and went to Columbia, Pennsylvania where there was a branch of the Church. We travelled through snow and ice, crossing rivers until we were almost discouraged; still our faith was to learn more of the principles of Mormonism.

We arrived at the place where there was a small branch of the Church; we conversed with them, attended their meetings and heard them preach, and after staying about one week we returned home, being still more convinced of the truth of the work, and anxious to learn its principles and to learn more of Joseph Smith's mission. The members of the branch in Pennsylvania were the first in the Church who received the gift of tongues.

Immediately after my return home from Pennsylvania I took my horse and sleigh and started to Canada after my brother Joseph, taking my brother-in-law John P. Greene, who was then on his way to his circuit, preaching the Methodist doctrine. We rode together as far as Sackett's Harbor. After finding my brother Joseph, and explaining to him what I

had learned of the gospel in its purity, his heart rejoiced, and he returned home with me, where we arrived in March.

April 14th, 1832, I was baptized by Eleazer Miller, who confirmed me at the water's edge. We returned home, about two miles, the weather being cold and snowy; and before my clothes were dry on my back he laid his hands on me and ordained me an elder, at which I marvelled. According to the words of the Savior, I felt a humble, childlike spirit, witnessing unto me that my sins were forgiven.

About three weeks afterwards my wife was also baptized. This was in the town of Mendon, in Monroe County. I tarried during the summer preaching the gospel in the regions round about, baptizing and raising up churches. September 8th, 1832, my wife died of consumption, leaving me two little girls, Elizabeth, born September 26th, 1825, in Port Byron, Cayuga County, New York, and Vilate, born June 1st, 1830, in Mendon, Monroe County, New York. In her expiring moments she clapped her hands and praised the Lord, and called upon Brother Kimball and all around to praise the Lord. After my wife's death I made my home at Brother Kimball's.

A few weeks after my baptism I was at Brother Kimball's house one morning, and while family prayer was being offered up, Brother Alpheus Gifford commenced speaking in tongues. Soon the Spirit came on me, and I spoke in tongues, and we thought only of the day of Pentecost, when the Apostles were clothed upon with cloven tongues of fire.

In September, 1832, Brother Heber C. Kimball took his horse and wagon, Brother Joseph Young and myself accompanying him and started for Kirtland to see the Prophet Joseph. We visited many friends on the way, and some branches of the Church. We exhorted them and prayed with them, and I spoke in tongues. Some pronounced it genuine and from the Lord, and others pronounced it of the devil.

We proceeded to Kirtland and stopped at John P. Greene's, who had just arrived there with his family. We rested a few minutes, took some refreshment, and started to see the Prophet. We went to his father's house and learned that he was in the woods, chopping. We immediately repaired to the woods, where we found the Prophet, and two or three of his brothers chopping and hauling wood. Here my joy was full at the privilege of shaking the hand of the Prophet of God, and received the sure testimony, by the spirit of prophecy, that he was all that any man could believe him to be, as a true Prophet. He was happy to see us, and bid us welcome. We soon returned to his house, he accompanying us.

In the evening a few of the brethren came in, and we conversed together upon the things of the kingdom. He called upon me to pray; in my prayer I spoke in tongues. As soon as we arose from our knees the brethren flocked around him, and asked his opinion concerning the gift of tongues that was upon me. He told them it was the pure Adamic language. Some said to him they expected he would condemn the gift Brother Brigham had, but he said, "No, it is of God, and the time will come when Brother Brigham Young will preside over this Church. The latter part of this conversation was in my absence.

We tarried about one week in Kirtland, held meetings nearly every night, and the blessings of the Lord were extensively upon us. I baptized one man while in Kirtland, by the name of Gibson Smith, the father of Newel K. Whitney's wife, who had just come from Connecticut to learn the things that were being revealed. Being convinced of the truth of the work, he requested me to go into the waters with him.

We returned home in October, and made preparations for leaving our friends and families. In company with my brother Joseph, I started for Kingston, Upper Canada, on foot, in the month of December, the most of the way through snow and mud from one to two feet deep.

In crossing from Gravelly Point to Kingston, on the ice which had frozen the night previous, the ice was very thin and bent under our feet, so that in places the water was half shoe deep, and we had to separate from each other, the ice not being capable of holding us. We travelled about six miles on the ice, arrived in Kingston, and found a friend who was going that evening near the place where we were first to call. We commenced preaching and bearing our testimony to the people. Proceeding to West Loboro, we remained about one month preaching the gospel there and in the regions round about. We baptized about 45 souls, and organized the West Loboro and other branches.

In the month of February, 1833, we started for home, crossing from Kingston on the ice, just before it broke up. I tarried in Mendon making my home at Brother Kimball's, and preaching in the neighboring country.

April 1st, 1833, I started on foot for Canada again, arrived at Lyon's-town, where my brother Joseph and I had preached. I remained preaching, and baptized thirteen and organized a branch of the Church, among whom was a young man, Jonathan Hampton, whom I ordained a priest and took with me.

I went to Theresa, Indian River Falls, near Ogdensburgh, where I found Brother David W. Patten preaching the gospel to his friends in that neighborhood; tarried four or five days; preached five discourses and baptized seven persons, among whom were Brother Patten's mother, brothers and sisters, Warren Parrish and wife.

I then went to Ogdensburgh, took steamboat to Kingston, and proceeded to Earnestown, where I tarried a few days at Brother James Lake's, and then visited the branches at West Loboro and neighborhood, preaching and baptizing as we journeyed.

About the 1st of July I gathered up the families of Brother Lake and son and started for Kirtland, accompanied by Brothers Daniel and Abraham Wood, and proceeded to Kirtland, where, after tarrying some time enjoying the society of the Prophet and assisting to locate Brother Lake and family, I returned to Mendon in company with father Bosley of Avon.

In the month of September, in conformity to the counsel of the Prophet, I made preparations to gather up to Kirtland, and engaged a passage for myself and two children with Brother Kimball, and sent my effects by canal and lake to Fairport. We arrived in Kirtland in safety, travelling by land, where I tarried all winter, and had the privilege of listening to the teachings of the Prophet and enjoying the society of the Saints, working hard at my former trade. In the fall of 1833, many of the brethren had gathered to Kirtland, and not finding suitable employment, and having some difficulty in getting their pay after they had labored, several went off to Willoughby, Painesville and Cleveland. I told them I had gathered to Kirtland because I was so directed by the Prophet of God, and I was not going away to Willoughby, Painesville, Cleveland, nor anywhere else to build up the Gentiles, but I was going to stay here and seek the things that pertained to the kingdom of God by listening to the teachings of his servants, and I should work for my brethren and trust in God and them that I would be paid. I labored for Brother Cahoon and finished his house, and although he did not know he could pay me when I commenced, before I finished he had me paid in full. I then went to work for Father John Smith and others, who paid me, and sustained myself in Kirtland, and when the brethren who had gone out to work for the Gentiles returned, I had means, though some of them were scant.

In February, 1834, I married Mary Ann Angel [Angell], who took charge of my children, kept my house, and labored faithfully for the interest of my family and the kingdom. While the Prophet Joseph was gathering up the elders of Israel [Zion's Camp] to go up to Missouri and assist the brethren that had been driven from Jackson County, I was preaching and laboring for the support of my family. My brother, Joseph Young, arrived, and I requested him to go with me to Missouri. He hesitated; but while walking together a few days afterwards we met the Prophet, who said to him, "Brother Joseph, I want you to go with us up to Missouri." I informed the Prophet that my brother was doubtful as to his duty about going, to which the Prophet replied, "Brother Brigham and Brother Joseph, if you will go with me in the camp to Missouri and keep my counsel, I promise you, in the name of the Almighty, that I will lead you there and back again, and not a hair of your heads shall be harmed, at which my Brother Joseph presented his hand to the Prophet, as well as myself, to confirm the covenant. The brethren continued to come in from various parts of the country to Kirtland, and on the 5th of May we started for New Portage, the place appointed for organization.

May 7, Brother Joseph Smith and the remainder of the brethren having arrived, we began to organize [Zion's Camp], and on the 8th, the organization being completed, we started on our journey. We arrived at Brother Burgett's, Rush Creek, Clay County Missouri, on the 3rd of June, and passed through the scenes of cholera and death, as related in the history of Joseph Smith. We remained one week attending to the sick and burying the dead. About seventy of the brethren were attacked with the cholera, and eighteen died.

President Joseph Smith called the members of the camp of Zion together, and told them if they would humble themselves before the Lord, and covenant that they would from that time forth obey his counsel, that the plague should be stopped from that very hour, and there would not be another case in camp, whereupon the brethren with uplifted hands

covenanted that they would from that very hour hearken to his counsel and obey his word, and the plague was stayed according to the words of the Lord through his servant.

July 4th, my brother Joseph and myself, in company with several of the brethren, started for home, and walked all the way, arriving in Kirtland in August, having performed a journey of about 2000 miles on foot, in a little over three months, averaging forty miles per day while travelling.

In the fall of 1834, Denis [Dennis?] Lake instituted a lawsuit before Justices Downen and Hanson, against Brother Joseph Smith, charging him \$30 a month for going up in Zion's camp to Missouri, alleging that Joseph had promised him a lot of land. I was called up by the attorney for the prosecution, General Paine, and questioned. I was asked if I went up to Missouri with the said camp? I answered I did. I was asked what tools I took with me. I replied, a good gun and bayonet, plenty of ammunition, a dirk, an ax, a saw, a chisel, spade, hoe, and other necessary tools. I was asked what I meant to do with my gun and ammunition. I replied, I meant to defend my property, myself and my brethren from thieves and robbers. I was asked how much I understood a lot of land to mean. I told them, in the burying yard it generally meant six feet. Joseph's attorney, Mr. Bissell, hearing me answer these and similar questions so readily and definitely, punched the prosecuting attorney on the shoulder and asked him if he had anymore questions to ask that witness. He said no.

Mr. Collins being examined, testified that Joseph had promised all who would go up in camp should return, and that many had gone up, and when they returned some were dead and some were alive. Joseph's attorney, taking advantage of the witness' words, remarked that the witness had testified that they all returned, and that was all Mr. Collins said Joseph had promised.

Thirty witnesses were summoned to attend this trial (three of whom were sectarian priests), for the purpose of impeaching the testimony of Joseph Smith, at which they made a signal failure. I mention such cases, wherein I took a part, in my history, realizing that there are but few of the vexatious proceedings of the world and the apostates, against Joseph noticed in his history.

I tarried in Kirtland during the fall and winter, quarrying rock, working on the temple and finishing off the printing office and schoolroom. February 14th, 1835, Brother Joseph Smith called a council of elders, at which the Quorum of the Twelve Apostles were selected in the following order--viz., Lyman E. Johnson, Brigham Young, Heber C. Kimball, Orson Hyde, Luke Johnson, David W. Patten, William E. McLellin, John F. Boynton, William Smith, Orson Pratt, Thomas B. Marsh and Parley P. Pratt. After the organization of the Twelve and the first Seventy, we held councils frequently, in which we received much instruction from the Prophet pertaining to the duties of our calling.

May 2.-- While the elders were assembled in council, the Prophet Joseph called upon me to go and preach the gospel and open the door of salvation to the aborigines, or the seed of Joseph, upon this continent, and Elders Amos Orton and John P. Greene were

appointed to accompany me. Brother Joseph said, "This will open the door to all the seed of Joseph."

I started in company with the Twelve on the 4th of May, at 2 o'clock, a.m., and arrived at Fairport at 6 o'clock, where we went on board of a steamboat which was just starting out, and arrived at Dunkirk about 4 o'clock, p.m.

I remained at Dunkirk preaching for a few days. I visited Julius Moreton (a relative of mine), and preached the gospel to him; but he was not inclined to receive its principles. He was a man considerably advanced in years--had never made a profession of religion, but was very much of a gentleman. To avoid calling on me to ask a blessing at table, he asked the blessing himself, probably for the first time in his life.

We proceeded to Westfield, where, with our brethren of the Twelve we attended a conference. After the conference was over, the Quorum of the Twelve proceeded eastward, two going together preaching the gospel and meeting together to hold conferences in the different branches, according to previous appointment.

At Lyonstown, New York Brothers O. [Orson] Hyde, William Smith and myself returned to Kirtland, as witnesses for President Joseph Smith in a case before the county court. As soon as we were liberated, we again started and joined the Twelve in holding conferences, preaching and baptizing, regulating and organizing the churches through the eastern country. We returned to Kirtland September 25th.

I remained at home during the fall and winter, occasionally going out and preaching to the neighboring branches. In the course of the winter there was a Hebrew school started, which I attended until February 22, 1836, when I was called upon by the Prophet to superintend the painting and finishing of the [Kirtland] temple, upon which I labored until March 27, when the temple was so far finished as to be dedicated to the Lord by the Prophet, with the assembled quorums of the Church and as many members as could possibly be accommodated. On this occasion the power of God was displayed, as recorded in the history of Joseph Smith.

I attended the solemn assembly, and, with my brethren of the Twelve, received my washings and anointings, and was privileged to listen to the teachings and administrations of the Prophet of God. We also attended to the washing of feet, which ordinance was administered to me by the Prophet Joseph.

March 30, 1836.-- An order having been established that elders should renew their licenses and get them recorded, I received the following:--

#### TO WHOM IT MAY CONCERN

This certifies that Brigham Young has been received into the Church of the Latter-day Saints, organized on the sixth of April, in the year of our Lord one thousand eight hundred and thirty, and has been ordained an Elder according to the rules and regulations

of said Church, and is duly authorized to preach the Gospel, agreeably to the authority of that office.

From the satisfactory evidence which we have of his good moral character, and his zeal for the cause of righteousness, and diligent desire to persuade men to forsake evil and embrace truth, we confidently recommend him to all candid and upright people as a worthy member of society.

We, therefore, in the name, and by the authority of this Church, grant unto this our worthy brother in the Lord, this letter of commendation as a proof of our fellowship and esteem: praying for his success and prosperity in our Redeemer's cause.

Given by the direction of a Conference of the Elders of said Church, assembled in Kirtland, Geauga County, Ohio, the third day of March, in the year of our Lord, one thousand eight hundred and thirty-six. Joseph Smith, Jun., Chairman.

F. [Frederick] G. Williams, Clerk. Kirtland, Ohio, March 30, 1836

This certifies that the within license was recorded on the 30th day of March, 1836, in Kirtland, Ohio, in the License Records, Book A, page 5. Thomas Burdick, Recording Clerk.

In the spring of 1836, in company with my brother Joseph, I started for the Eastern States, visited our relatives, and preached the gospel to them, many of whom believed our testimony and were baptized. We travelled through New York, Vermont and Massachusetts. I left my brother Joseph in Boston, and with Brother Lyman E. Johnson went to Salem, where we met the Prophet Joseph and the brethren who were with him. August 6, Joseph received a revelation concerning that city.

After tarrying with the Prophet a few days I returned to Boston, where I took steamer for Portland, Maine. Started about 5 p.m., and about 10 o'clock there came up a storm, and the vessel being old and shattered, she could not withstand the storm; and after tossing about in the waters a few hours we put into Port Ann, and spent a very pleasant day picking whortleberries and going over the grounds upon which the inhabitants were drying the codfish. Many acres were covered with the flakes upon which the codfish were spread, this being the principal employment of the people.

Next evening I proceeded to Portland, arriving there about daylight the following morning, and continued my journey to Newry, Oxford County, where I met Elder Lyman E. Johnson, and we held a conference on the 12th, 13th and 14th of August, at which I was called to preside. I represented the Saints in Boston and Rhode Island, where my brother Joseph and I had labored. Brother Lyman represented the branch in Sackville, New Brunswick. The total representations were 17 Branches, comprising 317 members. We gave much good instruction on the occasion, and baptized two during conference.

I returned to Boston, where I found my brother Joseph, who had been doing a good work. We baptized 17 in Boston.

We started for Kirtland, stopped at Providence, Rhode Island, tarried a short time and preached to the Saints and others who came to hear us; then proceeded on our journey through Rhode Island, Connecticut, the west part of Massachusetts and New York, and preached by the way, arriving at Kirtland the latter part of September, where I remained through the fall and winter, laboring with my hands to sustain my family, and preaching to the Saints.

At this time the spirit of speculation, disaffection and apostasy imbibed by many of the Twelve, and which ran through all the quorums of the Church, prevailed so extensively that it was difficult for any to see clearly the path to pursue. [Apostasy] On a certain occasion several of the Twelve, the witnesses to the Book of Mormon, and others of the Authorities of the Church, held a council in the upper room of the [Kirtland] Temple. The question before them was to ascertain how the Prophet Joseph could be deposed, and David Whitmer appointed President of the Church. Father John Smith, Brother Heber C. Kimball and others were present, who were opposed to such measures. I rose up, and in a plain and forcible manner told them that Joseph was a Prophet, and I knew it, and that they might rail and slander him as much as they pleased, they could not destroy the appointment of the Prophet of God, they could only destroy their own authority, cut the thread that bound them to the Prophet and to God and sink themselves to hell. Many were highly enraged at my decided opposition to their measures, and Jacob Bump (an old pugilist) was so exasperated that he could not be still. Some of the brethren near him put their hands on him, and requested him to be quiet; but he writhed and twisted his arms and body saying, "How can I keep my hands off that man?" I told him if he thought it would give him any relief he might lay them on. This meeting was broken up without the apostates being able to unite on any decided measures of opposition. This was a crisis when earth and hell seemed leagued to overthrow the Prophet and Church of God. The knees of many of the strongest men in the Church faltered.

During this siege of darkness I stood close by Joseph, and, with all the wisdom and power God bestowed upon me, put forth my utmost energies to sustain the servant of God and unite the quorums of the Church.

Ascertaining that a plot was laid to waylay Joseph for the purpose of taking his life, on his return from Monroe, Michigan, to Kirtland, I procured a horse and buggy, and took Brother William Smith along to meet Joseph. We met him returning in the stagecoach. Joseph requested William to take his seat in the stage, and he rode with me in the buggy. We arrived in Kirtland in safety.

A man named Hawley, while plowing his field in the state of New York, had an impression rest down on his mind, with great weight, that he must go to Kirtland and tell Joseph Smith that the Lord had rejected him as a Prophet. He accordingly started right off, with his bare feet, and, on arriving in Kirtland, told Joseph that the Lord had rejected him for allowing John Noah, a Prophet of God, to be cut off from the Church, and for

allowing the women to wear caps and the men to wear cushions on their coat sleeves. He was called up before the bishop's court and disfellowshipped.

He went through the streets of Kirtland one morning, after midnight, and cried, "Woe! woe! unto the inhabitants of this place." I put my pants and shoes on, took my cowhide, went out, and laying hold of him, jerked him round, and assured him that if he did not stop his noise and let the people enjoy their sleep without interruption, I would cowhide him on the spot, for we had the Lord's Prophet right here, and we did not want the devil's prophet yelling round the streets. The nuisance was forthwith abated.

In October, my cousins Levi and Willard Richards arrived in Kirtland. Willard, having read the Book of Mormon, came to inquire further concerning the work of God. I invited him to make his home at my house, which he did, and investigated thoroughly the principles and doctrines set forth by the Prophet and elders of the Church. December 31st, he requested baptism at my hands, which ordinance I administered to him in presence of Elder Heber C. Kimball and others, who had spent the afternoon in cutting the ice to prepare for the ceremony.

March 13th, 1837, I started in company with Dr. Willard Richards for the Eastern States, on a special mission appointed us by the Prophet Joseph. We travelled by stagecoach through Ohio and Pennsylvania to Buffalo, New York. Riding day and night over very rough roads, we became very weary, and tarried a short time to rest ourselves, then took stagecoach again, and travelled as far as Canandaigua, where we stopped two nights and one day. While here I visited Martin Harris.

Proceeding on our journey, we rode day and night till we arrived in Albany. Visited Troy, where we transacted considerable business. I purchased from a gentleman there a fine tavern establishment, which was situated in Auburn, directly across the street from the gate of the penitentiary, which property I still own.

We travelled day and night until we arrived at West Stockbridge, Berkshire County, Massachusetts, at the doctor's old homestead, which he had left the year before. We stayed with Father Richards and family a short time, then proceeded to New Haven, and from thence to New York City, where we stopped a day or two, and took steamboat for Boston by way of Providence, visiting the brethren in Lynn and Salem, also many of the friends and brethren in the country; transacted much business, and returned to Berkshire County. My cousin Phinehas Richards and his son George started with me for Kirtland, leaving the doctor with his friends.

On my return, near Utica, I left the canal and visited my friends in Madison County. Here I found my cousin Hepzibah Richards, who accompanied us by canal as far as Buffalo, where I left my cousins Phinehas and Hepzibah, and a few other friends whom I had gathered up by the way. The ice being still on the lake, steamboats were laid up, but I proceeded by stage to Kirtland, and arrived the latter part of May. As soon as the lake was open my friends came on to Kirtland.

June 1st, 1837.-- There were a few missionaries appointed for England--Heber C. Kimball and Orson Hyde, of the Twelve. Brother Kimball was very anxious I should go, but Brother Joseph told him that he should keep me at home with him. Brother Willard arrived a day or two before the mission started, and was appointed to accompany them. I accompanied the mission as far as Fairport, and saw them safe on board a steamboat for Buffalo.

July 25th, I baptized my cousin, Albert P. Rockwood, to whom my brother Joseph and I had first introduced the latter-day work in July 1836. I called on him in March last, in company with Brother Willard, on business transactions. He came to Kirtland a few days ago, and having searched into the work, and being satisfied that Joseph was a Prophet, he requested baptism at my hands.

I started from Kirtland on a mission to the east, accompanying the Prophet Joseph, his brother Hyrum, David W Patten, Sidney Rigdon and Thomas B, Marsh, on their way to Canada. When we arrived at Painesville, the Prophet was arrested by an officer for some pretended debt. Joseph immediately entered into trial before the court, which found no cause of action. After his release he was again arrested and brought before the court, when he was again dismissed. He was arrested the third time, and on examination was held over to trial. Brother Anson Call, who had lately joined the Church, stepped forward and proffered to become his bail.

The sheriff, who was personally acquainted with Brother Call, took him to one side and advised him strongly against being bail for the Prophet, asserting the Prophet would be sure to abscond, and he would lose his farm; but Brother Call willingly became his bail. On being released he was arrested a fourth time, for a debt of a few dollars, which was paid forthwith, and the fifth time he was arrested, which cause was soon disposed of, and he concluded to return to Kirtland for the night. As he got into his buggy, an officer also jumped in, and catching the lines with one hand, put his other hand on Joseph's shoulder and said, "Mr. Smith, you are my prisoner."

Joseph inquired what was the cause of action. The officer informed him that a gentleman, a few months previous, had left a stove with him, for the price of which he was sued. Brother Joseph replied, "I never wished to purchase the stove, but the gentleman insisted on putting it up in my house, saying it would bring him custom." Joseph left his watch and other property in security, and we returned home to Kirtland.

Next day we started again, and travelled by land as far as Ashtabula, shunning Painesville and other places where we suspected our enemies were laying in wait to annoy Joseph. We tarried in Ashtabula through the day, wandering over the bluffs, through the woods and on the beach of the lake, bathing ourselves in her beautiful waters, until evening, when a steamboat arrived from the west. We went on board and took passage for Buffalo. I gave the Prophet my valise for a pillow, and I took his boots for mine, and we all laid down on the deck of the vessel for the night.

We arrived in Buffalo early the next morning. Joseph and the brethren proceeded to Canada. I took the cars for Lockport, with Brother A. P. Rockwood and from thence we took a line-boat for Utica. Brother Rockwood stopped at Auburn to see some of our relatives and I took the cars for Albany, and from thence by stage to West Stockbridge, arriving at Uncle Joseph Richards at half-past 6 o'clock Friday morning, August 1st, and found them all well. I transacted my business and returned to Albany, where I took steamboat for New York, and found cousin A. P. Rockwood on board. We arrived in New York Sunday, 5 o'clock, p.m., called at Brother Elijah Fordham's, and learned that Elder P. [Parley] P. Pratt and Brother Fordham had gone to meeting. We found Elder Pratt preaching on board a schooner at the foot of Canal Street. I remained in the city a short time, and held three meetings. I ordained Brother Rockwood an elder, predicting on his head that his family should all be gathered into the kingdom, and that there should be a branch of the Church raised up in his native town, Holliston, Massachusetts, where he then resided and kept store, and set him apart to preside over said branch when it should be raised up. Having closed up my business I started for home.

August 18.-- Took steamer, Daniel Webster, at Buffalo, for Fairport. When out about three quarters of a mile from the end of the pier, a lady fell from the stern of the vessel. The engines were immediately stopped, and the yawl lowered, into which the first mate, Mr. Clark, and two hands jumped, and returned in search of her. When the mate saw her she was about ten feet under water. He dropped his oar and dived into the water like a fish. He was gone about one minute and brought her up, his left hand clasping the back of her neck and holding her at arm's length from him. The two hands took her from the mate into the yawl, and returned to the vessel. She was soon able to speak, and quite recovered in the course of the afternoon and evening. Her name was Jane Groves. The passengers on board, in a few minutes, made up a purse of \$60 to the mate for saving her life. I learned from the lady herself the cause of her falling into the water. She had left her family and friends in the city of Buffalo, and got on the taffrail to take a farewell look at the city, and on coming down she slipped into the water. Here I learned something I did not know before, that the motion of the water caused by the paddles will keep a person from sinking. I arrived in Kirtland August 19th.

September 3.-- This day was appointed for the Saints to meet in conference to reorganize the Church. Owing to the disaffection existing in the hearts of many, I went to the brethren whose votes could be relied on, early in the morning, and had them occupy the stand and prominent seats. At 9, a.m., the services commenced; Joseph and his first counsellor were received, his second counsellor: F. [Frederick] G. Williams, was laid over, not being present. The members of the Quorum of the Twelve in good standing, and the authorities, generally, were sustained. We were also enabled to disfellowship those of the Twelve and others seeking to bring disunion and destruction upon the Church. The apostates and disaffected, not being united, were compelled to endure the chagrin of witnessing the accomplishment of the will of God and his Prophet.

On the morning of December 22nd, I left Kirtland in consequence of the fury of the mob and the spirit that prevailed in the apostates, who had threatened to destroy me because I would proclaim publicly and privately, that I knew, by the power of the Holy Ghost, that

Joseph Smith was a Prophet of the Most High God, and had not transgressed and fallen as apostates declared.

On reaching Dublin, Indiana, I found my brother Lorenzo and Isaac Decker, and a number of other families who had stopped for the winter. Meanwhile the Prophet Joseph, Brothers Sidney Rigdon and George W. Robinson came along. They had fled from Kirtland because of the mobocratic spirit prevailing in the bosoms of the apostates.

Here the Prophet made inquiry concerning a job at cutting cordwood and sawing logs, after which he came to me and said, "Brother Brigham, I am destitute of means to pursue my journey and as you are one of the Twelve Apostles who hold the keys of the kingdom in all the world, I believe I shall throw myself upon you, and look to you for counsel in this case." At first I could hardly believe Joseph was in earnest, but on his assuring me he was, I said, "If you will take my counsel, it will be that you rest yourself and be assured, Brother Joseph, you shall have plenty of money to pursue your journey."

There was a brother named Tomlinson living in the place, who had previously asked my counsel about selling his tavern-stand. I told him if he would do right and obey counsel, he should have opportunity to sell soon, and the first offer he would get would be the best. A few days afterwards Brother Tomlinson informed me he had an offer for his place. I asked him what offer he had; he replied he was offered \$500 in money, a team, and \$250 in store goods. I told him that was the hand of the Lord to deliver President Joseph Smith from his present necessity.

My promise to Joseph was soon verified. Brother Tomlinson sold his property and gave the Prophet three hundred dollars, which enabled him comfortably to proceed on his journey.

The day Joseph and company started, Isaac Seeley and wife arrived. The house was pretty well littered up. I sat writing to my wife, but I welcomed them to the use of the house and what was left in it. Brother Samuel H. Smith came along, who tarried with me until my Brother Lorenzo returned from Cincinnati, and Brother Decker from Michigan, whose families had gone forward with Joseph. We prepared to follow, and started on, overtaking the Prophet four miles west of Jacksonville, Illinois, where there was a branch of the Church.

After stopping a few days and resting, we proceeded to Quincy, where we found the river frozen over, though it had been broken up. Joseph and I went down to the river and examined the ice. We soon learned that by going through the flatboat which lay the end to the shore, and placing a few planks from the outer end on the ice, we could reach the heavy ice which had floated down the river a few days previous, sufficient to bear up our teams. We hauled our wagons through the boat and on to the ice by hand, then led our horses on to the solid ice, and drove across the river by attaching a rope to the wagon and to the team, so that they would be some distance apart. The last horse which was led on to the ice was Joseph's favorite, Charlie, He broke the ice at every step for several rods.

After leaving the boat we struck out in a long string, and passed over in safety. Two or three hours afterwards Brother Decker and family, and D. S. Miles, crossed on our track, but it was with great difficulty and risk that they got across, many times having to separate from each other and get on to a solid cake, the ice was so near breaking up.

We travelled from the river about six miles and camped for the night: next morning proceeded on our journey. When we arrived at Salt River we found that the ice had broken up so that we could not cross. The ferryboat was sunk, and we tarried a day or two at this place.

Brother Joseph said to me one morning, "Let us go and examine the ice on the pond." We found the old ice had sunk, and had not left the pond when the river was broken up, and there had another foot of ice frozen over; and by plunging our wagons 2 1/2 or 3 feet into the water, we could gain the solid ice on the pond; at the other shores we found the same.

We got our wagons and horses across the ice, then took a canoe which lay in the pond, and placed one end of it on the shore and the other on the solid ice, and walked through the canoe on to the ice, and pulled the canoe across the ice to the other shore.

In this way we crossed the families and landed directly in the woods, on a very steep sideling hill. We managed to get our wagons along the cleft of the bank; six or eight men held them up, and thus we worked our way to the road.

We proceeded on our journey to Huntsville, where we met some of the brethren from Far West. Brother John P. Barnard had come from Far West with a carriage, into which he put Joseph's family, and we proceeded on our journey.

One day while crossing a large prairie, six or eight miles from any house, we crossed a small stream. The ground was frozen deep on each side, and we sprung one of the axletrees of Brother Barnard's carriage. Brother Barnard said we could not travel with it any farther. Brother Joseph looked at it and said, "I can spring that iron axletree back, so that we can go on our journey." Brother Barnard replied, "I am a blacksmith, and used to work in all kinds of iron, and that axletree is bent so far round that to undertake to straighten it would only break it." Brother Joseph answered, "I'll try it." He got a pry, and we sprung it back to its place, and it did not trouble us anymore till we arrived at Far West, March 14, 1837 (sic). Brother Barnard, seeing this done, concluded that he would never say again that a thing could not be done when a prophet said it could.

I purchased a small improvement on Mill Creek, located my family and proceeded to fence in a farm. I bought several pieces of land and obtained deeds for these.

My wife was taken very sick, so that her life was despaired of for a long time. In the course of the fall and forepart of the winter, she recovered her health so that she could journey with me to Illinois.

As soon as the Missourians had laid by their corn, as they call it, they commenced to stir up the old mob spirit, riding from neighborhood to neighborhood making inflammatory speeches, stirring up one another against us. Priests seemed to take the lead in this matter, as related in the history. I had no communication, correspondence or deal with the Missourians, consequently they did not personally know me, which gave me a good opportunity to learn their acts and feelings unsuspected. I knew men in the course of the fall to gather up their flocks and herds, and take their families into their wagons, and then burn up their houses and leave for other parts. I afterwards saw their names attached to affidavits, stating that Mormons had driven them from their homes and burned their houses. This was quite effectual in raising prejudice against us.

At the time that the exterminating army of Governor Boggs, commanded by Generals Lucas and Clark, came in sight of Far West, I observed their approach, and thought that it might be the militia of the state which had come to the relief of the citizens; but to my great surprise I found that they were come to strengthen the hands of the mobs that were around us, and which immediately joined the army.

Some of these mobs were painted like Indians, and Gillum, their leader, was also painted in a similar manner, and styled himself the "Delaware Chief," and afterwards he and the rest of the mob claimed and obtained pay as militia, from the state, for all the time they were engaged as a mob, as will be seen by reference to the acts of the Missouri Legislature.

Many Saints were wounded and murdered by the army, and several women were ravished to death. I saw Brothers Joseph Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight and George W. Robinson, delivered up by Colonel Hinkle to General Lucas, but expected they would have returned to the city that evening, or the next morning, according to agreement, and the pledge of the sacred honor of the officers that they should be allowed to do so, but they did not return at all.

The next morning General Lucas demanded and took away the arms of the Militia of Caldwell County, (which arms have never been returned,) assuming them that they should be protected; but so soon as they obtained possession of the army, they commenced their ravages by plundering the citizens of their bedding, clothing, money, wearing apparel, and every thing of value they could lay their hands upon, and also attempting to violate the chastity of the women in sight of their husbands and friends, under the pretence of hunting for prisoners and arms. The soldiers shot down our oxen, cows, hogs and fowls, at our own doors, taking part away and leaving the rest to rot in the streets. The soldiers also turned their horses into our fields of corn.

At this time General Clark delivered his noted speech. I copy a portion of it as follows:

Gentlemen,--You whose names are not attached to this list of names, will now have the privilege of going to your fields, and of providing corn, wood, etc., for your families. Those who are now taken will go from this to prison, be tried, and receive the due demerit of their crimes; but you, (except such as charges may hereafter be preferred

against,) are now at liberty as soon as the troops are removed that now guard the place, which I shall cause to be done immediately. It now devolves upon you to fulfill the treaty that you have entered into, the leading items of which I shall now lay before you.

The first requires that your leading men be given up to be tried according to law; this you have complied with.

The second is, that you deliver up your arms; this has also been attended to.

The third stipulation is, that you sign over your properties to defray the expenses of the war; this you have also done.

Another article yet remains for you to comply with, and that is, that you leave the state forthwith; and whatever may be your feelings concerning this, or whatever your innocence, it is nothing to me; General Lucas, who is equal in authority with me, has made this treaty with you--I approve of it--I should have done the same had I been here--I am therefore determined to see it fulfilled. The character of this state has suffered almost beyond redemption, from the character, conduct and influence that you have exerted, and we deem it an act of justice to restore her character to its former standing among the states, by every proper means.

The orders of the governor to me were, that you should be exterminated, and not allowed to remain in the state, and had your leaders not been given up, and the terms of the treaty complied with, before this, you and your families would have been destroyed and your houses in ashes. There is a discretionary power vested in my hands which I shall exercise in your favor for a season; for this lenity you are indebted to my clemency. I do not say that you shall go now, but you must not think of staying here another season, or of putting in crops, for the moment you do this the citizens will be upon you. If I am called here again, in case of a noncompliance of a treaty made, do not think that I shall act any more as I have done--you need not expect any mercy, but extermination, for I am determined the governor's order shall be executed. As for your leaders, do not once think--do not imagine for a moment--do not let it enter your mind that they will be delivered, or that you will see their faces again, for their fate is fixed--their die is cast--their doom is sealed.

I am sorry, gentlemen, to see so great a number of apparently intelligent men found in the situation that you are; and oh! that I could invoke that Great Spirit, the unknown God, to rest upon you, and make you sufficiently intelligent to break that chain of superstitions, and liberate you from those fetters of fanaticism with which you are bound--that you no longer worship a man.

I would advise you to scatter abroad, and never again organize yourselves with bishops, presidents, etc., lest you excite the jealousies of the people, and subject yourselves to the same calamities that have now come upon you.

You have always been the aggressors--you have brought upon yourselves these difficulties by being disaffected and not being subject to rule--and my advice is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin.

I was present when that speech was delivered, and when fifty-seven of our brethren were betrayed into the hands of our enemies as prisoners, which was done at the instigation of our open and avowed enemies, such as William E. McLellin and others, aided by the treachery of Colonel Hinkle.

In addition to the above speech, General Clark said that we must not be seen as many as five together. "If you are," said he, "the citizens will be upon you and destroy you; but you should flee immediately out of the state. There is no alternative for you but to flee, you need not expect any redress; there is none for you."

With respect to the treaty mentioned by General Clark, I have to say that there never was any treaty proposed or entered into on the part of the Mormons, or anyone called a Mormon, except by Colonel Hinkle. And with respect to the trial of Joseph and the brethren at Richmond, I did not consider that tribunal a legal court, but an inquisition, for the following reasons--Joseph Smith was not allowed any evidence whatever on his part, for the conduct of the court, as well as the judge's own words, affirmed that there was no law for Mormons in the state of Missouri; and I know that when Joseph left the state of Missouri, he did not flee from justice, for the plain reason that the officers and the people manifested by their works and their words that there was neither law nor justice for the people called Mormons.

The brethren were compelled to give away their property by executing a deed of trust at the point of the bayonet. Judge Cameron and others stood and saw the brethren signing away their property, and then they would run and kick up their heels, and said they were glad of it; "We have nothing to trouble us now," Judge Cameron also said, "goddamn them, see how well they feel now." General Clark also said he had authority to make what treaties he pleased, and the Governor would sanction (sic) them.

Although there was so much opposition and persecution carried on against the Saints in Missouri, I never knew a Latter-day Saint who broke a law while I was there; and if the records of Clay, Caldwell or Daviess Counties were searched, they could not find one record of crime against one of our brethren, or even in Jackson County, so far as I know.

When the state legislature convened, they appropriated \$2000 to the citizens of Daviess and Caldwell Counties, the Mormons of Caldwell not accepted. Judge Cameron, Mr, McHenry and others attended to the distribution. This same committee would drive in the brethren's hogs (many of which were identified,) and shoot them down in the streets, and without further bleeding, and half dressing, they were cut up and distributed by McHenry to the poor, at a charge of four or five cents per pound, which, together with a few pieces of refuse goods such as calicoes, at double and treble price, soon consumed the appropriation.

February 14, 1839-- I left Missouri with my family, leaving my landed property and nearly all my household goods, and went to Illinois, to a little town called Atlas, Pike County, where I tarried a few weeks; then moved to Quincy.

March 17.-- I held a meeting with the brethren of the Twelve and the members of the Church in Quincy, Illinois. A letter was read to the people from the committee in behalf of the Saints at Far West, requesting teams and money to be sent back to remove fifty families of the Saints, who were left destitute of the means to move with, from there to Quincy. Though the brethren were poor and stripped of almost everything, yet they manifested a spirit of willingness to do their utmost, offering to sell their hats, coats and shoes to accomplish the object. We broke bread and partook of the sacrament. At the close of the meeting \$50 was collected in money, and several teams were subscribed to go and bring the brethren. Among the subscribers was widow Warren Smith, whose husband and son had their brains blown out, and another son shot to pieces at the massacre at Haun's Mill. She sent her only team on this charitable mission.

--18-- I met in council with several of the Twelve Apostles, and advised them all to locate their families in Quincy for the time being, that we might be together in council. A letter was read, from Dr. Isaac Galland, concerning the half breed tract of land in Lee county, Iowa. I advised the brethren to purchase land there, for we probably would move northward. Elder Wilford Woodruff was presented and sustained to be one of the Twelve. Elder George A. Smith having been appointed by the Prophet as one of the Twelve, in place of Thomas B. Marsh, who had fallen was also presented and sustained. We met in council in Quincy relative to our quorum going up to Far West and fulfilling the following: [D&C 118] --REVELATION GIVEN AT FAR WEST, JULY 8, 1838

Show unto us thy will, O Lord, concerning the Twelve?

Answer.

"Verily, thus saith the Lord, let a Conference be held immediately, let the Twelve be organized, and let men be appointed to supply the place of those who are fallen. Let my servant Thomas remain for a season in the land of Zion, to publish my word. Let the residue continue to preach from that hour, and if they will do this in all lowliness of heart, in meekness and humility and long-suffering, I, the Lord, give unto them a promise that I will provide for their families, and an effectual door shall be opened for them, from henceforth; and next spring let them depart to go over the great waters, and there promulgate my Gospel, the fullness thereof, and bear record of my name. Let them take leave of my Saints in the city Far West, on the 26th day of April next, on the building spot of my house, saith the Lord. Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have fallen, and be officially notified of their appointment."

Many of the authorities considered, in our present persecuted and scattered condition, the Lord would not require the Twelve to fulfill his words to the letter, and, under our present

circumstances, he would take the will for the deed; but I felt differently and so did those of the quorum who were with me. I asked them, individually, what their feelings were upon the subject. They all expressed their desires to fulfill the revelation. I told them the Lord God had spoken, and it was our duty to obey and leave the event in his hands and he would protect us. April 18.-- I left Quincy in company with Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith and Alpheus Cutler for Far West, to fulfill the revelation. Brother Orson Pratt and myself rode with Brother Woodruff in his carriage, and John Taylor and George A. Smith rode with Father Cutler; we travelled 24 miles to the ferry opposite Marion City, crossed the river and camped at the bluffs.

--19-- We rode 34 miles and spent the night at the town of Clinton.

--20-- We rode 30 miles and camped.

--21-- We passed through Huntsville, crossing a nine mile prairie; the roads were full of the Saints, who were fleeing from Missouri to Illinois, having been driven from their houses and lands by the exterminating order of Governor Boggs, and that, too, against all the laws of the State and the Constitution of the United States.

We met Brother John E. Page and his family on a sideling hill, with his load turned bottom-side upwards: among other things, he had upset a barrel of soft soap, and he was elbow deep in the soap, scooping it up with his hands. I told him I wanted him to go to Far West with us. He replied, he did not see that he could, as he had his family to take to Quincy. I told him his family would get along well enough, and I desired him to go up with us. He asked how much time I would give him to get ready. I answered, five minutes. We assisted in loading his wagon; he drove down the hill and camped, and returned with us. We travelled 30 miles and camped for the night.

April 22.-- We passed through Keetsville, rode 30 miles and camped.

--23-- We rode 36 miles, and camped for the night on a creek near a grove six miles east of Tenney's Grove. Elder Maginn went out to buy corn, and as he tarried all night we felt afraid lest he might have fallen into the hands of the mob.

--24-- We remained at the grove, where Elders Elias Smith, Theodore Turley and Hyrum Clark, (of the committee who were left to attend to the removal of the poor,) who had been driven from Far West met us; they informed us that on the 16th, the mob came into Far West and tantalized the committee on the subject of the revelation, saying that was one of Joe Smith's revelations which could not be fulfilled, as the Twelve and the Saints were scattered to the four winds; and threatened them severely if they were found in Far West next day. They turned round and on the 25th accompanied us to father Timothy B. Clark's near Far West.

Early on the morning of the 26th of April, we held our conference, cut off 31 persons from the Church and proceeded to the building spot of the Lord's house Kirtland Temple]

, where Elder Cutler, the master workman of the house, then recommenced laying the foundation agreeably to revelation, by rolling up a large stone near the southeast corner.

The following of the Twelve were present:--Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page and John Taylor, who proceeded to ordain Wilford Woodruff and George A. Smith to the office of the Twelve, to fill the places of those who had fallen. Darwin Chase and Norman Shearer, (who had just been liberated from Richmond Prison, and arrived the evening previous,) were then ordained to the office of the seventies.

The Twelve then offered up vocal prayer in the following order:--Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, John Taylor, Wilford Woodruff and George A. Smith; after which we sung "Adam-ondi-Ahman," and then we took our leave of the following Saints, agreeably to the revelation, viz.:--Alpheus Cutler, Elias Smith, Norman Shearer, William Burton, Stephen Markham, Shadrac Roundy, William O. Clark, John W. Clark, Hezekiah Peck, Darwin Chase, Richard Howard, Mary Ann Peck, Artimesia Grainger, Martha Peck, Sarah Grainger, Theodore Turley, Hyrum Clark and Daniel Shearer.

As the Saints were passing away from the meeting, Brother Turley said to Page and Woodruff, "Stop a bit, while I bid Isaac Russell good-bye;" and knocking at his door, called Brother Russell. His wife answered, "Come in--it is Brother Turley. Russell replied, "It is not; he left here two weeks ago," and appeared quite alarmed; but on finding it was Turley, asked him to sit down; but he replied, "I cannot; I shall lose my company." "Who is your company?" inquired Russell. "The Twelve." "The Twelve?" "Yes; don't you know that this is the twenty-sixth, and the day the Twelve were to take leave of their friends on the foundation of the Lord's House, to go to the islands of the sea? The revelation is now fulfilled, and I am going with them. Russell was speechless, and Turley bid him farewell.

Thus was this revelation fulfilled, concerning which our enemies said, if all other revelations of Joseph Smith were fulfilled that one should not, as it had day and date to it.

We rode 32 miles and camped at the grove for the night. We learned that a mob had collected in different places and on their arrival in Far West they found out we had been there and transacted our business.

We had entered into a covenant to see the poor Saints all moved out of Missouri to Illinois, that they might be delivered out of the hands of such vile persecutors, and we spared no pains to accomplish this object until the Lord gave us the desires of our hearts. We had the last company of the poor with us that could be removed. Brothers P. [Parley] P. Pratt and Morris Phelps were in prison, and we had to leave them for a season. We sent a wagon after Brother Yokum, who had been so dreadfully mutilated in the Haun's Mill massacre that he could not be moved.

--27-- We started early this morning from the grove; the company consisted of seven of the Twelve, several of the committee left at Far West to close up business, and a few

families of the Saints. We continued our journey to the Mississippi River, and on the 2nd of May we crossed on the steam ferryboat to Quincy, Illinois.

May 3.-- In company with my brethren of the Twelve. I rode out to Mr. Cleveland's to visit Brothers Joseph and Hyrum Smith, it being the first time we had seen them since their release from prison, where they had been confined about six months, and were under sentence of death. They had escaped from prison, and were en route for Quincy, while we were going up to Far West.

It was one of the most joyful scenes of my life to once more strike hands with the Prophets and behold them free from the hands of their enemies; Joseph conversed with us like a man who had just escaped from a thousand oppressions and was now free in the midst of his children.

--4 and 5-- I attended a conference in Quincy, at which President Joseph Smith presided. Among other resolutions, the following was passed:--

"Resolved, that this conference are entirely satisfied with, and do give their sanction to, the proceedings of the conference of the Twelve and their friends, held on the temple spot at Far West, Missouri, on Friday, the 26th day of April last.

--6-- I attended a council with the authorities at Quincy.

--16-- I left the committee room in Quincy, Illinois and started for Commerce, in company with Brother Woodruff. We crossed Bear Creek, and while rising a steep hill my near horse balked, allowing the wagon to back and it came near running off a deep dugway. I caught the hind wheel against my shoulder, and held the wagon and load by main strength until Brother Woodruff came to my assistance and blocked my wagon, after which we ascended the hill in safety. Travelled 15 miles and camped.

We arrived in Commerce on the 18th, and called upon Brother Joseph and his family. Brother Joseph had commenced laying out the city plot.

On the 21st, I crossed the Mississippi, and took an excursion into the country, in company with Brothers Joseph, Hyrum, Sidney, Wilford, George A., and several other brethren. We rode over a beautiful country of prairie and timber; Brother Joseph's horse ran away with him about a quarter of a mile before he held him up. Joseph B. Nobles [Noble] prepared a dinner for us. We recrossed the river about 4 p.m. In the evening, while Brother Nobles was plowing a piece of ground which he had obtained from Mr. Kilburn for a garden, a man named Campbell, accompanied by a mob, came up to Brother Nobles, armed with clubs, and taking his horse by the bit, ordered him off from the ground; Brother Nobles left the ground for the sake of maintaining peace.

--23-- I crossed the Mississippi with my family, and took up my residence in a room in the old military barracks, in company with Brother Woodruff and his family.

--24-- I walked out with five others of the Twelve to the prairie, visited many mounds and the grave of a Lamanite chief.

--25-- I crossed the river with several of the Twelve to Commerce, and spent the day in council with Joseph.

--26 (Sunday)-- Crossed the river and attended meeting at the house of the Prophet: Elders O. [Orson] Pratt and J. [John] Taylor preached.

There was much of the spirit of mobocracy made manifest at Montrose by some outlaws who remained there; some cut down the barns belonging to the military station lest the Saints might have the use of them.

June 1-- A conference was held in Quincy; President Joseph Smith presided. He informed the seventies it was not the will of God that they should appoint, or have committees to take care of their poor, but that bishops were the authorities that God had specially appointed for that purpose; which counsel was immediately responded to.

--25, 26, and 27-- I spent in council with the Presidency and Twelve, receiving much valuable instruction from the Prophet.

--30.-- I met with the church in Montrose, and we partook of the Sacrament.

July 2.-- Brothers Joseph, Hyrum and others came over the river to Montrose, and went out on the prairie and looked out the sight for a city for the Saints, which was called Zarahemla. We dined at Brother Woodruff's; after dinner the Presidency, Twelve, and a few others met at my house; President Hyrum Smith opened the meeting by prayer. Elders W. [Wilford] Woodruff, G. [George] A. Smith and T. Turley were blessed. Brother Hyrum Smith gave the Twelve some good advice; Brother Joseph taught many important and glorious principles calculated to benefit and bless them on their mission, unfolding keys of knowledge whereby to detect Satan and preserve us in the favor of God.

--4-- I spent the day with Brothers Woodruff and Taylor, in preparing the following epistle for publication in the first number of the Times and Seasons:--

To the Elders of the Church of Jesus Christ of Latter-day Saints, to the Churches scattered abroad,

and to all the Saints

"We, the undersigned, feeling deeply interested in the welfare of Zion, the upbuilding of the Church of Christ, and the welfare of the Saints in general, send unto you GREETING: --and pray, that `grace, mercy, and peace may rest upon you, from God, our Father, and from our Lord Jesus Christ.'

But brethren, the situation of things, as they have of late existed, have been to us of a peculiarly trying nature, many of you have been driven from your homes, robbed of your possessions, and deprived of the liberty of conscience; you have been stripped of your clothing, plundered of your furniture, robbed of your horses, your cattle, your sheep, your hogs, and refused the protection of law; you have been subject to insult and abuse, from a set of lawless miscreants; you have had to endure cold, nakedness, peril and sword; your wives and your children have been deprived of the comforts of life; you have been subject to bonds, to imprisonment, to banishment, and many to death, 'for the testimony of Jesus, and for the Word of God.' Many of your brethren, with those whose souls are now beneath the alter, are crying for the vengeance of heaven to rest upon the heads of their devoted murderers, and saying, 'how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth;' but it was said to them, 'that they should rest, yet for a little season, until their fellow-servants also; and their brethren, that should be killed, as THEY WERE should be fulfilled.' Dear brethren, we should remind you of this thing, and although you have had indignities, insults and injuries heaped upon you till further suffering would seem to be no longer a virtue, we would say, be patient, dear brethren, for, as saith the Apostle, 'Ye have need of patience, that after being tried you may inherit the promise.' You have been tried in the furnace of affliction, the time to exercise patience is now come; and 'We shall reap, brethren, in due time, if we faint not.' Do not breathe vengeance upon your oppressors' but leave the case in the hands of God, 'For vengeance is mine, saith the Lord, and I will repay.'

We would say to the widow, and to the orphan, to the destitute, and to the diseased, who have been made so through persecution, be patient, you are not forgotten, the God of Jacob has his eye upon you, the heavens have been witness to your sufferings, and they are registered on high; angels have gazed upon the scene, and your tears, your groans, your sorrows, and anguish of heart, are had in remembrance before God; they have entered into the sympathies of that bosom, who is 'Touched with the feelings of our infirmities,' who was 'Tempted in all points, like unto you;' they have entered into the ears of the Lord of Sabbath; be patient, then, until the words of God be fulfilled, and his designs accomplished, and then shall he pour out his vengeance upon the devoted heads of your murderers, and then shall they know that he is God, and that you are his people.

And we would say to all Saints who have made a covenant with the Lord by sacrifice, that inasmuch as you are faithful, you shall not lose your reward, although not numbered among those who were in the late difficulties in the west.

We wish to stimulate all the brethren to faithfulness; you have been tried, you are now being tried, and those trials, if you are not watchful, will corrode upon the mind, and produce unpleasant feelings; but recollect that now is the time of trial, soon the victory will be ours; now may be a day of lamentation, then will be a day of rejoicing; now may be a day of sorrow, but by and by we shall see our Lord, our sorrow will be turned into joy; and our joy no man taketh from us. Be honest; be men of truth and integrity, let your word be your bond, be diligent, be prayerful; pray for, and with your families, train up your children in the fear of the Lord, cultivate a meek and quiet spirit, clothe the naked, feed the hungry, help the destitute, be merciful to the widow and orphan, be merciful to

your brethren, and to all men; bear with one another's infirmities, considering your own weakness; bring no railing accusation against your brethren, especially take care that you do not [go] against the authorities or elders of the Church, for the principle is of the devil; he is called the accuser of the brethren; and Michael, the archangel dared not bring a railing accusation against the devil, but said, the 'Lord rebuke thee Satan;' and any man who pursues this course of accusation and murmuring will fall into the snare of the devil, and apostatize, except he repent. Jude, in the 8th verse, says, likewise these filthy dreamers despise dominion, and speak evil of dignities; and, says he, behold, the Lord cometh with ten thousand of his saints, to execute judgment upon the ungodly, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. Peter in speaking on the same principle, says, 'The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self willed; they are not afraid to speak evil of dignities: whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.' If a man sin, let him be dealt with according to the law of God in the Bible, the Book of Mormon, and Doctrines [Doctrine] and Covenants, and then leave him in the hands of God to rebuke, as Michael left the devil.

Gird yourselves with righteousness, and let truth, eternal truth, be written indelibly on your hearts. Pray for the prosperity of Zion, for the Prophet and his counsellors, for the Twelve, the high council, the high priests, the seventies, the elders, the bishops, and all the Saints, that God may bless them, and preserve his people in righteousness, and grant unto them wisdom and intelligence, that his kingdom may roll forth.

We would say to the elders, that God has called you to an important office, he has laid upon you an onerous duty, he has called you to an holy calling, even to be the priests of the 'Most High God,' messengers to the nations of the earth; and upon your diligence, your perseverance and faithfulness, the soundness of the doctrines that you preach, the moral precepts that you advance and practice, and upon the sound principles that you inculcate, hang the destinies of the human family, while you hold that priesthood. You are the men that God has called to spread forth his kingdom, he has committed the care of souls to your charge, and when you received this priesthood, you became the legate of heaven, and the Great God demands it of you, that you should be faithful; and inasmuch as you are not, you will not be chosen; but it will be said unto you, stand by, and let a more honorable man than thou art take thy place, and receive thy crown; be careful that you teach not for the Word of God, the commandments of men, nor the doctrines of men, nor the ordinances of men, inasmuch as you are God's messengers; study the Word of God and preach it, and not your opinions, for no man's opinion is worth a straw; advance no principle but what you can prove, for one scriptural proof is worth ten thousand opinions: we would moreover say, abide by that revelation which says, 'Preach nothing but repentance to this generation,' and leave the further mysteries of the kingdom, till God shall tell you to preach them, which is not now. --The horns of the beast, the toes of the image, the frogs and the beast mentioned by John, are not going to save this generation, for if a man does not become acquainted with the first principles of the

gospel, how shall he understand those greater mysteries, which the most wise cannot understand without revelation. These things therefore, have nothing to do with your mission.

We have heard of some foolish vagaries, and wild speculations, originating only in a disordered imagination, which are set forth by some, telling what occupation they had before they came into this world, and what they would be employed with after they leave this state of existence; these, and other vain imaginations, we would warn the elders against; because, if they listen to such things, they will fall into the snare of the devil, and when the trying time comes, they will be overthrown.

We would also warn the elders, according to previous counsel not to go on to another's ground without invitation to interfere with another's privilege, for your mission is to the world and not to the churches.

We would also remark, that no man has a right to usurp authority or power over any church, nor has any man power to preside over any church, unless he is solicited and received by the voice of that church to preside.

Preach the first principles of the doctrine of Christ, faith in the Lord Jesus Christ, repentance towards God, baptism in the name of Jesus for the remission of sins, laying on of hands for the gift of the Holy Ghost, the resurrection of the dead, and eternal judgement.

When you go forth to preach, and the Spirit of God rests upon you, giving you wisdom and utterance, and enlightening your understanding, be careful that you ascribe the glory to God, and not to yourselves; boast not of intelligence, of wisdom, or of power; for it is only that which God has imparted unto you, but be humble, be meek, be patient, and give glory to God.

We would counsel all who have not received a recommend since the difficulties in Missouri, to obtain one of the authorities of the Church, if they wish to be accounted as wise stewards.

We are glad, dear brethren, to see that spirit of enterprise and perseverance which is manifested by you in regard to preaching the gospel, and rejoice to know that neither bonds nor imprisonment, banishment nor exile, poverty or contempt, nor all the combined powers of earth and hell, hinder you from delivering your testimony to the world, and publishing those glad tidings which have been revealed from heaven by the ministering of angels, by the gift of the Holy Ghost, and by the power of God, for the salvation of the world in these last days.

And we would say to you, that the hearts of the Twelve are with you, and they, with you, are determined to fulfill their mission, to clear their garments of the blood of this generation, to introduce the gospel to foreign nations, and to make known to the world those great things which God has developed. They are now on the eve of their departure

for England, and will start in a few days; they feel to pray for you, and to solicit an interest in your prayers, and in the prayers of the Church, that God may sustain them in their arduous undertaking, grant them success in their mission, deliver them from the powers of darkness, the stratagems of wicked men, and all the combined powers of earth and hell.

And if you unitedly seek after unity of purpose and design; if you are men of humility and of faithfulness, of integrity and perseverance; if you submit yourselves to the teachings of Heaven, and are guided by the Spirit of God; if you at all times seek the glory of God and the salvation of men, and lay your honor prostrate in the dust, if need be, and are willing to fulfill the purposes of God in all things, the power of the priesthood will rest upon you, and you will become mighty in testimony; the widow and the orphan will be made glad, and the poor among men rejoice in the Holy One of Israel.

Princes will listen to the things that you proclaim, and the nobles of the earth will attend with deference to your words; queens will rejoice in the glad tidings of salvation, and kings bow to the scepter of Immanuel; light will burst forth as the morning, and intelligence spread itself as the rays of the sun; the cringing sycophant will be ashamed, and the traitor flee from your presence; superstition will hide its hoary head, and infidelity be ashamed.

And amid the clamor of men, the din of war, the rage of pestilence, the commotion of nations, the overthrow of kingdoms and the dissolution of empires, truth will stalk forth with gigantic strides, and lay hold of the honest-in-heart among all nations: Zion shall blossom as a rose, and the nations flock to her standard, and the kingdoms of this world shall soon become the kingdoms of our God and of his Christ, and he shall reign for ever and ever. Amen.

BRIGHAM YOUNG, HEBER C. KIMBALL, JOHN E. PAGE, WILFORD WOODRUFF, JOHN TAYLOR, GEORGE A. SMITH

N. B. -- We have heard that a man by the name of George M. Hinkle is preaching in the Iowa Territory. We would remark to the public that we have withdrawn our fellowship from him, and will not stand accountable for any doctrines held forth by him, nor will we be amenable for his conduct. The minutes of a conference will be published, mentioning the names of others whom we have withdrawn our fellowship from.

President Joseph Smith had taken the sick into his house and dooryard until his house was like an hospital and he had attended upon them until he was taken sick himself and confined to his bed several days.

July 22, 1839,-- Joseph arose from his bed of sickness, and the power of God rested upon him. He commenced in his own house and dooryard, commanding the sick, in the name of Jesus Christ, to arise and be made whole, and they were healed according to his word. He then continued to travel from house to house and from tent to tent upon the bank of the river, healing the sick as he went, until he arrived at the upper stonehouse, where he

crossed the river in a boat, accompanied by several of the Quorum of the Twelve, and landed in Montrose.

He walked into the cabin where I was lying sick, and commanded me, in the name of Jesus Christ, to arise and be made whole. I arose and was healed, and followed him and the brethren of the Twelve into the house of Elijah Fordham, who was supposed to be dying, by his family and friends. Joseph stepped to his bedside, took him by the hand and commanded him, in the name of Jesus Christ, to arise and be made whole. His voice was as the voice of God. Brother Fordham instantly leaped from his bed, called for his clothing and followed us into the street.

We then went into the house of Joseph B. Nobles [Noble], who also lay very sick, and he was healed in the same manner, and when, by the power of God granted unto him, Joseph had healed all the sick, he recrossed the river and returned to his home. This was a day never to be forgotten.

During my further stay in Montrose I attended meetings and administered to the sick when I was well myself.

September 14, 1839-- I started from Montrose on my mission to England. My health was so poor I was unable to go thirty rods to the river without assistance.

After I had crossed the river I got Israel Barlow to carry me on his horse, behind him, to Heber C. Kimball's, where I remained sick till the 18th. I left my wife sick, with a babe only ten days old, and all my children sick and unable to wait upon each other.

--17-- My wife crossed the river and got a boy with a wagon to bring her up about a mile to Brother Kimball's to see me.

I remained until the 18th at Brother Kimball's, when we started, leaving his family also sick.

Brother Charles Hubbard sent his boy across the prairie fourteen miles to a shanty on the railroad, where Brother O. M. Duel lived. Sister Duel helped the boy to get our trunks out of the wagon. We went into the house feeling very much fatigued. She made us a cup of tea which very much revived us. We tarried there one night.

In the morning Brother Duel took us in his wagon, and carried us as far as Lima, about twelve miles. When Brother Duel left us, he gave each of us a dollar to help us on our journey. A brother then took us into a wagon and carried us to Father Mikesell's, near Quincy. We tarried in Quincy a few days, and began to recover, and preached a few times. We procured a meetinghouse close to the Congregationalists, and we began at different hours from them; but taking a notion to disturb us, they rang their bell furiously after we had commenced our meeting. Elder Page was preaching and he preached so loud as to drown the bell, and thus brought out hundreds who otherwise would not have come to meeting. We received some little assistance from the brethren.

Lyman Wight took us into a one-horse wagon, and carried us to Brother C. C. Rich's, at Burton, where we stayed overnight.

Next morning Brother Rich carried us to Brother Wilbur's. We tarried overnight, and Brother Wilbur took us in a buggy and carried us to Father James Allred's, in Pittsfield, where we remained all night; and Father Allred carried us to the neighborhood where Brother Harlow Redfield lived, where we preached at a small branch of the Church. Next day the brethren carried us on to Scott County to Brother Decker's, near Winchester.

October 1.-- Went to Lorenzo D. Young's, where we tarried and recruited.

--4-- Brother Lorenzo carried us to Jacksonville. We stayed overnight. A sister in the Church hired a man and buggy to carry us to Springfield, where we were kindly received by the brethren. Here I was sick and confined to my bed for a few days. Brother Libeus T. Coon, who was then practicing medicine, waited upon and nursed me.

On the 11th, resumed my journey in company with Brothers H. [Heber] C. Kimball, Geo. [George] A. Smith, Theodore Turley and Brother Kimball's father-in-law, Mr. Murray. The brethren had exchanged horses at Springfield, and with a little assistance from the brethren there, we obtained a two-horse wagon. The sisters fitted me up a bed in the wagon to ride on, as I was unable to sit up.

We travelled eight miles, and put up with Father Draper for the night. When we went into the house, Brother George A. Smith dropped on to the hearth a bottle containing some tonic bitters, which the brethren had prepared for us because of our sickness. At this Father Draper was very much astonished, and said "You are a pretty set of Apostles, to be carrying a bottle of whiskey with you." We explained to him what it was; this appeased his righteous soul, so that he consented to have us stay over the night.

Next morning we pursued our journey and arrived at Terre Haute on the 17th. Brother Kimball and myself put up at Dr. Modisett's, who belonged to the Church. The other brethren put up at Milton Stowe's, who lived in one of the doctor's houses.

In the evening the doctor called in to see them, Brother Stowe being very poor, and the brethren quite ill in health. The doctor expressed great sympathy for them when he returned to his house--relating over the poverty of Brother Stowe and the brethren's ill health, he shed many tears, but he did not have quite sympathy enough to buy them a chicken or give them a shilling, though he was worth some four or five hundred thousand dollars.

In the course of the evening Brother Kimball became very ill. The doctor said he could give him something that would help him, but the old man was so drunk he did not know what he did do, and he gave Brother Kimball a tablespoonful of morphine. His wife saw him pour it out, but dare not say a word, but believed it would kill Brother Kimball. A few minutes after he took it, he straightened up in his chair, and said he felt very strange, and thought he would lie down; and on his making a motion to go to bed, he fell his

length upon the floor. I sprang to him, rolled him over on his back, and put a pillow under his head, and began to inquire what the doctor had given him. I learned he had given him morphine. Brother Kimball soon came to, and spoke faintly and said, "Don't be scared, for I shan't die." We got him on the bed, and I nursed him through the night. I changed his underclothing five times, and washed him previous to changing his clothes. I found him covered with sweat, at first like thin honey. This gradually wore out towards morning, and he sweat naturally. He was scarcely able to speak, so as to be understood, through the night.

The next day Brothers George A. Smith, Theodore Turley, Reuben Hedlock and Mr. Murray, started with the wagon and three horses for Kirtland, Ohio--the horses had pretty well given out. We gave them what money we had, except five dollars, and told them to take good care of the team and make all possible speed; if they did not, we would be in Kirtland before them.

We tarried in Terre Haute until the 22nd, when Brother A. [Almon] W. Babbitt and Dr. Knight came to Terre Haute to see us. Next day Dr. James Modisett sent his son and carriage, and took us twenty miles. We went from thence to Pleasant Garden with Brother Babbitt, and put up with Brother Jonathan Crosby, cabinetmaker. Found a few brethren who were well and in good spirits.

We remained there a few days preaching to the few brethren and others who wished to hear. We learned that Brother Babbitt had been preaching through the country with good success, and had baptized five.

We tarried till Saturday, the 26th, when Brother Babbitt took us in his buggy and carried us twelve miles, to the house of a Brother Scott, where we tarried overnight. The family was very glad to see us.

Next morning Brother Scott sent his little son John, and carried us fifteen miles to Belleville. Travelled several miles in the rain. We put up at an inn for the remainder of the day and night. I was quite ill, and Brother Kimball sat up with the landlord and his lady, quite late, preaching to them.

Next morning the landlord rose up early and talked to the citizens about the travellers who had put up with him the night before, and what he had heard them say concerning the gospel. The neighbors flocked in, had many inquiries to make, and were very anxious we should tarry and preach in the place. The stage came along about 10 o'clock, and we went on our way for Kirtland.

While in Pleasant Garden we obtained some money, so that with the five dollars we previously had, amounted to \$13,50. When we got into the stage, we did not expect to be able to ride but a short distance. We rode as far as Indianapolis, paid our passages, and found we had sufficient means to take our passages for Richmond, Ia. [Iowa].

When we arrived at this place we found we had means to take us to Dayton, to which place we proceeded and tarried over night, waiting for another line of stages. We expected to stop here and preach until we got means to pursue our journey. I went to my trunk to get money to pay my bill, and found that we had sufficient to pay our passages to Columbus, to which place we took passage in the stage and tarried overnight.

When I paid my bill I found I had sufficient to pay our passages to Wooster. We tarried till the after part of the day, and then took passage for Wooster. When we arrived there I went to my trunk again to get money to pay our bill, and found sufficient to pay our passages to Cleveland.

When we got to a little town called Strongsville, towards evening, within about 20 miles of Cleveland, I had a strong impression to stop at a tavern when I first came into the town, but the stage did not stop there so we went on. We arrived at Cleveland about 11 o'clock, and took lodgings and remained till next morning.

November 3 (Sunday)-- Brother Kimball and I attended the Episcopalian church in the forenoon. While we were walking down the street to the hotel, we met Mr. Murray, and learned that the brethren who left us in Terre Haute had just arrived in Cleveland. Mr. Murray was as much astonished to see Brother Kimball alive as though he had seen one risen from the dead. We walked down the street with him a short distance and met the brethren, from whom I learned they had stopped at the tavern in Strongsville, where I wished to stop the night before. They had met with Brother John Taylor at Dayton, where he was left a few weeks before at a tavern, very sick, by Father Coltrin, who proceeded to Kirtland. Brothers Taylor and Hedlock got into the stage with us early in the afternoon, and rode as far as Willoughby. We proceeded to Kirtland, and arrived that evening, where we found a good many friends and brethren who were glad to see us. I had a York shilling left; and on looking over our expenses I found we had paid out over \$87,00 out of the \$13,50 we had at Pleasant Garden, which is all the money we had to pay our passages, to my certain knowledge, to start on. We had travelled over 400 miles by stage, for which we paid from 8 to 10 cents a mile, and had eaten three meals a day, for each of which we were charged fifty cents, also fifty cents for our lodgings.

In company with my brother, John Young, I visited Brother and Sister Kent, my brother-in-law and sister, and found them well and in good faith. There was some division of sentiment among the brethren in Kirtland, many of whom lacked the energy to move to Missouri last season, and some lacked the disposition. Some of the brethren thought that our sickness was owing to some great wickedness we had been guilty of.

--10 (Sunday)-- Brother Taylor preached in the forenoon, in the temple, and Brother Kimball in the afternoon. We spent our time in Kirtland in visiting the brethren and recruiting our health.

--17 (Sunday.)-- I preached in the forenoon, Brother Taylor in the afternoon. In the evening I anointed Brother Taylor in the house of the Lord. He had previously washed himself in pure water with castile soap; then we all went to the [Kirtland] temple. Brother

Kimball opened the meeting by prayer; I then anointed Brother Taylor with pure sweet oil, and pronounced such blessings as the Spirit gave utterance. Brother Taylor then arose and prayed for himself. Brother Turley, one of the seventies, was anointed by D. S. Miles, one of the Presidents of Seventies which was sealed by loud shouts of hosannah; then their feet were washed and the meeting closed. A council was held with Brothers Kellog, Moreton, and the leading brethren in Kirtland. It was proposed that some of the elders should remain there and preach a few weeks. Brother John Moreton said that they had had very many talented preachers, and he considered that men of ordinary talents could do no good in that place.

We disposed of our wagon, horse and harness, and picked up what money we could gather, which was insufficient to convey us to New York. There was not a healthy man among us, and some more fitted for a hospital than a journey.

--18-- I went to Newbury, to Brother R. Potters'; returned to Kirtland.

--22-- Elders Kimball, Taylor, G. A. Smith, Hedlock, Turley and myself, proceeded to Fairport. The lake was so rough that no boat came into port until the 26th, when we went on board the steamboat Columbus, at one o'clock, and arrived in Buffalo next morning. We had an excellent time on the lake. The wind rose about one o'clock in the morning. I went upon deck and felt impressed in spirit to pray to the Father, in the name of Jesus, for a forgiveness of my sins, and then I felt to command the winds to cease, and let us go safe on our journey. The winds abated, and I felt to give the glory and honor and praise to that God who rules all things.

The boat stopped at Erie, Pennsylvania. She had no freight and but few passengers, and coming out of the harbor she ran against the pier, which was covered with an immense body of ice. She struck it with such force that she ran right up on the ice out of the water, and remained a short time, and then slid backwards into the water without damage.

--27-- We took passages on the stage, but found our Ohio money would not pass current, and we had to go to a broker's and exchange for Buffalo money by paying a heavy discount.

On arriving at Batavia, we put up at the Genesee House, dedicated our room to the Lord, and had a prayer meeting, asking the Lord to open up our way.

Elder Hedlock left our company here, to visit some branches of the Church.

We took the cars for Rochester. Elder Kimball left us at Byron to visit his friends. Arriving at Rochester, we took the stage and rode all night, and arrived at Auburn at ten a.m. Here, being short of means, Elders Taylor and Turley proceeded to New York, and Brother George A. and I concluded to stop and preach until the Lord should open the way. We visited my cousin George Brigham, who listened very attentively to our teachings. He took us to a hotel, where we slept in a damp room and took additional cold.

We walked to Moravia, and found Brother Isaac C. Haight and a small branch of the Church, which had recently been built up in that neighborhood. I preached several times. Brother George A.'s lungs were so bad he could not preach.

December 6.-- Brother Haight took his team, and we rode with him to Brother Joseph Murdock's, in Hamilton, Madison County, where we arrived on the 7th, in the evening. Brother George A. was confined to his room sick, and received a thorough series of Thompsonian nursing. I found the Saints in confusion; they had the gift of tongues among them, and the interpretation, and they were so ignorant of the nature of these gifts that they supposed that everything which was spoken in tongues was immediate revelation from God; a false spirit had therefore crept in, and division was the result. I taught them that when they spoke in tongues the language might be from the Lord, but with that tongue they spoke the things which were in their hearts, whether they were good or evil; the gift of tongues was given for a blessing to the Saints, but not to govern them, nor to control the elders, or dictate the affairs of the Church. God had placed in the Church different gifts; among which were apostles, prophets, helps and governments, and wisdom was profitable to direct. Before leaving, the Saints came to an understanding on these matters. The brethren were very kind to us: Brother Benager Moon gave me satinette to make me an overcoat; Sister Lucetta Murdock made it for me; this was a great blessing to me, as I had worn a quilt, with a comforter run through it, in lieu of an overcoat, all the way from Nauvoo, which had not much of a ministerial appearance. Held meetings on Tuesday and Thursday evenings.

--15 (Sunday)-- Preached in Waterville at Brother Gifford's, and returned on Monday to Hamilton.

--20-- Went to Eaton, and visited Cousins Fitch and Salmon Brigham, and on Saturday to Hamilton, and called on Phinehas Brigham. While at Cousin Phinehas Brigham's, he had many inquiries to make about the Prophet. I preached the gospel to him so plainly that he could not make any reply, but had to acknowledge that what I taught was scriptural and reasonable, and he could not gainsay it; but being a very staunch Baptist and a deacon too, he regretted very much his son was not there, who was educated for a Baptist priest. He thought if his son was there he might be able to enlighten my mind and point out my errors, although he was not able to do it himself.

We had not conversed an hour before his son, the priest, came in, to whom he introduced me, and then sat down with a great deal of composure, believing the son would be able to rebut the doctrine I had advanced. The son, with all the solemnity and air of a priest, commenced to ask questions. I answered them, and, in return, asked him a few questions, giving him the liberty to rebut any statement I had made by bringing scripture testimony, as I had read my doctrine from the Bible; but he could not give me any light, neither could he answer the questions I asked him, and he was too much of a gentleman--young and inexperienced--to commence a tirade of abuse, as older priests generally did on the character of Joseph Smith and the Book of Mormon, consequently he sat mute as a stock.

I continued my visit with the family for a short time, and when I was about to leave I told them that Baptistism, Methodism, Presbyterianism, Quakerism, Shakerism, and every other ism I had studied and learned, for I desired to know the truth, and found I could put all their doctrines, when simmered down to truth, into a snuffbox of the smallest class, put it into my vest pocket and go on my way; but, when I found "Mormonism," I found that it was higher than I could reach with my researches, deeper than I was capable of comprehending, and calculated to expand the mind and lead mankind from truth to truth, from light to light, from grace to grace, and exalt him in the celestial kingdom, to become associated with the Gods and the angels. I bade them goodnight, and went over the hill to Hamilton, and stayed at Brother Murdock's.

--22, 1839 (Sunday)-- Preached at Brother Murdock's, and went to Waterville on Monday, 23rd, with Brother Gifford.

--25-- Went six miles beyond Rome, and met with Elder James Blakeslee and Brother Joseph L. Robinson; stayed with Brother Spinning. Returned on the 27th to Waterville, and on the 28th to Hamilton.

--29 (Sunday.)-- Elder Blakeslee preached. Brother George A. [Smith], who had been confined to Brother Murdock's house during the last three weeks, was now so far recovered as to be able to proceed; and on the first day of January, 1840, Brother James Gifford took us in his sleigh to Waterville, where we stayed overnight with Brother Sykes. This evening Brother Blakeslee read us several chapters of a work which he had written for publication; and as he earnestly solicited my opinion on the subject, I pointed out to him so many palpable errors in principle and doctrine, that I convinced him his work would have to undergo a thorough revision before it could be published to the world as the doctrines of the Church of Jesus Christ of Latter-day Saints.

--2-- Brother Gifford carried us to Utica.

--3-- Went by railroad to Albany, and put up at the Railroad House.

--4-- Found Brother Robert Campbell, who lived with his mother, and stayed with him. I went to Troy, and proceeded to Lansinburgh. I went to meeting, where Elder Phineas Richards was preaching.

--5 (Sunday)-- I preached in Lansingburgh, and returned to Troy and preached in the evening.

--6-- Returned to Albany.

January 7, 1840.-- Elder Smith and I took stage for West Stockbridge, starting at daybreak; the weather cold and the snow very deep. Elder Smith's health still very poor, and though only thirty-two years of age, his eyesight was so impaired by disease that I had to wait on him while travelling, and select his food and put it on the plate, as he could not tell one dish from another. While I was settling our bill, I heard some gentlemen

conversing, who said, "Do you know that old gentleman who came in the stage?" He was answered "No." "Do you know that young man that waits on him?" "No."

We arrived at West Stockbridge, and I proceeded to Richmond and sent a team for Brother George A. [Smith]. I preached on Wednesday evening amid considerable opposition, and Brother George A. on Thursday evening. While we were opening the meeting, three sons of sectarian deacons threw a quantity of sulphur on the stove, which was very hot; it produced such heavy fumes that some left the house, others raised the windows and opened the doors. It was with great difficulty we could proceed with the meeting. After the stench had a little abated, Brother George A. [Smith] said it was the first time he had ever been permitted to visit the state of Massachusetts. He had heard much from his childhood of the refined morals, high state of Christianity and perfect order that reigned predominant in this state, and of the great missionary exertions made to civilize, moralize and Christianize almost every portion of the world. He said he had travelled in the west, north and south; met in congregations with the savages of the forest, and he had never seen so mean a breach of good order and decency before in his life. His first impression was that some sectarian preacher, a wholesale dealer in fire and brimstone, in making an exposition of his creed, had got so near hell that he had been unable to take all the brimstone away with him. At least, he considered himself in no danger of catching the itch in Massachusetts, for the smell of brimstone indicated it was thoroughly cured.

--12 (Sunday.)-- We had a meeting at William Parson's; Brother Jonathan O. Duke preached.

--17-- Edwin Pearson took his horse and cutter, and brought us to Canaan, Litchfield County, Connecticut. In some places the snow was fifteen feet deep. We stayed at Gibson Smith's, and visited the Saints on Canaan Mountain, and preached at Brother Francis Benedict's.

--19 (Sunday.)-- We preached at Sheffield Mills. We visited the scattered Saints in this vicinity, and on Sunday, the 26th, I preached a lengthy discourse at the house of Brother French.

--27-- Brother French carried us in a sleigh to New Haven. We put up at Lewis' Tavern, where we anxiously waited for a steamboat. We visited the New Haven Museum.

--30-- We took steamboat and started, but on getting out a few miles a portentous cloud in the east caused the captain to return, and we went back to the hotel.

Next day we took steamboat and went within eighteen miles of New York. When we came into the channel of East River, we found it frozen over. The captain ran his boat as far into the ice as he could, but the ice was so thick he had to land us at Frog's Point, where we hired a Paddy's dirt-cart to carry our luggage a mile, when, with other passengers, we hired a market-wagon to carry us to Harlem, paying all our money on our arrival there. It was late in the evening, and all the stages had left for New York but one,

which had only two horses; sixteen of us got on to it, and we arrived in New York by 10 p.m. When we landed I observed Captain Stone, the commander of the steamer, come out of the coach, and asked him if he would have the goodness to pay this gentleman's fare and mine (pointing to Brother George A. [Smith]). He replied, "With pleasure." I thanked him. He said it was all right, and, shaking hands with us both, bade us Godspeed. We left our trunks in the baggage room of the North American House, and soon found Brother P. [Parley] P. Pratt and family, who lived at No. 58, Mott-street. We were heartily received by the family, and returned thanks to God for having preserved us and brought us in safety so far on our mission to the nations of the earth.

February 1-- Spent the day at Brother Pratt's; my health was feeble.

--2 (Sunday)-- Attended three meetings at the Columbian Hall, Grandstreet. Elder George A. Smith and myself preached.

I attended a meeting in some part of the city every evening during the week, and on Sunday, 9th, preached three times in the hall. I again attended meetings every night during the week, and was constantly conversing with people and teaching them the principles of the gospel. Passing from Brooklyn to New York, I jumped on to the ferryboat with my left arm extended, meaning to catch hold of the stanchion, but I fell on a large iron ring on the deck, which put my shoulder out of joint. I asked Brother Hedlock to roll me over on my back, which he did; I directed Brothers Kimball and Hedlock to lay hold of my body, and Brother Pratt to take hold of my hand and pull, putting his foot against my side, while I guided the bone with my right hand back to its place. The brethren wound my handkerchief round my shoulder and helped me up. When I came to a fire I fainted, and was not able to dress myself for several days.

February 23 (Sunday)-- I attended meeting. Elder P. [Parley] P. Pratt preached.

I visited Long Island and preached in the counties of King and Suffolk, at Hempstead, Rockaway, Brooklyn and other places. At the last meeting I held, I told the people I was on a mission to England with my brethren; I had never asked for a dime in all my preaching, but we had not sufficient means to proceed, and if any one wished to contribute to help us, I would thankfully receive it. After meeting, \$19,50 was put in my hands. We baptized nine, and returned to New York.

March 4.-- Attended a conference with the Church in New York. Elders Kimball, Parley P. and Orson Pratt and Geo. [George] A. Smith were present. Much instruction was given to the Saints, and a number of elders were ordained.

On Sunday I taught the Saints to ask the elders, when they came to stay with them, if they wished water to wash their feet. In the evening we went to Brother Addison Everett's; Sister Everett asked us if we would have some water to wash our feet; having no fire, she brought us a bucket of ice and water, and we washed our feet, the cold, however, was alleviated by our exceeding good humor.

We engaged our passages for Liverpool on board the Patrick Henry, a packet ship of the Black Ball Line, Captain Delino, and paid \$18 each for a steerage passage, furnished our own provisions and bedding and paid the cook \$1 each for cooking. Brother H. [Heber] C. Kimball and myself occupied a lower berth, Brothers Parley and Orson Pratt the one over us, Brothers George A. Smith and R. Hedlock an upper berth at their feet; two Englishmen occupied the berth below. The brethren in New York furnished us with an ample supply of provisions by donation; the sisters made us ticks and filled them with straw for beds and filled some bags with straw for pillows.

--9-- A large number of Saints came down to the wharf to bid us farewell. When we got into the small boat to go out to the ship, the brethren sang, "The gallant ship is under weigh;" we joined them as long as we could hear. When we got on board, the vessel weighed anchor; the steam-tug took us out to Sandyhook. Brother L. R. Foster, the presiding elder of the New York Branch, came out to the Hook and returned with the tug. We set sail, and by sunset lost sight of our native shore. I was sick nearly all the way and confined to my berth. For eight days we had a fair wind, from the eighth to the tenth day a very heavy gale, from the eleventh to the thirteenth day part of our bulwarks were washed away and the water ran down the hatches in large quantities.

April 6-- We landed in Liverpool; I got into a boat with Elders Kimball and P. [Parley] P. Pratt, and when I landed on the shore I gave a loud shout of hosannah. We procured a room at No. 8, Union-street. The ship failing to get into the dock with the tide, I sent a boat for Brothers O. [Orson] Pratt, Geo. [George] A. Smith and R. Hedlock.

We held a meeting, partook of the sacrament and returned thanks to God for his protection and care exercised over us while on the waters, and asking that our way might be opened before us to accomplish our missions successfully.

--7-- We found Elders John Taylor and John Moon, with about thirty Saints who had just received the work in that place.

--8-- Went to Preston by railroad, and found a multitude of Saints who rejoiced at our arrival and made us welcome.

--9-- Brother Willard Richards came to Preston; I was so emaciated from my long journey and sickness that he did not know me. He gave us an account of the condition of the churches in the British Isles. I wrote for Brother Woodruff to come to Preston and attend conference with us.

--12 (Sunday)-- I met with several of the Twelve in the Cockpit, Preston, and bore testimony to a crowded assembly of the truth of the gospel.

April 14.-- I met in council with six of the Twelve in Preston, viz., Heber C. Kimball, P. [Parley] P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor and George A. Smith, this being the first council held by a majority of the Quorum of the Twelve in a foreign nation. Elder Willard Richards was ordained to the office of an Apostle, and received into

the Quorum of the Twelve by unanimous vote, agreeable to a revelation [D&C 118] given to Joseph Smith in Far West, July 8, 1838. I was chosen standing President of the Twelve by unanimous vote.

--15 and 16.-- Attended a general conference of the Church of Jesus Christ of Latter-day Saints, held in the Temperance Hall, Preston, Lancashire, England. Elder Heber C. Kimball was chosen to preside, and Elder William Clayton, clerk. There were represented 1,671 members, 34 elders, 52 priests, 38 teachers and 8 deacons.

During this conference we resolved to publish a monthly periodical in pamphlet form, to be edited by Elder P. [Parley] P. Pratt, also to publish a selection of hymns, and that Elders P. P. Pratt, John Taylor and I select said hymns.

It was also resolved that Elders H. [Heber] C. Kimball, P. [Parley] P. Pratt and myself be a committee to secure the copyright of the Book of Mormon, and Book of Doctrine and Covenants, as soon as possible.

I wrote as follows:--

"To President Joseph Smith and Counsellors.

Dear Brethren,--You no doubt will have the perusal of this letter and minutes of our conferences; this will give you an idea of what we are doing in this country. If you see anything in or about the whole affair that is not right, I ask, in the name of the Lord Jesus Christ, that you would make known unto us the mind of the Lord and his will concerning us.

I believe that I am as willing to do the will of the Lord, and take counsel of my brethren, and be a servant of the Church as ever I was in my life; but I can tell you I would like to be with my old friends; I like new friends, but I cannot part with my old ones for them.

Concerning the Hymn Book--when we arrived here, we found the brethren had laid by their old hymn books, and they wanted new ones; for the Bible, religion and all is new to them. When I came to learn more about carrying books into the States, or bringing them here, I found the duties were so high that we never should want to bring books from the states. I request one of you, that is, a letter from you, that I may hear from my old friends. I trust that I will remain your friend through life and in eternity. As ever,

Brigham Young.

--17-- I met with the Quorum of the Twelve at Mother Moon's. She presented a bottle of wine for us to bless and partake of, which she had kept for forty years, and she said there was something providential in its preservation for when she was married she designed to use it, but forgot until the event was over, and when her first child was married it was also forgotten, and so it had passed over several events until she now had the privilege of presenting it to the Quorum of the Twelve Apostles. We spent the day in conversing and

counselling with each other pertaining to the things of the kingdom of God. We held a council at her house in the evening, and ordained Peter Melling a patriarch.

--18-- I accompanied Elder Woodruff to Burslem by railway and stage; stayed at Brother Samuel Johnson's.

--19-- I preached to the people in Hanley in the forenoon and evening; partook of the sacrament with the Saints in the afternoon. After evening meeting I accompanied Brother Woodruff and other brethren to Stoke-upon-Trent, and spent the night with Brother Hulme.

--20-- In company with Brother Woodruff I rode to Stafford, and from there to Wolverhampton.

--21-- We took coach to Dudley, and had a plain view of the old Dudley Castle, the age of which is not known; it is partly in ruins. We rode to Worcester, and spent several hours in the city, visited the noted ancient cathedral, which is 400 feet in length, and contains many fine specimens of sculpture of ancient bishops, lords and princes, some of which, historians say, have been there for 700 or 800 years, and are reported to be as fine specimens of statuary as can be found in Europe. Nearly every portion of this majestic edifice is carved out of solid marble; the pulpit is carved out of one block. It also contains a small chapel hewn out of solid marble. The Church of England holds service in this cathedral twice each day in the year; we remained during the afternoon service, at the close of which we rode to Ledbury.

On the road we passed through the town of Malvern, at the base of Malvern Hills, the most beautiful range of hills in England, being among the highest and affording the most splendid prospect of the surrounding country for 30 miles. Surrounding one of the highest hills, which is called the Herefordshire Beacon, are many large entrenchments one above another, supposed to have been made by the ancient Britons for a retreat in time of war. These hills have been a famed place of resort for the kings, queens, princes, lords and nobleman, and also the poets of England during the summer season. We had a view of Eastner Castle as we passed along. We spent the night at Mr. Francis Pullen's, having travelled 51 miles.

April 22-- We walked to Fromm's Hill, and called upon Brother John Benbow, who received us kindly. We also had an interview with Elder Thomas Kington, and in the evening we held a meeting at Stanley Hill Branch, and ordained four priests and one teacher.

--23-- We walked to Moorends Cross, where I remained, and Elder Woodruff walked to Malvern Hills and preached.

I preached at Malvern Hills and returned to John Benbow's, at Fromm's Hill, where I remained till the 30th, preaching and writing letters to E. [Ebenezer] Robinson and Don C. Smith, also my wife and my brothers, John, Joseph and Lorenzo D. I baptized four,

Elder Woodruff returned, having preached at Growcut, Moorends Cross and Ashfield, and baptized thirteen. I walked in company with Brother Woodruff to Dymock, where we met Brother Willard Richards at Elder Kington's, and spent the night together.

May 1-- We walked to Ledbury, and mailed our letters; from thence to Froom's Hill, and stayed all night.

--2-- I returned to Ledbury, where I remained preaching and baptizing until the 6th, when I proceeded to Lugwardine, and preached in the evening, and confirmed several.

--7-- Wrote a letter to President Joseph Smith. I went to Marden, confirmed twelve members, and preached.

--8-- Went to Shucknell Hill, and preached at the house of Brother Ellis.

--10 (Sunday)-- Returned to Lugwardine, and preached in the evening.

--11-- Went to Shucknell Hill, and preached in the evening.

--12-- Proceeded to Froom's Hill, and on the 13th Brother Woodruff and I preached, administered the sacrament, confirmed nine, and ordained one elder, two priests and one teacher.

--14-- I walked to Ledbury with Brother Woodruff, where I remained and preached and ordained a priest.

--15-- I went to Dymock, and met Elders Woodruff, Richards and Kington. I preached at Brother Kington's.

--16-- I walked to Turkey Hall with Elder Richards, and stayed overnight.

--17 (Sunday)-- We met at Gadfield Elm Chapel. Elder Woodruff preached in the forenoon; and while I was preaching in the afternoon, several opposers endeavored to raise a disturbance. I commanded peace and order in the name of the Lord, and by virtue of the laws of the land. Elder Richards and another brother went to the door, and peace was restored. We administered the sacrament, confirmed five, ordained four priests and one teacher.

--18-- Elders Woodruff, Richards and myself went to Brother Kington's, in Dymock, and baptized several. As it had been customary for the United Brethren, over whom Elder Kington had presided for several years, to have a feast on that day, Elder Kington prepared a feast, and at 4 p.m., about 100 Saints congregated. I addressed them, much assisted by the Spirit of God, and asked the Lord to bless the food prepared for us, when we sat down and partook of the bounties presented on the occasion. Elder Richards made some appropriate remarks, and I followed him; after which we confirmed three, and

ordained one elder and six priests. Three were baptized after meeting, making twenty baptized that day.

--19-- Brothers Richards, Woodruff and myself went to Keysend Street. I preached. After meeting Brother Woodruff baptized four, and Brother Richards and I confirmed them.

--20-- Brothers Woodruff, Richards and myself went on to the top of the Herefordshire Beacon, where, after prayer, we held a council and agreed, that, since we had obtained ĩ250 from Brother John Benbow, and ĩ100 from Brother Kington, towards publishing the Book of Mormon and Hymn Book, I should repair immediately to Manchester, and join the brethren appointed with me as a committee, and publish 300 copies of the Hymn Book without delay. It was also voted that the same committee publish 5,000 copies of the Book of Mormon, with an index affixed.

I started for Manchester (accompanied by Elder Kington a short distance,) and went to Wolverhampton.

--21-- Went to Burslem, and found Elders George A. Smith and Theodore Turley. Brother George A. approved of the proceedings of the Beacon Council. I remained in Burslem until the 23rd, when I proceeded to Manchester, and found Brother P. [Parley] P. Pratt and the brethren all well.

--24 (Sunday)-- Met with the Saints at Manchester, and preached.

--25-- Waited upon publishers to find out their prices, and etc.

--26-- Elder Taylor arrived in Manchester.

--27-- Elder Kimball arrived. The committee on the Hymn Book commenced, and we continued selecting hymns until the 30th, when, in company with Elders Kimball and Taylor, I went to Liverpool and preached on Sunday, 31st.

June 1, 1840-- Brother Kimball and I met with the brethren about to sail for America, and organized the company.

--3-- Brother Taylor and myself visited the printers.

--6-- The first company of Saints from England, numbering forty-one souls, sailed for the land of Zion; John Moon, President.

--7 (Sunday)-- I preached, and on Monday, 8th, visited Cheshire, in company with Brother Taylor.

--9-- We went to Manchester, and continued the selection of hymns.

--11-- We went to the Zoological Gardens. It rained, and I returned, thankful that I had a comfortable lodging-place in my own hired house. After a conversation with Brother Pratt on the necessity of the elders having the power of God with them, I retired to my bed and soon fell asleep, and had a dream about my family being well. They informed me that the Church was not able to sustain the families of the elders on missions.

--14(Sunday)-- I preached to the Saints in the Carpenter's Hall, for the first time after I had hired it.

I remained with Brother Pratt, preparing the Hymn Book, until the 22nd, when I returned to Liverpool, in relation to the printing of the Book of Mormon. I went to Manchester on Friday, the 26th, and on Sunday 28th, preached in the hall. We finished the collection of hymns, and prepared the index for the press.

On the 30th, Elders Kimball and Richards joined us at Manchester.

July 1-- Elders Wilford Woodruff and Geo. [George] A. Smith arrived at Manchester.

July 6-- I attended a general conference of the Church in Britain, in the Carpenter's Hall. Elders H. [Heber] C. Kimball, P. [Parley] P. Pratt, W. [Wilford] Woodruff, J. [John] Taylor, W. [Willard] Richards and Geo. [George] A. Smith, were present. Elder P. P. Pratt, President; William Clayton, Clerk.

There were represented 41 branches, comprising 2,513 members, 56 elders, 126 priests, 61 teachers and 13 deacons. Increase the last three months, 842 members, 22 elders, 74 priests, 23 teachers and 5 deacons. The Apostles present, and 20 elders, volunteered to devote their time exclusively to the work of the ministry.

--7-- I attended a general council of the church officers in the council room of the Star office, Manchester, at which the missionaries were assigned their fields of labor. I addressed the meeting at length, upon the duties and calling of the servants of God.

--12-- I preached in the hall in the morning, and Brother Woodruff in the evening. We confirmed four. Soon after our conference Brother P. [Parley] P. Pratt started for America, to bring his family to England, and I took charge of the Millennial Star, and edited the same, assisted by Brother W. [Willard] Richards. I was much confined to the office for several months, proofreading the Hymn Book, conducting and issuing the Millennial Star, Hymn Book and Book of Mormon, giving counsel to the elders throughout the European Mission, preaching, baptizing and confirming.

August 21-- I visited the Church at Preston; remained three days, and preached.

--23 (Sunday)-- Ten were confirmed in the hall, Manchester, and on Sunday, 30th, twenty were confirmed.

September 5-- I went from Manchester to Liverpool, accompanied by Brother W. [Willard] Richards, and in the evening organized a company of Saints to sail for the land of Zion. Elder Theodore Turley was appointed to preside, with six counsellors.

--6 (Sunday)-- I preached in Liverpool.

--8-- The North America sailed with 200 souls. Brother Richards and I accompanied the Saints about fifteen or twenty miles; left them in good spirits, and returned to Manchester on the 10th. Brother John Benbow, who had furnished two hundred and fifty pounds sterling towards printing the Hymn Book and Book of Mormon, relinquished all claim to said money, except such assistance as his friends, who might wish to emigrate to America the next season, might need, leaving the remainder at the disposal of Willard Richards, Wilford Woodruff and myself, who borrowed said monies for the benefit of the Church of Jesus Christ of Latter-day Saints forever; also, the avails of the Gadfield Elm Chapel when sold, which money we paid out in emigrating brethren to Nauvoo.

--16-- Removed to No. 1, Chapman Street.

October 6-- I attended a general conference held in the Carpenters Hall, Manchester. Elders H. [Heber] C. Kimball, O. [Orson] Pratt, W. [Willard] Richards, W. [Wilford] Woodruff and Geo. [George] A. Smith were present. Elder O. Pratt was chosen to preside, and Elder George Walker, clerk. There were represented 3,626 members, 81 elders, 222 priests, 74 teachers and 26 deacons, showing an increase for the last three months of 1,113 members, 25 elders, 96 priests, 15 teachers and 13 deacons. A call being made for volunteers to labor in the ministry, 10 high priests, 13 elders and 19 priests gave in their names. A fund was established by the voluntary contributions of the Saints for the support and clothing of laborers in the vineyard, whose circumstances might require it.

--7-- I sat in council with the Twelve and several other officers. In the evening attended a discussion between Elder Alfred Cordon and Mr. John Berry, who attempted to prove the Book of Mormon false, and baptism by immersion not essential to salvation. Elder Cordon replied, proving the Book of Mormon true, and baptism by immersion a gospel ordinance and essential to salvation. There were about 1,500 people present.

--8-- Attended council with the Twelve, when it was voted unanimously that Elder Richards take charge of the Millennial Star.

--11 (Sunday)-- I preached in the morning in the Carpenter's Hall. Afternoon, Elders Kimball and Woodruff confirmed nine. We administered the sacrament, I preached in the evening to an attentive congregation of about 1,500.

--21-- Went to Preston with Brother Kimball. Stayed with Brother Burrows.

--22-- We held a council in the evening with the brethren, at Brother Joseph Fielding's.

--23-- We visited the Saints in Preston, and instructed them in their duties.

--24-- Visited the Saints in Penwortham, and in the evening we attended council with the official members of the Church in Preston.

--25 (Sunday)-- I preached in the morning, partook of the sacrament in the afternoon, and went to Penwortham in the evening, and held meeting at Brother Edward Martin's.

--26-- We went to Preston, and from thence to Longton, and held meetings. The brethren kindly administered to our wants.

--27-- We went to Churchtown and preached.

--28-- We attended a blessing-meeting in the evening; Peter Melling, patriarch, officiated. Four were baptized.

--29-- Elder Kimball and I went to Southport, accompanied by Elders Peter Melling, James Whitehead, Robert McBride and wife, and Sister Alice Highton. The patriarch blessed us, and prophesied that there were those present who should not sleep in the grave until they should see the Son of Man come in his glory--namely, Brother Kimball and myself.

--30-- We went to Liverpool by coach.

--31-- We went to Harden.

November 1 (Sunday)-- We went and heard the Reverend Mr. Beckwell preach. In the afternoon Elder Kimball preached to a very attentive congregation, and I preached in the evening, congregation attentive.

--2-- Returned to Liverpool and proceeded to Manchester, where we found Brothers Levi Richards, Lorenzo Snow, J. Blakeslee and James Burnham, who had just arrived from America on a mission.

--8 (Sunday)-- I had organized the priesthood in Manchester to meet every Sabbath morning, and distribute themselves throughout the different parts of the city to preach in the streets. In this way they occupied about forty preaching stations, at each one of which the congregation were notified of our regular meetings in the Carpenter's Hall. This so annoyed the sectarians, particularly the Methodists, that they made complaints to the mayor, who issued an order to have all street preachers arrested. I went to the priesthood meeting in the morning and felt impressed to tell the brethren to go home. The police, who had been instructed to arrest all street preachers that morning, took up about twenty, who all proved to be Methodists. When the magistrate learned they were not "Mormons," they were dismissed.

I baptized John Taylor, of Manchester, who had been an infidel.

--10-- Went to Pendleton.

--15 (Sunday)-- I went to Duckinfield with Elder Charles Miller, and preached in the forenoon. In the interval heard a gentleman and his daughter play beautifully on a double harp. Met with the Church in the afternoon; then went to Stockport and preached in the evening, and returned to Manchester.

--16-- Elder Taylor came to Manchester and remained till the 20th.

--21-- In company with Brothers Levi and Willard Richards, I went to Bolton and attended council meeting in the evening with the authorities of the branch. Stayed with Brother Adam Young.

--22 (Sunday)-- Brother Willard Richards preached in the morning upon the priesthood, and I in the evening upon the same subject.

--23-- Returned to Manchester.

--25-- I started for London in company with Elder Kimball. Went by railway to Stockport, and from thence by coach to Macclesfield, and stayed with Brother James Galley, the presiding elder, and counselled the Saints.

--26-- We rode to the Potteries by stage coach; stopped at Burslem, where we met Brother Geo. [George] A. Smith. I preached in the evening upon the evidences of the authenticity of the Bible and the Book of Mormon.

--27-- Stayed at Brother Johnson's with Brother George A. [Smith], who was afflicted with bleeding at the lungs. I preached in the evening at Stoke-upon-Trent.

--28-- Elder Kimball and I left for Gret's Green, near West Bromwich; we called on the Saints. We met a man staggering, and on inquiring the reason, he informed us that he had not tasted bread for two days. Elder Kimball gave him sixpence.

--29-- I preached at Gret's Green in the morning. We stayed over the afternoon meeting and then walked to Birmingham, where we heard Elder Snow preach. Brother Kimball and I followed him.

--30-- We took the cars for London, where we arrived at 6 p.m. and found Brother Woodruff well and in good spirits.

December 1-- I preached in Barrett's Academy, London; Elder Kimball followed me.

--2-- Elders Kimball, Woodruff and myself called on a few friends.

--3-- We visited the Tower of London, the Horse Armory, the Jewel Room and the Thames Tunnel. I preached in the evening in Barrett's Academy.

--4-- With Brother Woodruff I visited Buckingham Palace and Westminster Abbey.

--5-- I walked out with Brother Woodruff to try and find the Book of Mormon, having heard that it was published and for sale by some unknown person, but could not learn anything about it.

--6 (Sunday)-- With Elder Kimball and Robert Williams I attended service at St. Paul's Cathedral this morning. Met with the Saints at Barrett's Academy at 3 p.m.; Brother Kimball preached; about fifty present. In the evening I preached, and was followed by Brothers Kimball and Woodruff. We had a very interesting meeting; one person applied for baptism. Several of the Aitkenites were present; they wished us to call upon them-- thought they would be baptized; one of them purchased a hymnbook. Afterwards the Saints met at Father Connor's, and partook of the sacrament.

December 7-- Elders Kimball, Woodruff and I accompanied Dr. Copeland to the College of Surgeons, and went through every department of it. We also visited the National Gallery. Brother Kimball baptized one.

--9-- We visited St. Paul's Cathedral, and went through each apartment from the crypt to the ball, which is about 400 feet high. We crossed London Bridge and the Iron Bridge over the Thames, and also visited the British Museum.

--10-- We walked over Blackfriar's Bridge and called at Zion's Chapel, to attend a sacrament meeting of the Aitkenites, but they refused us admittance, fearing lest we should break up their society. In the evening, Elder Woodruff preached, and Brother Kimball and I bore a plain and forcible testimony.

--11-- I started for Cheltenham, where I remained over Sabbath, and preached twice to a very attentive congregation.

--14-- I attended the Gadfield Elm Conference: had a pleasant time.

--17-- Spent the day at Father Kington's, and had a good visit with the Saints in the evening at Brother Pitt's.

--18-- Visiting and counselling the Saints.

--20 (Sunday)-- I preached in the morning at From's Hill. Stayed at Brother Oakey's, and had a good time with the Saints.

--21-- Attended conference at Stanley Hill. I find fathers and mothers, sisters and brothers, wherever I go.

--22-- Went to Ledbury, and preached in the evening.

--23-- Went to Birmingham, and from thence to Gret's Green, and found Brother Lorenzo Snow just getting over the measles. I stayed all night with him.

--24-- Proceeded to Lane End, and attended meeting in the evening. Stayed at Brother Player's.

--25-- I attended a conference at Hanley Staffordshire Potteries, with Elder Geo. [George] A. Smith. There was represented an increase of 6 elders, 26 priests, 10 teachers, 9 deacons and 356 members since last July conference. We had a good time, and gave the Saints much instruction. We ordained 6 elders, 4 teachers and 3 deacons. Stayed with Brother Geo. [George] A. at Samuel Johnson's.

--26-- Travelled by coach to Manchester: found Brother W. [Willard] Richards in council with the brethren at Brother Pratt's.

--27 (Sunday)-- I preached in the Carpenter's Hall in the morning and evening.

--29-- Went to Liverpool and paid the printer an installment of money. Brother Taylor had gone to Harden.

January 1, 1941 [1841?].-- I attended a conference in Liverpool, Elders P. [Parley] P. Pratt and John Taylor were present. The work of God was reported to be progressing favorably in the region round about, and also in Wales and Ireland.

Brother Willard Richards and I wrote a lengthy article on Election and Reprobation for the Millennial Star.

--2-- Elders Pratt, Taylor and myself, went to Preston.

--3-- We attended conference and preached to the Saints.

--4-- Brother Pratt went to Manchester. Brother Taylor and I visited the Saints, giving them counsel and administering to the sick.

--5-- Brother Taylor and I went to Penwortham. Brother Taylor preached in the evening.

--6-- We went to Longton and saw Brother William Blackhurst, from America. Found him unwell and administered to him. He brought us good news from our families. We returned to Preston, where we remained until the 8th, visiting among the Saints.

--8-- In company with Patriarch P. Melling, I started to attend the Clitheroe Conference. Stayed all night at Ribchester. We left Elder Taylor at Preston, unwell.

--9-- We went to Clitheroe and found Elder Richards. Stayed at Brother Stephen Longstroth's. --10-- We attended conference and preached to the Saints. We had a profitable time, and remained with the brethren until the 12th, when Brother Richards went to his father-in-law's, the Reverend John Richards, minister of the Independent Church, and I went to Manchester, where I found Brother Pratt's family all well.

--14-- Went to Liverpool, and preached in the Music Hall in the evening.

--17 (Sunday)-- I preached twice in the Music Hall.

--18-- Brother Willard and I commenced reading the Book of Mormon, and preparing an index to the English edition.

--20-- I preached in the hall in the evening.

--21-- We completed the index, which was immediately put in type, and finished the printing of the first English edition of 5,000 copies. I preached at Brother Green's.

--24 (Sunday)-- I preached in the Music Hall twice, on Election and Reprobation.

February 3,-- I delivered a lecture in the Music Hall.

--6-- Elders Richards, Taylor and I met at Brother Richard Harrison's, and organized the company of Saints emigrating on the ship Sheffield, Captain Porter, Elder Hyrum Clark, president.

--7-- Spent the day in Liverpool. The Sheffield sailed with 235 Saints.

--11-- I met in counsel with Elders Richards and Taylor, and set apart the presidency over the ship Echo, Daniel Browett, president.

I was engaged in writing letters to the Twelve and Presiding Elders throughout the kingdom in relation to emigration. I wrote to Elder Geo. [George] A. Smith in relation to the Twelve returning home, and as to emigration; also informing him that the Book of Mormon was bound, and for sale at 5s. per copy, retail.

--16-- I remained in Liverpool. The ship Echo, Captain Wood, sailed with 109 souls.

--20-- Went to Harden with Brother Burnham.

--21 (Sunday)-- I preached twice.

--22-- I preached in the evening.

--23-- I again preached in the evening.

--24-- Returned to Liverpool.

--25-- Attended a blessing-meeting at Brother Domville's; Patriarch Melling officiated.

--27-- Went to Manchester, where I preached on Sunday, 28th, at the Lombard Street Room.

March 1.-- I visited the brethren.

--2-- Went to Oldham.

--3-- Returned to Manchester.

--5-- Wrote to Brothers H. [Heber] C. Kimball and Geo. [George] A. Smith.

--7-- I preached in the Carpenter's Hall in the morning, and Elder Kimball in the evening.

--8-- We visited the Saints, and attended meeting in the evening at Brother Cooper's.

--10-- I wrote the following to the editor of the Millennial Star:--

"Dear Brother,--

I feel anxious to address a few lines to you on the subject of family prayer, (and shall feel obliged by your inserting the same in your next Star,) for the purpose of imparting instruction to the brethren in general. Having travelled through many branches of the Church in England, I have found it to be a general custom among the brethren I visited, that when any of the Travelling Elders are present, they wait for the elder to go forward in family prayer, instead of attending to that duty themselves. This is not right; and I would say to them that it would be better for them to understand their duty on this subject.

My dear brethren, remember that the Lord holds all of us responsible for our conduct here. He held our father Adam responsible for his conduct, but no more than he does us, in proportion to the station we hold. The kings of the earth will have to give an account to God for their conduct in a kingly capacity. Kings are heads of nations, governors are heads of provinces; so are fathers or husbands governors of their own houses, and should act accordingly. Heads of families should always take the charge of family worship, and call their family together at a seasonable hour, and not wait for every person to get through with all they may have to say or do.

If it were my prerogative to adopt a plan for family prayer, it would be the following:-- Call your family or household together every morning and evening, previous to coming to the table, and bow before the Lord to offer up your thanksgiving for his mercies and providential care of you. Let the head of the family dictate; I mean the man, not the woman. If an elder should happen to be present, the head of the house can call upon him, if he chooses, so to do, and not wait for a stranger to take the lead at such times; by so doing we shall obtain the favor of our Heavenly Father, and it will have a tendency of teaching our children to walk in the way they should go, which may God grant for Christ's Sake. Amen. BRIGHAM YOUNG"

--11-- Elder Kimball and I went to Liverpool, where we met Elders Richards and Taylor, and appointed Thomas Smith and William Moss to take charge of the Saints about to sail on the ship Alesto. In the evening attended a blessing-meeting.

--12-- Attending to the brethren about to sail for America, and in the evening attended a blessing-meeting at Brother Mitchell's.

--15-- Attended a blessing-meeting at Brother Domville's.

--17-- The Alesto sailed with 54 Saints. With Brother R. Hedlock I visited the Saints in Harden; he preached in the evening. Stayed all night with Brother Joseph Ellis. --20-- Went to Overton, and on Sabbath, 21st, preached in the morning, and in the evening at Brother Price's. Had a large congregation.

--22-- I preached; congregation attentive.

--23-- I walked fifteen miles to Chester, and from thence by rail to Liverpool.

--25, 26, and 27-- Brother Richards and myself were detained at the Liverpool Post-office, as witnesses in the case of "The Queen v. Joseph Holloway," for not delivering letters in due season. We were also engaged packing and sending off Books of Mormon to pay those who had loaned us money to carry forward the printing and binding.

--31-- Elder Richards and I attended the Liverpool Conference.

April 1.-- Brother Richards and I went to Manchester, where we found Brothers Kimball, Hyde, Woodruff and Smith, and had a happy meeting at 47, Oxford Street.

--2-- Brothers O. [Orson] Pratt and John Taylor arrived in Manchester, and we went into council. I copy the minutes:--

"Manchester, England, April 2. 1841.

This day Elders Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, Willard Richards, Wilford Woodruff, John Taylor and Geo. [George] A. Smith, of the Quorum of the Twelve, met together at the house of Brother James Bushaw, coachman, No. 4 Grey Street, near Oxford Road, in this city, in council, after having been separated and dispersed in various countries. To meet once more in council, after a long separation, and having passed through many sore and grievous trials, exposing our lives and our characters to the slanders and violence of wicked and murderous men, caused our hearts to swell with gratitude to God for his providential care over us. Elder Young opened the council by prayer. Elders B. [Brigham] Young, H. [Heber] C. Kimball and P. [Parley] P. Pratt, the committee appointed about a year ago to secure a copyright of the Book of Mormon, in the name of Joseph Smith, Jun., presented the following certificate:--

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February 8, 1841. Then entered for his copy, the property of Joseph Smith, Jun., The Book of Mormon; an account written by the hand of Mormon, upon plates taken from the plates of Nephi, translated by Joseph Smith, Jun. First European, from the second American edition. Received five copies. GEORGE GREENHILL.

The above is a true copy of an entry in the register book of the Company of Stationers, kept at the hall of the said company. Witness my hand, this 17th day of February, 1841.

GEORGE GREENHILL Warehouse-keeper of the Company of Stationers"

"The quorum voted that they accepted the labors of said committee.

Resolved--that as the Quorum of the Twelve have had nothing to do with the printing of the Book of Mormon, they will not now interfere with it; but that the said committee settle the financial or business matters thereof with Joseph Smith, Jun., to whom the profits rightly belong. Resolved--That Elder Amos Fielding be appointed to superintend fitting out the Saints from Liverpool to America, under the instruction of P. [Parley] P. Pratt.

Resolved--That Brother G. J. Adams go to Bedford and Northampton, and labor in that region. Adjourned till tomorrow at 10 o'clock a.m. Elder Kimball closed by prayer.

ORSON HYDE, Clerk."

"Manchester, April 3 1841.

This day the Quorum of the Twelve met pursuant to adjournment. The president called upon Elder Hyde to open by prayer. The quorum then signed a letter of commendation to the churches in England, for Elder Hyde. The business of publishing the Star and Hymn Book was then taken into consideration, Brother John Taylor moved that those who have had the care and superintendence of publishing the Star and Hymn Book, should dispose of them according to their own wishes, and dispose of the proceeds in the same way; seconded by Elder Orson Pratt, and carried by a unanimous vote. Moved by Elder Young, and seconded by Elder Kimball, that Elder Parley P. Pratt conduct the publication of the Millennial Star as editor of the same, after the close of the present volume. Resolved, that Elder P. [Parley] P. Pratt reprint the Hymn Book, if he deem it expedient. The Hymn Book is not to be altered, except the typographical errors. The above resolve was moved by Elder Geo. [George] A. Smith, and seconded by Elder W. [Wilford] Woodruff; carried unanimously. Conference adjourned.

ORSON HYDE, Clerk."

--4 (Sunday)-- I attended meeting at the Carpenter's Hall, in company with the Quorum of the Twelve; there were nine of us present, who individually bore testimony to the Bible, the Book of Mormon, and to Joseph Smith being a Prophet of the Most High God, I stayed with Brother Walker at Salford.

--5-- The Quorum of the Twelve met, and resolved that the 17th day of April be appointed for the Apostles who are going to America to set sail from Liverpool. It was also resolved that the Twelve do business at the conference as a quorum, and call upon the Church as a conference to sanction the same.

--6-- Attended conference with Elders Heber C. Kimball, Orson Hyde, Parley P. and Orson Pratt, Wilford Woodruff, Willard Richards, John Taylor and Geo. [George] A. Smith. There were represented 5,814 members, 136 elders, 303 priests, 169 teachers and 68 deacons. Elder John Albiston was ordained to the office of patriarch. Ten high priests and twelve elders were also ordained. We had a good time.

--7-- Attended council with the Twelve. We blessed Elder O. [Orson] Hyde, who was on his mission to Jerusalem.

--9-- We visited the Zoological Gardens; fourteen of the American brethren were present.

--11 (Sunday)-- Forenoon, Elders W. [Wilford] Woodruff and P. [Parley] P. Pratt preached; afternoon, communed with the Saints. Evening, Elder O. [Orson] Pratt preached, and was followed by Elder Kimball and myself.

--12-- With Elders Kimball and Woodruff I went to Elder Pratt's.

--13-- I walked through Manchester, it being the fair, with Elders Woodruff and Smith. We saw a great variety of curiosities: a man nearly eight feet high, weighing 450 lbs., and a pig 1,200 lbs., a living skeleton, a great variety of wild beasts, an elephant, said to be the largest in Europe; lions, leopards and tigers, all in one cage, with their keeper in the midst of them, playing with them; he would make them all lie down and then lie on the top of them.

--14-- We wrote an epistle to the churches, which was signed by nine of the Twelve.

April 15.-- Elders O. [Orson] Pratt, W. [Willard] Richards, George A. Smith, Levi Richards and myself, having bid the Saints in Manchester good-bye, went to Liverpool, and arrived in time to attend a tea party at the Music-hall, where 200 Saints were seated at table together. I addressed the meeting a short time, and was followed by several of the Twelve. At the close of the party the Twelve met a few moments, and agreed to sail on Tuesday.

--18 (Sunday)-- We met with the Saints in Liverpool, and the Twelve occupied the day in preaching and bearing testimony to the people.

--19-- We spent the day in getting our baggage on board, intending to draw out into the river, but the wind being unfavorable, we remained on shore.

--20-- Elders H. [Heber] C. Kimball, O. [Orson] Pratt, W. Wilford] Woodruff, J. [John] Taylor, Geo. [George] A. Smith, W. [Willard] Richards and family, myself and a

company of 130 Saints, went on board the ship Rochester, Captain Woodhouse, at Liverpool, for New York. We gave the parting hand to Elders O. [Orson] Hyde and P. [Parley] P. Pratt, and a multitude of Saints who stood upon the dock to see us start. We drew out into the river Mersey, and cast anchor in sight of Liverpool, where we spent the day and night.

It was with a heart full of thanksgiving and gratitude to God, my Heavenly Father, that I reflected upon his dealings with me and my brethren of the Twelve during the past year of my life, which was spent in England. It truly seemed a miracle to look upon the contrast between our landing and departing from Liverpool. We landed in the spring of 1840, as strangers in a strange land and penniless, but through the mercy of God we have gained many friends, established churches in almost every noted town and city in the kingdom of Great Britain, baptized between seven and eight thousand, printed 5,000 Books of Mormon, 3,000 Hymn Books, 2,500 volumes of the Millennial Star, and 50,000 tracts, and emigrated to Zion 1,000 souls, established a permanent shipping agency, which will be a great blessing to the Saints, and have left sown in the hearts of many thousands the seeds of eternal truth, which will bring forth fruit to the honor and glory of God, and yet we have lacked nothing to eat, drink or wear: in all these things I acknowledge the hand of God.

--21-- The wind is favorable; busily engaged nailing down and lashing our luggage to prepare for sea. The anchor weighed and sails spread at 12 m. We had a good breeze through the day, but nearly all the passengers were seasick and vomited at a dreadful rate. The Twelve and the Saints occupied the second cabin, other passengers occupied the steerage. The fare was £315s. The Rochester was a fast sailing ship, about 900 tons burthen, and passed all the ships that went out of port with us, among which was the Oxford, of the Black Ball Line.

--22-- Many arose quite weak through vomiting and sickness. Pleasant morning; nearly out of sight of land; ten sail in sight. Elders Kimball and Woodruff assisted me in getting the sick passengers out of their berths to take the air. Elder Geo. [George] A. Smith was quite sick with a severe cough.

--23-- Cloudy and some rain; contrary winds.

--24-- Commenced at midnight to blow a gale; head wind; blew away our fore-topsail; all very seasick.

--25-- Sea mountains high; head wind; ship rocking and pitching; nearly all seasick.

--26-- We partook of a little food this morning, but were weak and feeble. We still have head winds and rough sea, though the sun shines. We met and prayed for the sick and they began to amend.

--27-- Still high wind; the sick somewhat better; the Twelve are generally well.

April 28.-- Strong head winds, which increased to a tempest. The sails were close reefed, the tempest raging furiously, sea running mountains high. We shipped heavy seas, and, while in the midst of this scenery, the cry of help was heard in our cabin; we rushed to the scene and found the ropes giving way and breaking which held about 40 tons of luggage, piled up between decks, consisting of heavy trunks, chests and barrels, which, if once liberated from their confinement, would with one surge be hurled with great force into the berths of men, women and children and would have endangered the lives of all.

On seeing the foundation of this mass giving way, Elders Richards, Woodruff, Pratt and others sprang to the place of danger and braced themselves against the baggage and held it for a few moments until we partially secured it, when the captain sent several sailors with ropes, who made the same fast and secure. When this was done, I repaired to the aft quarter deck with Brothers Kimball, Richards, Woodruff and Smith and gazed upon the grandeur of the raging tempest and the movements of the ship for a short time. We all went below, except Elders Woodruff and Richards, who remained until a heavy sea broke over the quarter deck, which thoroughly drenched Brother Woodruff; Brother Richards was partially saved by throwing himself under the bulwarks; they then thought it best to leave, and followed our example by coming below. We did not sleep much during the night, for boxes, barrels and tins were tumbling from one end of the cabin to the other, and in the steerage 15 berths were thrown down, nine at one surge, all the men, women and children thrown together in a pile; but no lives were lost nor bones broken.

--29-- The gale has ceased; sea rough; sun shines pleasantly; a fair wind for the first time since the day of sailing. We are sailing ten knots an hour; nearly all had a good night's rest; I was very sick and distressed in my head and stomach.

--30-- Fine breeze; sailing ten knots an hour; fears entertained that the ship was on fire, as smoke arose, but it was found to come from the cook's galley. Brother Woodruff, in the morning, was requested to carry the dishes to the cook for washing; he got his hands full of dishes of various kinds, and, as he stepped to the door of the galley, the ship gave a dreadful lurch and rocked until her studding sails reached the water; this unexpected heave plunged Brother Woodruff head foremost about ten feet, the whole width of the galley. The cook, in trying to save him, fell on the top of him. As this was his first introduction to the galley since he had been at sea, he begged the cook's pardon for such an abrupt entrance and withdrew, leaving the cook with three smashed fingers to pick up his dishes at leisure, they being scattered from one end of the galley to the other. When the cook saw me, he beseeched me very earnestly, whoever I sent to the galley, for mercy's sake never send Mr. Woodruff again, as he came nigh getting killed by him.

May 1.-- Fine beautiful morning; the passengers have got over the seasickness and all seem cheerful. Fair light breeze; water smooth; nineteen pieces of canvas spread; sailing twelve knots an hour.

--2-- Strong favorable wind; cloudy; sailing twelve knots an hour. We saw a finback whale rise out of the water several times about twenty rods from the ship.

--3-- Morning calm; strong, fair breeze in evening; sailing twelve knots an hour.

--4-- Clear, serene morning; water almost perfectly smooth; scarcely air enough to move a sail. The captain took the names, ages and occupations of each person on board, to make a correct entry when he arrives in port.

--5-- Warm, pleasant morning; almost a dead calm; sounded, but did not find bottom. We saw a large shoal of porpoises to the north of us. Elder Peter Maughan lost a child, six-weeks old, this morning. His wife died a short time before he set sail. The body of this child was committed to the watery grave by sewing it up in canvas and tying a stone to it, sinking it in the sea on the banks of Newfoundland, Latitude 42, 25', longitude 50, 10'. Evening chilly and foggy.

--6-- Slight breeze; sailing eight knots an hour. All the Saints on board are well, except Sister Richards, who is still feeble. We enjoy ourselves well, singing and praying with the Saints morning and evening.

May 7.-- Head winds and very foggy. A storm arose in the evening from the southwest. The sails were close reefed, the heavens gathered blackness, and the sea piled up into mountains. In the midst of this a fight ensued between the cook and the Irish, which was stopped by the first mate. We had the roughest night we had experienced on the voyage; the spars and other things were afloat on the main deck.

--8-- Fair weather, but strong head winds; sea rough, shipping heavy seas.

--9-- Strong, fair wind; sailing twelve knots an hour; the coldest day on the voyage.

--10-- Fine, pleasant morning, but calm.

--11-- Strong west head winds; sailing nine knots an hour. We passed a full-rigged ship standing the same way we were. We have passed every ship we came in sight of since we left Liverpool.

--12-- Head winds; fair weather, but cool. Captain Woodhouse proclaims land in sight, which we soon saw with the naked eye. It proved to be Cape Sable, Nova Scotia.

--13-- Dead calm, sea smooth, cloudy, head wind in the evening.

--14-- Dead calm today.

--15-- Pleasant morning, light breeze, sea smooth; saw a shoal of mackerel.

--16-- A light breeze; sailing four knots an hour. We sounded and found bottom at twenty fathoms on Nantucket shoals.

--17-- Strong head winds; we came in view of Long Island, 3 p.m. took a pilot on board at 4, who informed us that they had not heard from the Oxford, nor any ship which left Liverpool at the time we did, nor for several days before; he also informed us that no word had been heard of the steamship President; all expected she was lost.

--18-- Strong northwest wind; sailing nine knots an hour. We heard of the death of General Harrison, President of the United States.

--19-- While passing through Sandy Hook we ran into a fishing smack, came near sinking her with all on board. We had a head wind and could not run into the dock; cast anchor at 11 a.m. at the quarantine ground. A steamer came down to get the latest Liverpool news. An editor, who came on board, paid the steamer \$45 to bring him out to the ship to get the latest news.

--20-- Warm, pleasant weather. We commenced early in the morning to get our luggage on deck. There was a fight between the carpenter and second mate, which was ended by the first mate striking the carpenter with a junk bottle, and as he went to strike the second blow, I caught his arm and prevented him.

Two quarantine lighters came alongside the Rochester and took all the passengers and baggage to the Custom House, where we had to unload all the baggage, which was inspected by the officers, after which we reloaded on board the lighters, which took us to New York City.

When we arrived at the docks, we found them covered with horses and drays and a great crowd of draymen and pickpockets, who stood ready to leap on board and devour all our baggage, and, because we were unwilling to be robbed and felt disposed to do our own business without being forced to measures by draymen, they cursed and swore at a dreadful rate, and acted more like savages than civilized men; but, after much difficulty, we got our goods out of the lighters and loaded on drays, and had to keep constant guard over them to keep them from being stolen. Many attempts were made to steal our baggage. I collared some of the thieves, and threatened to throw them overboard if they would not let it alone, I was under the necessity of striking their fingers to keep them from carrying off the trunks they laid hold of.

We were until ten o'clock at night getting from the docks to an inn. We were all very much fatigued, for we had been constantly handling boxes, chests, barrels and trunks from sunrise till ten p.m. without eating or drinking. We took supper about midnight and laid down to rest at the Battery Pavilion.

--21-- Brother Kimball, O. [Orson] Pratt and myself took lodgings at the house of Elder Adams.

--23 (Sunday)-- The Twelve met in council in the morning. Elders Kimball, Pratt, Woodruff and myself gave an account of our mission to England to the Saints in the Columbian Hall, Grand Street.

--30 (Sunday)-- Forenoon, attended meeting. Elder Woodruff preached. Afternoon, held a conference meeting. Evening, Elder Kimball addressed the people.

--31-- I visited the Saints on Long Island.

June 1.-- I returned to New York, and on the 4th, in company with Elders Kimball and Taylor, I left for Nauvoo, by way of Philadelphia.

--7-- Arrived in Pittsburgh.

--12-- We started on board the Cicero. The water being very low, we ran on a sandbar twelve miles below, and there remained all day and night. We went ashore and spent the time agreeably, having a good company with us.

--13 (Sunday)-- Remained all day on the sandbar. I went ashore. We got off the bar about half-past seven in the evening.

--14-- Spent the time agreeably.

--15-- Proceeded down the river till about 11 a.m., when the boat stopped till about half-past twelve p.m. when we started. The condensed steam being let off, scalded a woman, her daughter, and a child by the name of Thomas. We laid up seven miles above Wheeling.

--16-- We started very early and, after proceeding about three miles, we ran on a sandbar; got off about 4 p.m., and soon arrived at Wheeling, where we stayed all night. Captain Thomas O'Connor was very kind to us.

--17-- Proceeded on our way finely and arrived at Cincinnati on Sunday morning, the 20th. We went ashore and found several brethren. We went on board the Mermaid for St. Louis, and arrived in Louisville on the 22nd, at 6 p.m., where we remained all night and started at noon on the 23rd, and arrived at the mouth of the Ohio on Saturday the 26th.

July 1.-- We arrived in Nauvoo, and were cordially welcomed by the Prophet Joseph, our families and the Saints.

--9-- President Smith called on me at my house, when he received the following revelation:

"Dear and well-beloved Brother Brigham Young, verily thus saith the Lord unto you, my servant Brigham, it is no more required at your hand to leave your family as in times past, for your offering is acceptable to me; I have seen your labor and toil in journeyings for my name. I therefore command you to send my word abroad, and take special care of your family from this time, henceforth, and for ever. Amen."

--19-- Elders Heber C. Kimball, Orson Pratt, John Taylor, George A. Smith and myself met in council and conversed with Lyman E. Johnson, who formerly belonged to the quorum.

August 1. (Sunday)-- Brother Joseph wrote the following in his history concerning the late mission of the Twelve:

"All the Quorum of the Twelve Apostles who were expected here this season, with the exception of Elders Willard Richards and Wilford Woodruff, have arrived. We have listened to the accounts which they give of their success, and the prosperity of the work of the Lord in Great Britain with pleasure.

They certainly have been the instruments in the hands of God of accomplishing much, and must have the satisfaction of knowing that they have done their duty. Perhaps no men ever undertook such an important mission under such peculiarly distressing, forbidding and unpropitious circumstances. Most of them, when they left this place, nearly two years ago, were worn down with sickness and disease, or were taken sick on the road. Several of their families were also afflicted and needed their aid and support. But knowing that they had been called by the God of Heaven to preach the gospel to other nations, they conferred not with flesh and blood, but obedient to the heavenly mandate, without purse or scrip, commenced a journey of five thousand miles entirely dependent on the providence of that God who had called them to such a holy calling.

While journeying to the seaboard, they were brought into many trying circumstances; after a short recovery from severe sickness, they would be taken with a relapse, and have to stop among strangers, without money and without friends. Their lives were several times despaired of, and they have taken each other by the hand, expecting it would be the last time they should behold one another in the flesh.

However, notwithstanding their afflictions and trials, the Lord always interposed in their behalf, and did not suffer them to sink in the arms of death. Some way or other was made for their escape; friends rose up when they most needed them, and relieved their necessities: and thus they were enabled to pursue their journey and rejoice in the Holy One of Israel. They, truly, "went forth weeping, bearing precious seed," but have "returned with rejoicing, bearing their sheaves with them."

--10-- The Prophet met in council with Elders Kimball, Pratt, Taylor, G. [George] A. Smith and myself, and appointed a special conference for the 16th instant, and directed us to send missionaries to New Orleans; Charleston, South Carolina; Salem, Massachusetts; Baltimore, Maryland; and Washington, D.C.; and also requested the Twelve to take the burden of the business of the Church in Nauvoo, and especially as pertaining to the church lands, settling of the Saints on their arrival, and selling church lands.

August 15. (Sunday)-- I attended Conference in Zarahemla, and addressed the brethren on the subject of building the temple in Nauvoo.

--16-- I copy from the history of Joseph Smith:--

"At a special conference of the Church of Jesus Christ of Latter-day Saints held in the city of Nauvoo, August 16th, 1841, Elder Brigham Young was unanimously appointed to preside over the conference, and Elias Smith and Lorenzo Barnes were appointed clerks. Singing by the choir; conference opened by prayer by the president. The object of the conference was then presented by the president, who stated that President Joseph Smith (who was then absent on account of the death of his child) had called a special conference to transact certain items of business necessary to be done previous to the October Conference, such as to select men of experience to send forth into the vineyard, take measures to assist emigrants who may arrive at the places of gathering, and prevent impositions being practiced upon them by unprincipled speculators, and etc., and he hoped that no one could view him and his brethren as aspiring, because they had come forward to take part in the proceedings before them, for he could assure the brethren that nothing could be further from his wishes, and those of his quorum, than to interfere with church affairs at Zion and her stakes; for he had been in the vineyard so long, he had become attached to foreign missions, and nothing could induce him to retire therefrom and attend to the affairs of the Church at home but a sense of duty, the requirements of heaven, or the revelations of God, to which he would always submit, be the consequence what it might; and the brethren of his quorum responded, Amen.

A list of names of the elders and cities were read by the president, and a few were selected by nomination and designated as follows:--

Voted that Elders Henry G. Sherwood go to New Orleans; A. [Abraham] O. Smoot to Charleston, South Carolina; Erastus Snow and B. Winchester to Salem, Massachusetts; John Murdock to Baltimore, Maryland, and Samuel James to Washington, D.C.

On motion of Vinson Knight, seconded by Samuel Bent,

Resolved, that the Quorum of the Twelve select the individuals to go and preach in such places as they may judge expedient, and present the same to conference, with a view of expediting the business of the day. The situation of the poor of Nauvoo city was then presented by Bishops Knight and Miller, and a collection taken for their benefit.

After singing, conference adjourned until two o'clock, p.m.

All of the Twelve present at the conference went and visited President Joseph Smith to comfort him in his affliction.

Conference assembled at 2 p.m. and was addressed by Elders Lorenzo Barnes and Henry G. Sherwood, concerning the spread of the gospel and the building up of the kingdom of God in these last days.

President Joseph Smith now arriving, proceeded to state to the conference, at considerable length, the object of their present meeting, and, in addition to what President

Young had stated in the morning, said that the time had come when the Twelve should be called upon to stand in their place next to the First Presidency, and attend to the settling of emigrants and the business of the Church at the stakes, and assist to bear off the kingdom victorious to the nations; and as they had been faithful and had borne the burden in the heat of day, that it was right that they should have an opportunity of providing something for themselves and families, and at the same time relieve him, so that he might attend to the business of translating.

Moved, seconded and carried, that the conference approve of the instructions of President Smith in relation to the Twelve and that they proceed accordingly to the duties of their office.

President Rigdon then made some appropriate remarks on speculation.

Moved, that the conference accept the doings of the Twelve in designating certain individuals to certain cities, and etc., when President Joseph Smith remarked that the conference had already sanctioned the doings of the Twelve; and it belonged to their office to transact such business, with the approbation of the First Presidency; and he would then state what cities should be built up--viz., Nauvoo, Zarahemla, Warren, Nashville and Ramus.

Resolved, that the conference adjourn to the general conference in October next.

Closed with prayer by President Young.

BRIGHAM YOUNG, President.

Elias Smith, Lorenzo Barnes, Clerks."

---19-- Elders Kimball, Richards and I went to Warsaw, and examined the town-plat of Warren, which is situated about a mile south of the village of Warsaw, and made some arrangements with the proprietors for building up the place.

--26-- Elders Kimball, O. [Orson] Pratt, Richards, Taylor, Geo. [George] A. Smith and myself, wrote an epistle to the churches.

--31-- Met in council with the Twelve, when the following resolutions, among others, were unanimously passed:--

"That we sustain Joseph Smith as Trustee-in-Trust for the Church, and advise him to have all lands belonging to the Church deeded in his name as Trustee. That Elder Lorenzo Barnes proceed on his mission to England without delay, that Harrison Sagers go to Jamaica, Joseph Ball to South America, and Simeon Carter to Germany."

September 2.-- I was elected a member of the city council, in place of Don Carlos Smith, deceased.

On my return from England I found my family living in a small unfinished log cabin, situated on a low, wet lot, so swampy that when the first attempt was made to plow it the oxen mired; but after the city was drained it became a very valuable garden spot.

Although I had to spend the principal part of my time, at the call of Brother Joseph, in the service of the Church, the portion of time left me I spent in draining, fencing and cultivating my lot, building a temporary shed for my cow, chinking and otherwise finishing my house; and as the ground was too damp to admit of a cellar underground, I built one with two brick walls about four or six inches apart, arched over with brick. Frost never penetrated it, although in summer articles would mildew in it.

October 2.-- I attended conference; much valuable instruction was given by the president, Joseph Smith. I addressed the conference with regard to the appointment of suitable missionaries, and in regard to the importance of teaching abroad the first principles of the gospel, and letting alone those principles they did not understand; also on the propriety of many of the elders remaining at home, and working on the Lord's House, and the necessity of more liberal consecrations and more energetic efforts to forward the work of building the temple and Nauvoo House. The congregation was immense, and the greatest unanimity prevailed.

--6-- I was very sick. Elders Kimball, Richards and Woodruff laid hands upon me, and I recovered.

--7-- Met with the Twelve at Elder Taylor's, and appointed missionaries to labor in the States. Also chose Elders Richards, Taylor and myself a committee of three to draft an address to the eastern churches, as directed by the general conference.

--9-- Met in council with the Twelve.

--10-- Met with the Twelve for the purpose of holding a council, but spent most of the day in visiting the sick.

--12-- Brothers Richards, Taylor and myself wrote a long epistle to the brethren scattered abroad on the continent of America, which was signed by eight of the Twelve, and published in the Times and Seasons.

--23-- With Elders Richards and Taylor I attended a conference at Lima; 424 members were represented, including 54 officers. We taught the brethren on the necessity of finishing and completing the House of the Lord in preference to anything else. The brethren unanimously voted to devote one-tenth of their time and property to the building of the Temple at Nauvoo, under the superintendence of President Isaac Morley and his counsellors.

--24-- We continued our conference and preached to the brethren.

--29-- Met in council with the Twelve.

--30-- I met with the [First] Presidency and Twelve at Hyrum's office. Joseph spoke on a variety of subjects--the gathering of nations, the building up of the kingdom of God, and the traditions and wickedness of this generation.

November 1 and 6.-- Attended city council.

--7-- Brother Joseph and several of the Twelve called on me. We went to meeting, when Joseph spoke on temperance, virtue, charity and truth. After the meeting I met with the Twelve and high priests quorum. The word of wisdom was brought up; I expressed my views upon the subject, and said I considered it wisdom to use all things put into our hands according to the best judgment God would give us: wisdom was justified of her children.

--8-- I attended the dedication of the baptismal font in the Lord's House; President Smith called upon me to offer the dedicatory prayer. This is the first font erected and dedicated for the baptism for the dead in this dispensation.

--13-- Attended city council.

--14 (Sunday)-- Met in council with the Twelve to prepare an epistle to the Saints in Europe.

--15-- Finished an epistle of the Twelve Apostles to the Saints scattered abroad in England, Scotland, Ireland, Wales, the Isle of Man and the eastern continent, which was published in the Times and Seasons.

--17-- I accompanied Elder Richards to La Harpe.

--18-- We met with the brethren, and settled some difficulties existing in the branch.

--20-- I met with six others of the Twelve in council, at my house, on the subject of the Times and Seasons, the quorum not being satisfied with the manner Gustavus Hill had conducted the editorial department.

--21 (Sunday)-- Brothers Hyrum Smith and John Taylor preached. At 4 p.m., Brothers Kimball, Taylor and I baptized about forty persons in the font, for the dead; Brothers Richards, Woodruff and George A. Smith confirming. These were the first baptisms for the dead in the font.

--28-- Brother Joseph and the Twelve spent the day in council at my house.

--30-- Met in council with Joseph and the Twelve at my house, in relation to the Times and Seasons.

December 1.-- The Twelve met in council, and wrote an epistle against rogues, thieves and scoundrels which was published.

On the 4th and 5th, attended a conference at Ramus, and discontinued the organization of the Church at Ramus as a stake.

--8-- Returned from Ramus with the Twelve who attended conference. We brought about a thousand dollars worth of property for the temple, which had been donated by the Saints at Ramus, consisting of horses, wagons, provisions, clothing, and etc.

--12-- I met with the Twelve in the morning, and also in the evening at Brother H. [Heber] C. Kimball's.

--13-- The Twelve wrote an epistle to the Saints of the last days.

--15-- I met with the Twelve at Brother Kimball's.

--19-- The Twelve met in council at my house this morning. In the evening we met at Joseph's house, when Elder Kimball preached; he was followed by Brother Joseph and myself.

--25-- I partook of a Christmas supper with the Twelve at Brother Hiram Kimball's.

--26 (Sunday)-- I attended meeting at Joseph's house with several of the Twelve, Brothers Hyrum and Joseph Smith and I preached.

--27-- I met with the Twelve at Brother Joseph's. He conversed with us in a familiar manner on a variety of subjects, and explained to us the Urim and Thummim which he found with the plates, called in the Book of Mormon the Interpreters. He said that every man who lived on the earth was entitled to a seerstone, and should have one, but they are kept from them in consequence of their wickedness, and most of those who do find one make an evil use of it; he showed us his seerstone.

January 1, 1842. I spent the day in company with the Quorum of the Twelve, with our families, at Brother Sylvester B. Stoddard's. He had prepared a feast for us, and we felt thankful to the Lord for this privilege of meeting, with our families, at the home of the Saints. In the evening I attended the city council, which continued till midnight.

--2 (Sunday)-- I attended meeting at Brother Joseph's house.

--6-- I attended conference at Zarahemla with Brother Hyrum and several of the Twelve. The stake was discontinued, by order of Brother Joseph, and a branch organized. John Smith was appointed president.

--10-- I visited at Brother Taylor's; several of the Twelve and others were present, with their families. We had a pleasant time conversing on the things of the kingdom.

--12-- Met in council with the Twelve, and suspended Benjamin Winchester for disobedience to the First Presidency.

--17-- I met in council with the Twelve at Joseph's office. We consulted in relation to the printing and publishing, the council being unanimously opposed to E. [Ebenezer] Robinson's publishing the Book of Mormon, and other standard works of the Church, without being counseled so to do by the First Presidency.

--20-- I attended a special conference of the Church, concerning Dr. Isaac Galland, who had been appointed by President Joseph Smith an agent to transact business for the Church. I was appointed to notify Galland that his agency was revoked.

--26-- Accompanied by Elders Geo. [George] A. Smith and James Ivins, I went to Keokuk and visited Dr. Galland, and officially notified him that his power of attorney as agent for the Church was revoked, and asked him to return his papers, which he did.

We returned to Nauvoo on the 27th.

--28-- The Lord having revealed, through Joseph, that the Twelve should take in hand the editorial department of the Times and Seasons, I bought the printing establishment, for and in behalf of the Church, from Ebenezer Robinson, at a very exorbitant price. The reason I paid such a price was, because the Prophet directed the Twelve to pay him whatever he asked. One item of his bill was \$800, for the privilege of publishing the Times and Seasons, or goodwill of the office.

--29-- Spent the day in council with the Prophet Joseph and Elders Kimball and Richards; we received excellent teachings.

--30-- I attended meetings at Joseph's house. He preached in the morning and in the evening, concerning the different spirits, their operations, designs, and etc.

--31-- In council with the Prophet and the Twelve, in the evening, concerning Brother Snider and the printing office.

February 3.-- In council upon the subject of the printing office. Elders Taylor and Woodruff were appointed to take charge of, and conduct the same.

--6 (Sunday)-- Went to La Harpe, accompanied by Elder Kimball, and held a two days' meeting.

--12-- Attended the city council.

--17-- Attended the city council.

--18-- Attended an adjourned meeting of the city council.

--19-- In council with the Prophet, Elder Kimball and others.

--21-- I wrote a letter calling upon the churches to forward their tithings and donations to the Trustee-in-Trust, that the temple may go on, and the new translation of the Bible.

March 5.-- Attended the city council.

--11-- Attended the high council, at the trial of Francis Gladden Bishop, who had set himself up as a prophet and revelator to the Church. After his revelations were read, which were a bundle of nonsense and folly, they were committed to the flames, and he was cut off from the Church, and delivered over to the buffetings of Satan.

--20 (Sunday)-- Attended meeting, and heard Joseph preach on the ordinances of the gospel and the resurrection of the dead, after which he baptized eighty in the river. I officiated with the Twelve at the font, in baptizing and confirming for the dead. We wrote a long epistle to the Saints in Europe, which was signed by ten of the Twelve, and published.

--26-- Elder John Snider was blessed and set apart for his mission to England by President Joseph Smith and Elders Richards, Page and myself.

April 6, 7, and 8.-- I attended a special conference.

On the 8th, in company with Elders Kimball, O. [Orson] Pratt, Richards, Woodruff, George A. Smith, and Wight, we ordained 275 elders, being the most ordained in one day since the foundation of the Church.

--9-- Attended the funeral of Ephriam [Ephraim?] Marks. Brother Joseph delivered an address on the occasion. 2 p.m. attended city council.

--12-- The Twelve met with Brother Joseph, and appointed Brothers Kimball, Taylor and myself a committee to make arrangements for the payments due from President Smith as Trustee-in-Trust, to Mr. Wilkie, and agreed to unite our influence with the brethren to consecrate their old notes, deeds and obligations which they hold against each other, to the building of the temple in Nauvoo, upon which subject Elder Richards was authorized to write an epistle in the name of the Twelve, which epistle was signed by ten of the quorum, and published in the Times and Seasons.

April 24 (Sunday)-- I called upon Elder Woodruff, who was sick with the chills and fever, and laid hands upon him and he was healed, when he accompanied me in a wagon to the prairie, where we laid hands on others of the sick.

May 4.-- I met with Joseph, Hyrum, Heber, Willard, Bishops Whitney and Miller, and General James Adams, in Joseph's private office, where Joseph taught the ancient order of things for the first time in these last days, and received my washings, anointings and endowments.

--5-- I attended council as yesterday, and we administered to Brother Joseph the same ordinances.

--14-- Attended city council during the day. In the evening attended council of the Twelve, and silenced B. Winchester until he make satisfaction.

--15 (Sunday)-- I attended meeting at the grove, and addressed the Saints in the forenoon; Brother Woodruff preached in the afternoon. At the close of the meeting I repaired to the font, with several of the Twelve. Brothers Woodruff and Rich baptized about 100 for the remission of sins and for their dead. I confirmed those baptized, assisted by other Elders.

--19-- I attended city council, Joseph Smith was elected mayor, John C. Bennett having resigned.

--23-- Attended special meeting of the city council.

June 14.-- Met in council with the Twelve, and appointed Hiram Clark to go to England, and take charge of the shipping business in place of Elder Amos Fielding.

--18-- A special meeting was held, at which several thousands of the citizens of Nauvoo assembled, near the temple. They were addressed by the Prophet on the subject of the impositions practiced upon our immigration by land speculators, who frequently sold them lands to which they had no title, and other subjects. I was appointed, in connection with Brothers H. [Heber] C. Kimball, Hyrum Smith and Geo. [George] A. Smith, as a committee to wait upon the immigrants, and give them counsel and aid in procuring them places on which to settle.

--26 (Sunday)-- I addressed the Saints on the principle of union in building up the city, and sustaining the poor by providing labor for them. Six p.m. I attended council at Brother Joseph's, to take into consideration the situation of the pine country and lumbering business, and other subjects of importance to the Church; after which we spent a season in prayer that the Lord would deliver us from the power of our enemies, and provide means for us to build houses as he had commanded his people.

--29-- Rode out with the Prophet, and looked at lands the Church had for disposal.

July 16.-- I copy from the Wasp:--

PHRENOLOGICAL CHART OF ELDER BRIGHAM YOUNG  
By A. Crane, M.D., Professor of Phrenology  
PROPENSITIES

Amativeness. - 7, F. Very partial to the opposite sex; generally reciprocated by them.  
Philoprogenitiveness. - 10, L. Strong parental affection, great solicitude for their happiness.  
Inhabidiveness. - 9, L. Love of homestead very strong; extremely fond of early reminiscences of birthplace, and etc.  
Adhesiveness. - 10, L. Unalterable affection

when once fixed; enduring all things for their sakes. Combativeness. - 7, F. Great powers of exertion, and sustaining under opposition and difficulties. Destructiveness. - 5, M. Ability to control the passions, and is not disposed to extreme measures. Secretiveness. - 7, F. Proper reserve; prudent expression of feeling, without bluntness or deceitfulness. Acquisitiveness. - 5, M. Freeness to spend money; love of it chiefly for its uses and what it will buy. Alimentativeness. - 6, F. A good appetite, but not excessive; partiality for a variety of rich, hearty dishes. Vitativeness. - 6, M or S. Indifference to life; views the approach of death without fear.

## FEELINGS

Cautiousness. - 7, F. Provision against prospective dangers and ills, without hesitation or irresolution. Approbativeness,-- 8, F or M. Decent regard for popularity, fame, praise, and a good name. Self-esteem. - 7, F. Self confidence and complacency, without much pride or conceit. Concentrativeness,-- 8, F. Can dwell on a subject without fatigue, and control the imagination.

## SENTIMENTS

Benevolence. - 11, V. L. An overflowing of kind, humane, and tender feelings. Veneration. - 10, L. Worship of the supreme being; reverence. Firmness. - 10, L. Stability and decision of character and purpose. Conscientiousness. - 10, L. High regard for duty, integrity, moral principle, justice, obligation, truth, and etc. Hope. - 8, F. Reasonable hopes, a fine flow of spirits; anticipation of what is to be realized. Marvelousness. - 7, F. Openness to conviction, without blind credulity; tolerably good degree of faith. Imitation. - 7, F. A disposition and respectable ability to imitate, but not to mimic, or to act out. Prepossession. - 11, V. L. Strong adherence to preconceived opinions; very strong prejudices, and etc. Ideality. - 8, F. Refinement without a sickly delicacy; some love of poetry, without poetic talent.

## PERCEPTIVES

Admonition. - 5, S or V. S. Indifference about the affairs of others, and not disposed to give advice, etc. Constructiveness. - 8, F. Respectable ingenuity, without uncommon skill, tact or facility in making, etc. Tune. - 9, F or M. Love of music, without quickness to catch or learn tunes by the ear. Time. - 8, F or M. Indistinct notions of the lapse of time, of ages, dates of events, etc. Locality. - 11, V. L. or L. Great memory of places and positions. Eventuality. - 9, L. Retentive memory of events and particulars. Individuality. - 8, F. With very large 39 and 40, great observation, with deep thought, etc. Form. - 8, F. Cognizance and distinct recollection of shapes, countenances, and etc. Size. - 11, V. L., L. or F. Ability to judge of proportionate size, and etc. Weight. - 11, v. L., or L., or F. Knowledge of gravitation, momentum, etc. Color. - 8, F. or M. Moderate skill in judging of colors, comparing and arranging them. Language. - 7, F. Freedom of expression, without fluency or verbosity; no great loquacity. Order. - 8, L. Love of arrangement; everything in its particular place. Number.- 8, F. Respectable aptness in arithmetical calculations, without extraordinary talent.

## REFLECTIVES

Mirthfulness. - 6, F. Pleasantry and humor, without facetiousness; fair perception of the ludicrous. Causality. - 11, V. L. Great power of thought, depth and originality of reason. Comparison. - 9, L. A discrimination; power of illustration; ability to perceive and apply analogies, and etc.

31 (Sunday)-- Attended council with the Prophet and others.

In the month of July I attended councils, waited upon the immigrants; and as President Joseph Smith kept concealed from his enemies, I had continual calls from the brethren for counsel, which occupied much of my time.

August 8.-- Attended city council.

Assisted by Elders H. [Heber] C. Kimball and Geo. [George] A. Smith, I spent several days laboring with Elder Orson Pratt, whose mind became so darkened by the influence and statements of his wife, that he came out in rebellion against Joseph, refusing to believe his testimony or obey his counsel. He said he would believe his wife in preference to the Prophet. Joseph told him if he did believe his wife and follow her suggestions, he would go to hell.

We reported to the Prophet that we had labored with Brother Orson [Pratt] diligently in a spirit of meekness, forbearance and long-suffering. He requested us to ordain Brother Amasa Lyman in Brother Orson's stead. After receiving these instructions, we met Brother Orson near my house, and continued to labor with him. He said to us, There is Brother Amasa Lyman in your house, Brother Young; he has been long in the ministry, go in and ordain him in my stead.

--20-- Brother Orson Pratt was cut off from the Church, and, according to the Prophet's direction, Brothers H. [Heber] C. Kimball, Geo. [George] A. Smith and I ordained Brother Amasa Lyman in his stead.

--26-- Met in the evening in council with the Prophet Joseph and some of the Twelve. We received much good instruction and counsel from Joseph, relative to the situation of the Church, and the policy to be pursued in sending many elders through the states to preach the gospel and disabuse the public mind in relation to the false statements of Dr. J. C. Bennett.

The Prophet also directed us to call a special conference on Monday next, and nominate the elders to go on this important mission, and give them their instructions; and that we should also get the affidavits against Dr. Bennett published, so that the elders might have authentic and strong testimony to lay before the public in relation to those matters.

--27-- Engaged with Brother Joseph and others, preparing affidavits for the press.

--29-- Conference convened. Presidents Joseph and Hyrum Smith addressed the Saints; 380 elders volunteered to go immediately on the contemplated mission.

September 6,-- With Elders Kimball and Lyman, I called upon the Prophet to counsel concerning our mission to the branches and people in the states.

--9-- I attended city council, and gave in my notification of absence, and started on my mission and went to Lima.

--10-- I preached in Lima. Here Brothers H. [Heber] C. Kimball, Geo. [George] A. Smith and Amasa Lyman overtook me. We remained over Sunday the 11th, and preached to a large congregation at the grove, in Lima, and showed the falsity of Bennett's statements. We ordained 19 elders and baptized 12.

--17 and 18-- Elders Kimball, Smith, Lyman and myself held a conference at Quincy, in the courthouse. We exposed the course of Bennett and the mobocrats, and disabused the public mind, to some extent, of the prejudices recently imbibed. Governor Carlin attended one meeting.

--24 and 25-- Attended conference at Payson; Elder Kimball and myself preached.

I endeavored to get the affidavits against Dr. J C. Bennett inserted in the Whig and Herald, at Quincy, but they refused to print them on any terms. I returned to Nauvoo, and had a number of them struck off as handbills for circulation.

I proceeded to Atlas, and found Elder Kimball. We preached in Colonel Ross' brick-house. October 8 and 9.-- Attended conference at Pittsfield. Elders Kimball, Smith, Lyman and myself preached. We proceeded to Glasgow, and held a two-day's meeting. I sharply reprovved Elder Howard Smith, the presiding elder, for his indolence and folly. He attempted to instruct me how to preach, in a foolish, braggadocio manner.

--15 and 16-- We attended conference at Apple Creek. Elders Kimball, Smith, Lyman and myself preached. Brother Kimball and I stayed at Esquire Walker's.

Elder Kimball and I went to Jacksonville, and preached. We proceeded to Springfield, and preached. From thence we returned to Jacksonville, and attended a two-day's meeting in the courthouse, which Elders Geo. [George] A. Smith and Amasa Lyman also attended. We went to Morgan City, and held a two-day's meeting; stayed with Brother Augustus Farnham. Nearly all these conferences and meetings were numerously attended. We continued preaching from place to place until November 4, when I returned to Nauvoo with Elder Kimball.

November 9.-- Attended city council, and, with Elders John Taylor and Orson Spencer, was appointed a committee to draft a bill for an ordinance to regulate writs of habeas corpus, and the mode of procedure in such cases.

--10 and 12-- Attended adjourned meetings of the city council.

--14-- Attended city council, when an ordinance was passed regulating the procedure on writs of habeas corpus.

--21-- I met with the Twelve at Elder Kimball's. We unanimously decided that the printing of the Millennial Star and other Church publications cease on the return of Elder Parley P. Pratt from England, and I wrote a letter to that effect to the editor of the Star.

--26-- I was suddenly attacked with a slight fit of apoplexy. Next morning I felt quite comfortable; but in the evening, at the same hour that I had the fit the day before, I was attacked with the most violent fever I ever experienced. The Prophet Joseph and Elder Willard Richards visited and administered unto me; the Prophet prophesied that I should live and recover from my sickness. He sat by me for six hours, and directed my attendants what to do for me. In about thirty hours from the time of my being attacked by the fever, the skin began to peel from my body, and I was skinned all over. I desired to be baptized in the river, but it was not until the 14th day that Brother Joseph would give his consent for me to be showered with cold water, when my fever began to break, and it left me on the 18th day. I laid upon my back, and was not turned upon my side for eighteen days.

I laid in a log house, which was rather open; it was so very cold during my sickness, that Brother Isaac Decker, my attendant, froze his fingers and toes while fanning me, with boots, greatcoat and mittens on, and with a fire in the house from which I was shielded by a blanket.

When the fever left me on the 18th day, I was bolstered up in my chair, but was so near gone that I could not close my eyes, which were set in my head--my chin dropped down and my breath stopped. My wife, seeing my situation, threw some cold water in my face; that having no effect, she dashed a handful of strong camphor into my face and eyes, which I did not feel in the least, neither did I move a muscle. She then held my nostrils between her thumb and finger, and placing her mouth directly over mine, blew into my lungs until she filled them with air. This set my lungs in motion, and I again began to breathe. While this was going on I was perfectly conscious of all that was passing around me; my spirit was as vivid as it ever was in my life, but I had no feeling in my body.

January 11, 1843-- The Quorum of the Twelve wrote a proclamation to the Saints, to observe the 17th inst. as a day of humiliation, fasting, prayer and thanksgiving for the great blessings which our Heavenly Father has conferred on us in the deliverance of our beloved president, Joseph Smith who has been honorably discharged from his arrest under the Missouri writ by the U. S. District Court of Illinois; Judge Pope presiding.

--18-- I had the pleasure of attending a feast, to which Brother Joseph had invited his friends, as a memento of his release from the Missouri writ by the U. S. District Court of Illinois. This was the first time that I had been out of my house since my sickness.

--20-- I attended council with the Prophet and the Twelve at my house, in regard to Orson Pratt, who had confessed his sins and manifested deep repentance, which resulted in his baptism and reordination, by the Prophet, to his former standing in the Quorum of the Twelve. Brother Joseph Smith said that he would find another place for Brother Amasa Lyman.

February 6.-- I was reelected a member of the city council.

--7-- There was a council of the Twelve at my house. Brother Joseph Smith attended and gave us instructions.

--10-- Met with the Twelve and the Prophet at his house.

--18-- Wrote a letter to the branch of the Church at La Harpe.

--24-- Spent the day with the Prophet on business.

March 1.-- Wrote a letter to the branch of the Church at Ramus, instructing them in relation to the privileges and duties in sustaining the Prophet of God, while he was bringing forth revelations to the Church, translating and attending to history.

--2-- Brother O. [Orson] Hyde and I spent the day at Elder Kimball's, with our wives.

--5 (Sunday)-- Attended meeting at Father Alley's; Elder Kimball preached.

--11-- I started at 9 a.m., in company with the Prophet Joseph for Ramus.

--12 (Sunday)-- Joseph preached in the morning, and I in the afternoon.

--13-- Attended a church meeting. Stayed at Brother B. [Benjamin] F. Johnson's.

--14-- Returned home in a severe snow storm.

--28-- I visited Elder George A. Smith, who was sick.

April 1.-- Elder Taylor and I went to La Harpe, preached four times, and returned on the 3rd.

--6, 7 and 8-- Attended the annual conference of the Church, and was appointed, with my brethren of the Twelve, to collect funds for the temple and Nauvoo House. We were required to give bonds that we would pay over all the funds we received for that purpose.

--10, 11 and 12-- Attended special conference, when 115 elders were sent on missions throughout the states, and appointed their several fields of labor. Twenty-two brethren were ordained elders. I instructed the missionaries at length on the duties required at their hands, and was followed by several of the Twelve.

--18 and 19-- Met in council with the Quorum of the Twelve at Joseph's office, when Joseph gave us much instruction pertaining to our labors the ensuing summer, and also gave us directions to wake up the people in relation to the importance of building the Nauvoo House, as there was a prejudice against it, in favor of the temple.

--23 (Sunday)-- Attended meeting at the stand; most of the Twelve were present. I preached in the forenoon, and Elder Parley P. Pratt in the afternoon.

--24-- Attended council with the Twelve at Brother Joseph's office, on the affairs of the Nauvoo House.

--29-- I, in company with Elders Kimball, Woodruff, George A. Smith and Joseph Young, rode to Augusta, and held a meeting on Sunday, 30th; about 200 Saints were present. We preached on the subject of the building of the Nauvoo House; many promised us assistance in building it; had a good time.

May 2.-- We returned to Nauvoo.

--6-- I went to La Harpe, and preached on Sunday, the 7th, in the morning. Brothers Nicols and Tufts preached in the afternoon.

--11-- Met in council with the Twelve, and appointed missionaries to Great Britain, Ireland and the Pacific Isles.

--12-- Attended council with the Twelve. We decided to hold conferences in Ramus, La Harpe and Lima. I went to La Harpe and preached on Sunday the 14th.

--16-- Attended council with the Twelve, when it was voted that John E. Page should repair to Cincinnati, and wait until the quorum arrived.

--23-- Attended council with the Twelve, when the missionaries appointed for the Isles were instructed in their duties and set apart by the laying on of the hands of the Quorum.

--26-- Met with the Prophet Joseph [Smith], the Patriarch Hyrum [Smith], Brothers Kimball and Richards, Judge James Adams, and Bishop N. [Newel] K. Whitney, receiving our endowments and instructions in the priesthood. The Prophet Joseph administered to us the first ordinances of endowment, and gave us instructions on the priesthood and the new and everlasting covenant.

--28 (Sunday)-- I met with Brothers Joseph, Hyrum, Heber, Willard, Bishop Whitney and Judge Adams when we administered to Brother Joseph the same ordinances of endowment, and of the holy priesthood which he administered unto us.

--29-- Met at 9 a.m., with the same brethren, when Joseph instructed us further in principles pertaining to the holy priesthood.

Six p.m., attended council with the Twelve, and wrote to the Saints in Philadelphia, who were desirous of observing the counsel of God, to remove, without delay, to Nauvoo; also appointed a few more elders on missions.

--30-- Met in Joseph's office with the Twelve, and executed bonds for \$2,000 as an agent to sell stock for the Nauvoo House: Doctor J. M. Bernhisel was my security. I received 300 shares in stock certificates, value \$15,000.

--31-- I moved out of my log cabin into my new brick house, which was 22 feet by 16, two stories high, and a good cellar under it, and felt thankful to God for the privilege of having a comfortable, though small habitation.

June 1.-- I met with the Twelve in Joseph's office, pertaining to starting on our missions to collect funds for the temple and Nauvoo House, and received the following letter of recommendation:--

"To all the Saints and honorable men of the earth, greeting:--

Dear Brethren and Friends:--I, Joseph Smith, a servant of the Lord, and Trustee-in-Trust for the temple of the Lord at Nauvoo, do hereby certify that the bearer hereof, Brigham Young, an elder and one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, has deposited with me his bond and security, to my full satisfaction, according to the resolution of the conference, held in this city on the 6th day of April last.

He, therefore, is recommended to all Saints and honorable people, as a legal agent to collect funds for the purpose of building the Nauvoo House and temple of the Lord, confident that he will honor this high trust, as well as ardently fulfill his commission as a messenger of peace and salvation; as one of the Lord's noblemen, I can fervently say, may the Lord clear his way before him, and bless him, and bless those that obey his teachings wherever there are ears to hear, and hearts to feel.

He is worthy to be received and entertained as a man of God; wherefore, brethren and friends, while you have the assurance of the integrity, fidelity, and ability of this servant of the living God, I trust that your hearts and energies will be enlivened and deeply engaged in the building of these houses, directed by revelation for the salvation of all Saints; and that you will not rest where you are, until all things are prepared before you, and you are gathered home with the rest of Israel to meet your God. I feel strong in the belief and have a growing expectation, that you will not withhold any means in your power that can be used to accomplish this glorious work. Finally, as one that greatly desires the salvation of man, let me remind you all to strive with a godly zeal for virtue, holiness, and the commandments of the Lord. Be good, be wise, be just, be liberal, and above all be charitable, always abounding in all good works, and may health, peace, and the love of God, our Father, and the grace of Jesus Christ, our Lord, be and abide with you all, is the sincere prayer of

Your devoted brother and friend,

In the everlasting gospel,

JOSEPH SMITH.

City of Nauvoo, June 1, 1843."

--4-- Went to Bear Creek, visited the Saints, held a meeting, and preached on the subject of the building of the Nauvoo House and temple; also visited the Knowlton Settlement and addressed the Saints on the same subject, and returned home on the 5th.

--9-- Went to Carthage, accompanied by my brother, Phinehas H. and from thence to my brother, Lorenzo D. Young's.

--10-- Went to La Harpe and preached on the 11th, in the morning, and was followed by my brother, Phinehas H. In the afternoon I taught the Saints in the South Schoolhouse, and stirred up the brethren on the importance of building the houses commanded us by the Lord. Stayed at Brother Hampton's all night.

--12-- We returned to Nauvoo.

--13-- In company with my brothers Phinehas H. and Lorenzo D., I went to Brother Decker's.

--25-- Two p.m., Brother William Clayton having brought news of President Joseph Smith's arrest at Dixon, Brother Hyrum Smith went to the stand and requested the brethren to meet him in half an hour at the Masonic Hall, when three hundred volunteered to go in pursuit of President Joseph Smith and prevent his being taken to Missouri, out of which number several companies were selected to go. The companies agreed to meet in the evening at William Law's, which they did, when Hyrum reported he could not raise means. Wilson Law said, if means were not raised he would not go. I told the brethren to get in readiness and the money would be forthcoming, although at the time I knew not from whence, but in two hours I succeeded in borrowing \$700 to defray the expenses of the expedition.

--30-- Brother Joseph returned to Nauvoo with the brethren who were sent after him. On his entrance into the city, multitudes of the brethren and sisters turned out to meet and greet him, and on this occasion the officers who arrested him, who were still with him, witnessed the devotion and good feeling in the hearts of the Saints towards their Prophet.

July 1.-- Hyrum Smith, Parley P. Pratt, Lyman Wight, Sidney Rigdon and myself were duly sworn before the municipal court, and gave in our testimony as witnesses in the case of Joseph Smith, who had obtained a writ of habeas corpus from the municipal court of Nauvoo, he having been demanded by a requisition from the governor of Missouri to the governor of Illinois, who issued a writ for his arrest as a fugitive from justice.

We embodied in our testimony an account of the persecutions of Joseph Smith and the Saints from Jackson County to the time of the expulsion of the Saints from the state of Missouri by force of arms, under the exterminating order of Governor Boggs.

It was certainly a rehearsal of the most heartrending scenes that ever saluted the ears of any tribunal in a civilized government on earth; it would have been a disgrace to Arabs, cannibals, or the most brutal savages. Not only theft, arson, burglary, imprisonment, chains, expulsion, rape and murder were practiced on the Saints without any redress, but even the Prophet Joseph Smith, with his companions in prison were loaded with chains, were fed a portion of the time on the flesh of their murdered brethren, which was cooked and given them to eat by their inhuman persecutors.

The recital of this part of the testimony was sufficient to curdle the blood in the veins of all who heard it; even the lawyers were shocked to the soul, and at the close of the testimony, in their speeches, before the court, exhorted the Saints to maintain their rights, "stand or fall, sink or swim, live or die."

This testimony of the unparalleled persecutions of the state of Missouri against the Saints of God in the last days, will stand on history's page to future generations.

--3-- The Twelve, having been directed by the Prophet to call a special conference to choose elders to go into the different counties of Illinois to preach the gospel, and disabuse the public mind with regard to his late arrest, met at the grove with the elders, and appointed 82 missionaries to the several counties. I addressed the elders at length upon their duties.

--7-- I started on my mission to the east at 4 p.m., accompanied by Elders W. [Wilford] Woodruff, George A. Smith and E. P. Maginn, on the steamer Rapids: arrived in St. Louis on the 8th, and called on the Saints.

--9-- Left St. Louis at half-past 9 a.m., for Cincinnati, on the steamer Lancet, and had conversation with various gentlemen who were inquiring after "Mormonism," one of whom, a professor in a Southern university, said, "I have heard and read much of your people, and of Joseph Smith, but I have no confidence in newspaper stories, and, if it would be agreeable, I would like to ask a few questions." I told him I would answer any questions he might propose, so far as I was able.

He then asked me if Joseph Smith had more wives than one. I told him I would admit he had. In order to explain the principle, I asked the gentleman if he believed the Bible, and was a believer in the resurrection. He said he was a believer in the Old and New Testament and in the resurrection.

I then asked him if he believed parents and children, husbands and wives would recognize each other in the resurrection. He said he did.

Also, if parents and children would have the same filial feeling towards each other which they have here; and he said he believed they would, and that their affections would be more acute than they were in this life.

I then said, "We see in this life, that amongst Christians, ministers and all classes of men, a man will marry a wife, and have children by her; she dies, and he marries another, and then another, until men have had as many as six wives, and each of them bear children. This is considered all right by the Christian world, inasmuch as a man has but one at a time. Now, in the resurrection this man and all his wives and children are raised from the dead; what will be done with those women and children, and who will they belong to? and if the man is to have but one, which one in the lot shall he have?"

The professor replied, he never thought of the question in this light before, and said he did not believe those women and children would belong to any but those they belonged to in this life.

"Very well," said I, "you consider that to be a pure, holy place in the presence of God, angels, and celestial beings; would the Lord permit a thing to exist in his presence in heaven which is evil? And if it is right for a man to have several wives and children in heaven at the same time, is it not an inconsistent doctrine that a man should have several wives, and children by those wives at the same time, here in this life, as was the case with Abraham and many of the old Prophets? Or is it any more sinful to have several wives at a time than at different times?"

He answered, "I cannot see that it would be any more inconsistent to have more wives in this life than in the next, or to have five wives at one time than at five different times. I feel to acknowledge it is a correct principle and a Bible doctrine, and I cannot see anything inconsistent in it."

After conversing with him upon the organization of the Church, the gospel, and order of the priesthood, he remarked that such an organization possessed within itself all the elements of permanent success and prosperity, and the system of such a government could not be overthrown.

Reached Louisville on the 12th. While passing the locks, we visited Mr. Porter, "the Kentucky Baby," a thin spare man, 7 feet 7 inches high. We walked through and took a view of the city of Louisville, and then proceeded to Cincinnati, where we arrived on the 13th, at 5 1/2 p.m., and stayed with the brethren. I dreamed that Brother Joseph called us home.

--14-- We visited several of the brethren in the morning, travelled about the city, and wrote letters to our wives.

--15-- Stayed at Brother Pew's with Brother Woodruff.

--16 (Sunday)-- Attended meeting in the morning at Father Hewitt's; Elder Woodruff and I preached. In the afternoon we visited the Licking Branch, in Kentucky, where the Saints were in a very backward state, their hearts being more engaged in the welfare of 10 or 15 acres of strawberries and raspberries which they were cultivating than in the things of the kingdom of God.

--17-- Started back for Cincinnati, viewed the strawberry and raspberry fields. We met Brother Colins Pemberton, who advised us to turn off our way a couple of miles and visit a number of families of Saints in a deep valley, which they called Piedmont, which advice we complied with, and preached to them, and blessed eight of their children. The day was excessively hot, but a shower of rain fell in the evening and cooled the atmosphere.

--18-- Brother Pemberton took us in a skiff down the Licking River, and across the Ohio to Cincinnati.

--19-- Visited Brother David Martin, who never asked our names: we stayed with him overnight, and lay on a bedstead that creaked so dreadfully that we could neither sleep nor dream.

--20-- Visited Brother Jackson, who received us kindly and gave us a sovereign to assist us on our mission. We walked fifteen miles back to Cincinnati.

--22-- We took the steamer Adelaide for Pittsburgh, and on the 27th left the Adelaide on a sand bar and took stage at Bridgewater for the city; stopped at the town of Economy, founded by Mr. Rapp, upon the common stock principle.

On our arrival at Pittsburgh Brother Small informed us there was a Latter-day Saint meeting at the Temperance Hall; we went there, and found Elders H. [Heber] C. Kimball, O. [Orson] Pratt and J. [John] E. Page. Elder Page was preaching; he hammered the sectarian churches unmercifully. He informed the people of our arrival, which made six of the Quorum of the Twelve in that city.

--28-- We met in council at 2 p.m., at Richard Savary's. I inquired concerning the proceedings of the Twelve in Cincinnati, and found that Elders H. [Heber] C. Kimball, O. [Orson] Pratt and J. [John] E. Page had held a council and organized that branch. Elders Kimball and Pratt left Cincinnati, when Elder Page remained for a few days and annulled their proceedings and reorganized the church as it was before. I reprov'd Elder Page for undoing alone what three of the Twelve had done together. I exhorted him to be mild and gentle in his teachings and not fight the sects, but endeavor to win the affections of the people. We held a meeting in the evening at Brother Jeremiah Cooper's house; I addressed the people and exhorted the Saints to listen to the counsels of the servants of God. Elders H. [Heber] C. Kimball and George A. Smith bore testimony to the truth of the work.

--29-- We met in the evening at Brother Savary's to instruct the elders. I said,--"They should in the first place control themselves and bring their passions into subjection to the law of God, then preside over their wives and children in righteousness, which would qualify them to preside over branches of the Church; but elders would contend about presiding over churches who are not able to preside over themselves or the least child they have.

Again, the first principle of our cause and work is to understand that there is a Prophet in the Church, and that he is the head of the Church on earth. Who called Joseph to be a Prophet? Was it the people or God? God, and not the people, called him. Had the people gathered together and appointed one of their number to be a Prophet, he would have been accountable to the people; but, inasmuch as he is called of God, he is accountable to God, and the angel that committed the gospel to him, and not to any man on earth. The Twelve are accountable to the Prophet and his council, and not to the Church, for the course they pursue, and we have learned to go and do as the Prophet tells us."

--30 (Sunday)-- Six of the Quorum of the Twelve met in the Temperance Hall, Pittsburgh, with the Saints, Brothers W. [Wilford] Woodruff and Geo. [George] A. Smith preached in the forenoon, and Brothers [John] Page and O. [Orson] Pratt in the afternoon, I followed Brother H. [Heber] C. Kimball in the evening, and bore testimony to the work of the Lord.

I asked the following questions, and reasoned thus,--"Why do the people oppose the gifts and graces of the gospel?

If a man can get faith by the power of God, and the gift of the Holy Ghost, so as to lay hands upon his wife and children or friends, when they lie sick and languishing nigh unto death, and command the fever or disease, or the power of the destroyer, or even death itself, to cease its work and be still, and the person is relieved, I ask what harm is there in all this? Or if a man, by faith and humility before God can get the testimony of Jesus Christ, and prophesy of things to come, or be able to speak in tongues or cast out devils, I ask what harm is there in all this? Does it do any harm? No, it does not.

I know the New Testament is true, for I have proved it according to the pattern given--namely, by believing in Christ and obeying the gospel; and I know that the signs do follow the faithful believers; then I ask, Do these things harm anyone? No, they do not.

Again, the kingdom of God must be concentrated--the people must be together and gathered into one place. How would the King of France or England look undertaking to reign over a kingdom, when their subjects were scattered all over the world, except in France or England? So with the Saints, they must be gathered together, and this work has already commenced.

Who is the author of this work and gathering? Joseph Smith, the Prophet, as an instrument in the hands of God, is the author of it. He is the greatest man on earth. No other man, at this age of the world, has power to assemble such a great people from all

the nations of the earth, with all their varied dispositions, and so assimilate and cement them together that they become subject to rule and order. This the Prophet Joseph is doing. He has already gathered a great people who willingly subject themselves to his counsel, because they know it is righteous."

--31-- I visited, with the brethren of the Twelve and others, Mr. Curling's Glass Works, the new basin or reservoir for holding the water to supply the city, and Miltenberger's Iron Works.

August 1.-- We went to Alleghany [Allegheny] City, and attended meeting in the evening. I preached, and was followed by Elders Page and Kimball.

--2-- Elder Charles Beck gave us \$48 to help us to Baltimore. On the 3rd we started at 6 a.m., by stage, and rode all day and night, and arrived in the morning of the 4th at Cumberland.

While in the stage we had a very interesting conversation with two Campbellite preachers who attacked us on "Mormonism." They contended that that which was in part had been done away, and that which was perfect had come, and that there was now no need of tongues, interpretations, and etc. Elder Woodruff replied,--"You then have no need to contend, for if that which is perfect has come, you certainly should all see eye to eye, being in possession of perfect knowledge."

As we commenced to descend the mountain, one of the irons which held the springs gave way, letting the coach on to the horses, which frightened them. The coachman, at first, attempted to hold them in; but as that only drew them up against the body of the coach, it increased the fright of the wheel horses until they became unmanageable. I told the coachman to keep them in the road, and let them go until they reached the bottom of the hill; he did so, and I assisted in holding him upon his seat, until we got to a piece of ascending ground where we were enabled to stop the team without any damage. We then lifted up the coach into its place, put a pole under and held it there until we reached a blacksmith's shop, and got it repaired.

From Cumberland we took the cars to Baltimore, where we arrived at 6 p.m. and at 7 took steamboat to Frenchtown; from thence by railroad to Newcastle, and thence by steamboat to Philadelphia, where we arrived at 4 o'clock on the morning of the 5th.

The brethren took lodgings among the Saints in various parts of the city. I stopped with Brother Peter Hess. During the afternoon there was a very severe storm and rain; much damage was done, houses unroofed, cellars filled with water, streams suddenly rose, the iron suspension bridge, the canal bridge, and fifty other bridges in the vicinity, were reported to be washed away, and thirty persons drowned.

--6-- I attended a Millerite meeting in the forenoon. Mr. Litz preached from Jeremiah, 24th chapter, concerning the good and bad figs. In speaking of the covenant made to Abraham, giving him the land of Canaan, Litz said it was not seeds, but seed, which was

Christ, hence the land belonged to Jesus, and not to the Jews; but Jesus Christ has rented it to the Jews at ten percent, the only terms on which it was ever given to the Jews, and they have robbed God all the while--the land has been taken away from the Jews, who shall have the land? Not the Jews, the natural seed, but those who are baptized unto Christ, his spiritual children. The Kingdom was to be taken away from the Jews and given to a nation bringing forth the fruits thereof, which will take place when Christ comes with his church and body, and they will take possession of Jerusalem. The Jews, as a nation, will not go to Jerusalem, neither will they anymore be His people; but the Jews will join other nations, and go against Jerusalem to battle and fight against the Lord and his Saints; they will not go as Jews, but among the Christian nations.

These were the arguments used by this Millerite to do away with the literal fulfillment of the Bible concerning the return of the Jews and the rebuilding of Jerusalem; but they were false and contrary to the restoration of the house of Israel, as predicted by all the Prophets.

In the afternoon the Twelve met with about three hundred Saints in the Canaanite Church. I preached at considerable length, and said that a man or woman may ask of God, and get a witness and testimony from God concerning any work or messenger that is sent unto them; but if a person ask for a thing that does not concern him, such as governing the Church, as a member of the Church, inquiring concerning the duty of a presiding elder, what the Prophet or the Twelve ought to do, and etc., he will not get an answer; if he does, it will not be from God.

I also remarked that if any in the Church had the fullness of the Melchizedek Priesthood, I did not know it. For any person to have the fullness of that priesthood, he must be a king and a priest. A person may have a portion of that priesthood the same as governors or judges of England have power from the king to transact business; but that does not make them kings of England. A person may be anointed king and priest long before he receives his kingdom.

Evening, Elders O. [Orson] Pratt and Geo. [George] A. Smith preached.

--8-- In company with the Twelve and about 150 Saints, I left Philadelphia on an excursion on the Delaware River to Gloucester Point. We partook of a picnic dinner, and the day was spent in harmonious recreation. The following subject was taken up for discussion,--"Is the prosperity of any religious denomination a positive evidence that they are right?" Elder J. [John] E. Page contended for the affirmative, and Elder J. [Jedediah] M. Grant for the negative. Elder Page contended for his position very sharply and warmly. Elder Grant, in meeting his arguments, also manifested great earnestness in sustaining his position, and it appeared to the Saints like contention, and caused a dampness of feeling to rest upon the company.

At the end of the discussion I was called upon to decide the question, and perceiving the feeling among the Saints, I told them I was reminded of the anecdote of the negro's attempt at shooting a squirrel. His master having occasion to be absent from home,

charged him to be sure and not meddle with his guns and ammunition; but no sooner had the master got fairly out of the way, when the negro's curiosity prompted him to try one of the master's guns; he accordingly took one down which had been loaded for some time, and went into the woods. He soon saw a squirrel, and crept up a hill behind a log and fired, but the gun being heavily charged, it knocked the negro over, and he rolled down the hill.

Upon gaining his equilibrium and realizing his defeat, he looked up from the ground where he lay, and seeing the squirrel jumping from tree to tree as if conscious of victory, he cried,--"Well, well, cuffy, if you had been at the other end of the gun you would have known more about it." This excited laughter, in which all the company joined, and I then gave my decision, which was, that the prosperity of any people was not positive evidence of their being right.

After supper we returned by the steamer to Philadelphia.

--10-- In company with Orson Pratt, Wilford Woodruff and Geo. [George] A. Smith, I visited the statehouse and the Independence Hall, where the patriots signed the Declaration of Independence. We sat in the chair which John Hancock occupied when he signed that instrument. We saw a statue of Washington, the portraits of La Fayette and others, and the painting presented by Benjamin West to the city corporation, representing the situation of Paul and Barnabas when they were set apart to the ministry. This building was erected in 1733.

--11-- We visited Peel's museum and the mint. After finishing our walk, the quorum separated, and attended meetings in various parts of the city.

--12-- We dined at Sister Poulter's. She gave us \$12. In the evening we had an interesting meeting with the elders; all of the Apostles present spoke.

--13 (Sunday)-- In the morning we divided and preached in various parts of the city. In the afternoon, Elder O. [Orson] Pratt preached in the church on the subject of Zion, from the Psalms of David. Evening, Elders Kimball, Woodruff and I preached.

--18-- Brother Kimball accompanied me to Burlington, by steamer, and from thence by coach to Mount Holley, New Jersey, where we stayed with Judge William Richards and preached.

--19-- We rode with Judge Richards in his carriage to the Rising Sun, near Bordentown, where we attended a woods meeting, and met with Brothers William Smith, J. [John] E. Page, Geo. [George] A. Smith and W. I. Appleby. Brother George A. and I stayed overnight with Brother Atkinson, who lived in a very large frame house, said to have stood 150 years, which was so infested with bedbugs that we could not sleep. Brother George A. Smith gave it as his legal opinion that there were bedbugs there which had danced to the music at the Battle of Trenton, as their heads were perfectly grey. We took our blankets and retreated to the further end of the room, and, as the bugs followed us, I

lit a candle, and as they approached, caught them and burnt them in the candle, and thus spent the night.

--20 (Sunday)-- Continued our woods meeting, which was numerously attended.

--26-- The Twelve Apostles met with the Saints in New York, in conference, in the Columbian Hall, Grand Street. I addressed the meeting upon the importance of building the Nauvoo House and temple, also on the subject of the priesthood, showing it was a perfect system of government. In the afternoon Elders H. [Heber] C. Kimball and George A. Smith preached, and I made a few closing remarks and said:--

The scriptures had been mystified to that degree, that the greatest divines of the day are as ignorant as the dumb ass concerning the things of God; comparatively they don't know their right hand from their left. We are trying to revere the scriptures, and to make them so simple that the people can understand them. Place a man in this room who is ignorant of science, and take everything out that we can see, and then ask him if there is anything in the room. He will say no, only we two. I tell him that there are millions of live animals in the room, that we even breathe them, and I will show him, by the aid of the microscope, that there are live animals in a drop of water, which appear to be eight feet long; but he won't believe it until he sees them through the magnifying glass. So with the unbeliever in revelation--he does not believe in God, in angels, or in spirits, because he cannot see them; but let him have spiritual glasses, or obey the commandments of God, get the Spirit of God, and then he can see the truth.

A hymn was then sung.

Then several questions were asked, as follows:--

1. Can any officer in any branch of the Church say that his word is law, and shall be obeyed?

Answer--He can say that his word is law, but does that make it so? Yes, if he has the law of God, and delivers it, otherwise it is not.

2. Is it right for a priest to be appointed to accompany a teacher to visit the houses of each member, when his duty is set forth in the covenants?

Answer--Yes. Any officer, from a high priest to a deacon, may visit the Church, or members, and be set apart for this purpose, if the Church will receive it.

3. Can a branch of the Church make byelaws on the principle of expediency, which are not specified in any revelation?

Answer--Yes; if they wish they make laws to stick their fingers in their eyes; but it is like the man who habituated himself to sticking his finger into a knothole, in a board partition, every morning, until custom compelled him to do it, for, having omitted it one morning,

he felt so curiously at the breakfast table that he could not eat--he then bethought himself, went and put his finger into the knothole, and returned with a good appetite and eat a hearty breakfast.

I said that if elders or high priests are so situated that they cannot get word from the Prophet or the Twelve Apostles, they may get a revelation concerning themselves. The Twelve may get a revelation in any part of the world concerning the building up of the kingdom, as they have to establish it in all parts of the world; so any person can ask the Lord for a witness concerning himself, and get an answer; but not to lead the Church-- that belongs to the head of the Church.

--27 (Sunday)-- Attended conference. The Twelve continued to occupy the time in preaching, morning, afternoon and evening. We blessed several children and administered to the sick. My health was feeble, never having wholly recovered from my last winter's illness.

--28-- attended a council of the Twelve this morning in relation to our future movements.

--29-- Went to the Arlington House, Long Island, in company with Brother L. R. Foster, and had a pleasant visit with General James Arlington Bennett and family, with whom I stayed all night.

--30-- Rode with General Bennett and Brother Foster to Coney Island, where we bathed in the Atlantic. He requested me to baptize him, which I did, and we confirmed him and returned to his house, where we remained overnight and spent a pleasant time.

September 4.-- Accompanied by H. [Heber] C. Kimball, Orson Pratt, Geo. [George] A. Smith and John E. Page, we crossed the Sound from New York to Providence, Rhode Island; from thence to Boston, where we arrived on the 5th, and called on Mr. Tewkesbury, 82, Commercial-street, who directed us to Brother Dudley's, Sister Dudley received us kindly. The brethren were distributed among the Saints in Boston.

--6-- Elder Kimball and I went through Salem to Marble Head, and heard P. [Parley] P. Pratt preach in the evening.

--7-- We returned to Salem and stayed all night.

--8-- Returned to Boston.

--9, 10 and 11-- Attended conference at Boylston Hall, Boston; there were eight of our quorum present. Elders and members were present from most of the branches in New England. Many of the citizens also attended, some of whom were very rude and unmannerly in their behavior; it was evident that either their parents had not taught them good manners, or they had made bad use of their early education. I gave them several sharp reproofs for their meanness and unbecoming conduct, which I accompanied by lessons of instruction which, if heeded, would have a tendency to improve their manners

materially; but I must say that I never saw more of a spirit of rowdyism manifest in any congregation where I ever preached, than was manifested in the good, Christian city of Boston. I visited Lowell and instructed the Saints.

I counselled Elder Addison Pratt to engage passages for himself, Elders Noah Rogers, Knowlton F. Hanks and B. F. Grouard, to the Pacific Islands, although they had not means wherewith to pay for them.

--20-- At the request and expense of Elder L. R. Foster, I visited Mr. O. S. Fowler, the phrenologist, at Marlborough Chapel, with Elders Kimball, Woodruff and Geo. [George] A. Smith. He examined our heads and gave us charts. After giving me a very good chart for \$1, I will give him a chart gratis. My opinion of him is, that he is just as nigh being an idiot as a man can be, and have any sense left to pass through the world decently; and it appeared to me that the cause of his success was the amount of impudence and self-importance he possessed, and the high opinion he entertained of his own abilities.

--22-- I visited the harbor of Boston, the statehouse, the Charleston navy yard, the U. S. steamship of war Mississippi, the Ohio and Franklin, 74 gunships, the sloop of war Boston, lying in the dry docks, the frigates Potomac and Cumberland, and also visited the Virginia and the Vermont, the largest class of ships in the U. S. Navy, which had been lying unfinished on the stocks since the war of 1812, enclosed in ship-houses; the Bunker Hill monument on Breed's Hill, the U. S. rope-walk, and passed through the state prison to Charleston. In the evening we preached in the Boylston Hall.

I also visited Lyne, Salem and Marble Head. I counselled Brother Philip B. Lewis, of New Bedford, to supply the brethren going to the islands with what money they were deficient of to pay their passages. He expressed an anxiety to go along with the mission; I told him he would have the privilege of going on a mission to the islands at some future time.

--29-- I left Boston for New York. Brother Woodruff and I stayed at Brother L. R. Foster's on the 30th.

October 1.-- Proceeded to Philadelphia and attended meeting in the evening.

--3-- In company with Elders Kimball, Hyde, Woodruff, G. [George] A. Smith and J. [Jedediah] M. Grant, visited the Saints in Philadelphia; dined at Brother J. B. Nicholson's, and in the evening partook of an oyster supper at Mr. Jeffrey's, who undertook to get us drunk, but only succeeded in intoxicating himself. We consecrated several bottles of oil.

--4-- We left Philadelphia for Nauvoo by way of Pittsburgh, by canal and railway. While on the canal boat, which was crowded with well-behaved passengers, I was attacked by a Campbellite preacher, who was very anxious for a debate, and at the request of the passengers I delivered an address on the principles of our religion, which was very satisfactory to them, but discomfited the Campbellite preacher so much that he would not reply.

In the evening a gang of about a dozen Baptist ministers came on board, returning to Pittsburgh from a conference. The Campbellite preacher told them there were "Mormons" on board; they immediately surrounded Brother Geo. [George] A. Smith, and challenged him to debate, which he declined on the ground that it was not a proper place to discuss on religious subjects. They accused him of pretending to have the truth and not being willing to preach it to them. He proposed to preach in their churches in Pittsburgh any time they would open them, to which they would not consent. He then told them he considered that they not only refused to hear the truth themselves, but shut the gate against their congregations, like the Scribes and Pharisees in the days of Jesus. They commenced a tirade of abuse against him, half a dozen talking at once, and making use of every foul epithet their clerical learning had put them in possession of, and so crowded round him that he was prevented from going to supper, they having taken theirs before coming on board.

After supper, Brother Kimball went to George A's [Smith] assistance, and told them that he had been a Baptist himself three weeks, but when he was a Baptist, Baptist ministers were gentlemen. Brother Kimball made several quotations, knowing they were not from the scriptures. The ministers would frequently say,--"That quotation is not in the Bible." Brother Kimball frequently turned to Brother George A. [Smith] and said,--"Will you find that passage?" He opened his Bible as if to search, when the ministers all remembered the passages.

I came up and inquired what was the meaning of this loud talk? The ministers answered that they had challenged the "Mormons" to debate, but they would not debate with them; they understood there had been gambling on the boat, and they wished to banish such wickedness, I told them if there had been gambling, the gamblers had minded their own business and behaved like gentlemen, for there had been no disorder on board, since starting from Philadelphia, except what was made by a tip-o-tail of a Campbellite minister; and if they pretended to be ministers of the gospel of Jesus Christ, their conduct belied their profession, for they had abused Elder Smith ridiculously for an hour, and prevented him from getting his supper by blocking up the door, while he had submitted to their abuse with commendable patience; upon which the passengers told the captain, if he did not stop that gang of Baptist preachers from insulting the "Mormon" Elders, who had shown themselves gentlemen all the way, they would put them in the canal. The captain then dispersed them.

We arrived at Pittsburgh on the 8th, at ten a.m., and at eleven shipped on board the Rariton for St. Louis. We found Brother Bradford W. Elliot and two sisters on board.

We arrived at Cincinnati on the 12th. The river being low, the boat lay on sandbars some time. Sister Cobb who accompanied us from Boston, had a child very sick, who died in Cincinnati; she had it put in a tin coffin and took it with her. We were transferred to the steamer Nautilus, which left on the 14th and reached St. Louis on the 19th, where we reshipped for Nauvoo, and arrived on the 22nd, and went into council with Joseph [Smith], Hyrum [Smith] and others, when ordinances were administered to William Marks and wife.

October 23-- With Elders H. [Heber] C. Kimball and Geo. [George] A. Smith I visited the Prophet Joseph, who was glad to see us. We paid him every cent of the means we had collected for the temple and Nauvoo House. He taught us many principles illustrating the doctrine of celestial marriage concerning which God had given him a revelation, July 12th [1843] [D&C 132].

--29-- I attended meeting and taught the Saints.

November 2.-- I attended council with Presidents Joseph and Hyrum and the Twelve. We wrote a short epistle to the elders and branches abroad and asked the elders to use their influence to circulate our publications.

--7-- Met in council with the Twelve, when Elders P. [Parley] P. Pratt, W. [Wilford] Woodruff, John Taylor and myself were chosen a committee to raise \$500 to procure paper on which to print another edition of the Doctrine and Covenants.

--21-- Met in council with the Twelve.

--25-- Attended council with Joseph, the Twelve Apostles and the high council. We wrote a letter to John E. Page, directing him to go to Washington.

--26 (Sunday)-- Met in council with Joseph, Hyrum, the Twelve and Colonel Frierson, in relation to getting up a memorial to congress for redress of grievances. The testimony before the municipal court of July last was read.

--27-- I attended prayer meeting in the evening at President Joseph Smith's. Bishop N. [Newel] K. Whitney and wife were anointed.

--29-- Four p.m., I was appointed chairman at a meeting of the citizens in the Assembly Room, for the purpose of petitioning congress for redress of grievances. I selected committees to get the names of memorialists in Nauvoo, La Harpe, Ramus and other places. President Joseph Smith made a few remarks, and Brother Phelps read General Joseph Smith's appeal to the Green Mountain Boys.

December 2.-- Met in the Assembly Room with Joseph [Smith], Hyrum [Smith] and the Twelve, when the ordinances of endowment were administered to Elders Orson Hyde, Parley P. Pratt, W. [Wilford] Woodruff, Geo. [George] A. Smith and Orson Spencer. We received instructions on the priesthood from Joseph.

--3 (Sunday)-- Met in the Assembly Room and received instructions from Joseph [Smith]. His appeal to the Green Mountain Boys was read and dedicated by prayer.

--4-- Attended the adjourned meeting in the Assembly Room, which was crowded. President [Joseph] Smith delivered a lengthy and interesting address.

--5-- Attended council with Joseph and the Twelve.

--8-- I attended city council, which passed "An extra ordinance for the extra case of Joseph Smith and others."

--9-- Met with the Quorum in the Assembly Room. Elders W. [William] W. Phelps, Levi Richards and C. P. Lott received ordinances.

--10-- I attended prayer meeting in the Assembly Room. President Joseph Smith being absent, I presided and instructed the brethren upon the necessity of following our file leader, and our Savior, in all his laws and commandments, without asking any questions why they were so. I was followed by P. [Parley] P. Pratt and others, who expressed their minds freely. Several sick persons were prayed for.

--12-- Attended city council.

--16-- Attended city council. We signed officially the memorial to congress. Evening, attended prayer meeting; I took the lead.

--17 (Sunday)-- I met in the Assembly Room with the Quorum. Brother Samuel H. Smith received his endowments. Brother Joseph preached to us.

--21-- I presided in the city council, and, in company with the council, signed another memorial to congress for the redress of our wrongs.

--23-- I spent the day with the Quorum in the Assembly Room. Brother Isaac Morley and wife received their endowments.

--24-- Attended a prayer meeting with the [First] Presidency and Twelve in the Assembly Room.

--25-- I married Dr. Levi Richards and Sarah Griffiths.

--28-- I attended meeting with Brother Woodruff; had a full house. I exhorted the Saints to be subject to the powers that be; said our sufferings are permitted that we may learn by experience the contrast between good and evil, in order to obtain power; "never suffer anger to find a seat in your breast, never get angry, treat all mildly, govern yourselves, control your passions, and it will give you power. When the temple is done I expect we shall be baptized, washed, anointed, ordained and receive the keys and signs of the priesthood for our dead, that they may have a full salvation, and thus we shall be saviors on Mount Zion according to the scriptures.

--30-- I attended a meeting with the Quorum in the Assembly Room. President Joseph Smith preached on the principles of integrity, and showed that the lack of sustaining this principle led men to apostasy.

--31-- I met with the high priests quorum, and instructed them in relation to their duties. Evening, attended prayer meeting in the Assembly Room.

January 1, 1844.-- Visited at Brother E. D. Wooley's.

--3-- Attended the city council. William Law came before the council and complained that Joseph had administered a secret oath to the police and instructed them to kill him; but the police came forward and unanimously testified under oath to the falsity of Law's statements.

--5-- I went to La Harpe, and counselled with and preached to the Saints.

--13-- Attended city council.

--14 (Sunday)-- Preached in the city. In the evening attended prayer meeting at the Assembly Room. My wife Mary Ann and I received our second anointing.

--15-- The Twelve having invited the brethren to cut and haul wood for President Joseph Smith, the citizens to the number of 200, with 40 teams, turned out and cut 200 loads and drew 100 to his house. I wrote a short epistle to President Morley and the Saints in Morley Settlement.

--16-- Attended city council.

--20-- Met with the Quorum: Heber C. Kimball and his wife Vilate received their second anointing.

--21 (Sunday)-- I met in the Assembly Room with the Quorum, and administered to Parley P. Pratt his second anointing.

--22-- I met with the Quorum of the Twelve at my house, for prayer and conversation.

--26-- The Twelve met at my house: Orson Pratt received his second anointing.

--27-- We met at the Assembly Room: Willard Richards and his wife Jenetta were sealed and received their second anointing.

--28-- The Quorum met in the Assembly Room. Wilford Woodruff and his wife Phebe [Phoebe] W. were sealed and received their second anointing.

--30-- The Quorum met at my house. John and Leonora Taylor were sealed and anointed.

--31-- I met with the Quorum at my house. George A. and Bathsheba W. Smith were anointed, having been sealed on the 20th inst.

February 4.-- I preached at Brother Chamberlain's a little north of the city. My brothers Joseph, Phinehas H. and Lorenzo D. and John Pack were present.

--6-- Partook of supper at Brother John Taylor's with Joseph, Hyrum, Sidney and the Twelve and their wives. The Twelve discussed the propriety of establishing a moot congress for the purpose of investigating and informing ourselves on the rules of national intercourse, domestic policy and political economy. Joseph advised us not to do it, lest we might excite the jealousy of our enemies.

--10-- Attended prayer meeting in the Assembly Room.

--13-- I returned from Bear Creek, where I had been preaching for a few days, and spent a pleasant time.

--15-- Visited father Miletiah Luce.

--18-- I met in the evening in the Assembly Room. Brother Joseph and the Twelve were present.

--20-- Met with the [First] Presidency and Twelve, the subject of Lyman Wight's preaching to the Indians in Wisconsin was discussed; the matter was left to Brother Wight's own judgment.

--21-- I met in council. Brother Joseph directed the Twelve to select an exploring company to go to California to select a location for the settlement of the Saints: Jonathan Dunham, David Fulmer, Phineas H. Young and David D. Yearsley volunteered to go, and Alphonzo Young, James Emmett, George D. Watt and Daniel Spencer were selected to go.

--23-- I met with the [First] Presidency and Twelve in relation to the Rocky Mountain expedition, eight more volunteers gave in their names. Brother Joseph gave instructions in relation to the fit out needed. It was agreed that the company should number twenty-five.

--24-- Went to Knowlton Settlement on Bear Creek and preached twice; my brother Phineas H. accompanied me. Information was received concerning the death of Ex-governor Joshua Duncan of Illinois; and Reynolds of Missouri, who shot himself through the head; they were two of the most inveterate enemies of the Saints.

March 2.-- I visited Macedonia, accompanied by my brother Lorenzo D. [Young] and preached on Sunday, 3rd.

--5-- I attended city council.

--7-- Attended a general meeting at the stand; there was a large assembly present. Brothers Joseph and Hyrum spoke at length, and I followed them and said,--

"I wish to speak upon the duty of lawyers, as they have been spoken of this morning. -- They were first among the children of Israel to explain the laws of Moses to the common people.

I class myself as a lawyer in Israel. My business is to make peace among the people; and when any man who calls himself a lawyer, takes a course to break peace instead of making it, he is out of the line of his duty. --A lawyer's duty is to read the law well himself, then tell the people what it is, and let them act upon it, and keep peace; and let them receive pay like any laboring man.

It is desirable for justices of the peace, when men call for writs to enquire into the merits of the case, and tell the parties how to settle it; and thus put down lawsuits. To cure lawing, let us pay attention to our own business.

When we hear a story, never tell it again; and it will be a perfect cure. If your brother mistreats you, let him alone, if your enemy cheats you, let him go; cease to deal with men who abuse you; if all men had taken the straight-forward course that some have we should not have such disorderly men in our midst.

I have no objection to any man coming here, but I will have nothing to do with men who will abuse me at midnight and at noonday. --Our difficulties and persecutions have always arisen from men right in our midst.

It is the lust of individuals to rob us of everything, and to take advantage of divisions that may arise among us to build themselves up. I feel that I want every man should stay, and lift up holy hands without dubiety, wrath, or doubting.

To the men who own land here I would say, do not think you can sell your lands here, and then go off and spend it somewhere else in abusing the "Mormons." I tell you nay; for know it, ye people, that Israel is here, and they are the head, and not the tail; and the people must learn it; all those who have gone from us, have gone from the head to the tail.

The grand object before us is to build the temple this season.

We have heard the effects of slander, and we want to cure and balm; and I want all of you to do the same. I will tell you what it is, it is to mind our own business, and let others alone; and suffer wrong rather than do wrong; if any one takes your property away, let them alone, and have nothing to do with them.

A spirit has been manifest to divide the Saints; it was manifest in the last election: it was said if they did not look out, the Saints on the flat, would beat the Saints on the hill.

Great God! how such a thing looks! that the Saints should be afraid of beating one another in the election, or being beat. I would ask who built up this city? Would steamboats have landed here, if the Saints had not come? Or could you, even the

speculators, have sold your lands for anything here, if the Saints had not come? They might have sold for a few bear and wolf skins, but not for money. If any of you wish to know how to have your bread fall butter side up, butter it on both sides, and then it will fall butter side up. Oppose this work and it will roll over you.

When did this work ever stop since it began? Never? The only thing the Saints now want to know is, what does the Lord want of us, and we are ready to do it.

Well, then, build the temple of the Lord--keep the law of God, ye Saints, and the hypocrite and scoundrel will flee out of your midst, and tremble, for the fire of God will be too hot for them.

I expect the Saints are so anxious to work, and so ready to do right, that God has whispered to the Prophet, 'Build the temple, and let the Nauvoo House alone at present.' I would not sue a man if he owed me five hundred or a thousand dollars, should he come to me and say he would not pay me."

--8-- Evening, met in council with the [First] Presidency and the Twelve.

--9-- Attended city council.

--11-- Joseph commenced the organization of a council for the purpose of taking into consideration the necessary steps to obtain redress for the wrongs which had been inflicted upon us by our persecutors, and also the best manner to settle our people in some distant and unoccupied territory; where we could enjoy our civil and religious rights, without being subject to constant oppression and mobocracy, under the protection of our laws, subject to the constitution.

The council was composed of about fifty members, several of whom were not members of the Church.

We prepared several memorials to congress for redress of grievances, and used every available means to inform ourselves of the unoccupied territory open to settlers. We held a number of sessions and investigated the principles upon which our national government is founded; and the true foundation and principles of all governments.

Joseph Smith was appointed chairman, William Clayton, clerk, and Willard Richards, historian of the council.

--12, 13 and 14-- Attended special councils.

--17 (Sunday)-- Attended prayer meeting.

--19-- I attended the council of fifty.

--21-- I met in council in the Assembly Room.

--22-- Attended prayer meeting with the Prophet and the Twelve in my house.

--24 (Sunday)-- I attended meeting at the stand and heard President Joseph Smith deliver an address concerning a conspiracy entered into by Chauncey L. Higbee, Dr. Robert D. Foster, Mr. Joseph H. Jackson, William and Wilson Law, and others for the purpose of taking his life.

--26-- Spent the day in council.

April 4,-- I attended council.

--5-- I attended the dedication of the Masonic Hall.

--6, 7, 8 and 9-- I attended a special conference in Nauvoo, the stand was occupied by the [First] Presidency, the Twelve and others, among whom were eleven Lamanite chiefs and braves, it was estimated there were about 20,000 persons present, the conference was addressed by Presidents Joseph, Hyrum and Sidney, myself and Elders H. [Heber] C. Kimball, John Taylor and A. [Amasa] Lyman. The Prophet declared that all North and South America was the land of Zion. At the close of the conference 344 elders volunteered to go on missions.

--10-- I attended council with the Twelve, arranging appointments for conferences the ensuing season through the United States.

--11-- Spent the day in the council of fifty, we had an interesting time, and closed the council with shouts of hosanna.

--12-- Met with the Twelve Apostles in council.

--13-- Attended city council.

--15-- With the Twelve prepared the appointments for the conference throughout the states for publication.

--16-- I attended council with the Twelve.

--17-- Spent the day in council; William and Wilson Law and Robert D. Foster were cut off from the Church.

--20-- Brother Woodruff accompanied me to Lima; stayed with Father Morley.

--21 (Sunday)-- I preached in the forenoon, Elder Woodruff in the afternoon, I followed him and called for volunteers to go out in the vineyard to preach, 26 volunteered.

--22-- Rainy morning, in the afternoon we harnessed up our horses and rode on to the city plot, Brother Woodruff and I bought a lot each, and started for home but on reaching

Brother William Draper's had to take shelter for the night in consequence of a tremendous storm of hail and rain.

--23-- Returned to Nauvoo and attended a political meeting.

--25-- Spent the day in general council--Elder J. [Jedediah] M. Grant and William Smith were present.

--28-- Attended a meeting at the stand in the forenoon, President Hyrum Smith preached, I followed him; afternoon I met with the Twelve and seventies in their hall; evening, attended prayer meeting.

--29-- Attended special session of the city council.

--30-- I met with the Prophet and Hyrum Clark at my house, pertaining to the business affairs of the Church in England.

May 5.-- Wrote a long communication to Elder Reuben Hedlock on the subject of emigration.

--6-- Attended general council all day, Brother J. [Jedediah] M. Grant was added to the council.

--8-- I was called upon as a witness in the case of "Francis M. Higbee versus Joseph Smith," and gave in my testimony.

--12 (Sunday)-- I attended meeting in the forenoon; Brother Joseph preached. Three p.m.,: attended prayer meeting in the council room.

--21-- I started on my mission to the East in company with Elders H. [Heber] C. Kimball and L. [Lyman] Wight on board the steamer Osprey; Captain Anderson. On our way to St. Louis Brother Wight preached.

--22-- We arrived in St. Louis; I preached in the evening; the branch numbered about 700 members.

--23-- We left St. Louis on board the Louis Phillippe. Captain J. J. Worman, with about two hundred passengers; many of them were from the Osprey. I was called upon to deliver a lecture on the principles of the Church, which allayed some prejudice which had been manifested against the elders on board.

--24-- William Smith preached: the passengers treated us respectfully: good captain and mate.

--26-- We reached Cincinnati; Brother Kimball and I went on shore and visited the brethren, and held a meeting with the elders on the 27th, at eight a.m. At ten a.m.

proceeded on our way to Pittsburgh; Brother Lyman Wight preached on board; arrived at six p.m. on the 30th.

June 1.-- Brothers Kimball and Wight having proceeded to Washington, I attended conference in Pittsburgh with Elder John E. Page.

--2 (Sunday)-- I preached in the morning; afternoon, partook of the sacrament; evening Lester Brooks preached.

--3-- Went to Old Britain and preached in the evening to an attentive congregation.

--4-- I left on board the packet Erie on the Pennsylvania and Ohio canal for Kirtland, in company with Brothers F. D. Richards and L. Brooks.

--5-- Arrived in Warren and took on a large company going to Akron to an abolition convention, some of whom manifested a spirit to put down everybody but themselves.

--6-- Brothers F. D. Richards, L. Brooks and I found Brother Salmon Gee's family in Shalorsville; they desired us to remain with them overnight, which we did, and addressed the people in the town house in the evening, on Joseph Smith's views of the powers and policy of the government.

--7-- Lawyers and doctors called to converse with us, and obtain copies of General Smith's "Views." Afternoon, with Brother Richards I went to Mantua, where we met Brother Lorenzo Snow and others. We proceeded to Hiram and held a meeting in sight of the house where Joseph and Sidney were dragged out by the heels and tarred and feathered.

Arrived in Kirtland on the 8th; found my brother John Young and my sister Nancy Kent well.

--9 (Sabbath)-- I preached in the temple in the morning, and Brother F. D. Richards in the afternoon. I lectured in the evening on the subject of the location of Nauvoo; the Saints were dead and cold to the things of God.

--10-- In company with my brother John and Franklin I went to Chester and visited Sister Nancy Kent and family; had an excellent visit; spent the night at Brother Butler's.

--12-- Proceeded to Fairport and took steamer to Buffalo, where we arrived on the morning of the 13th, and went by railcars to Albany, and from thence by steamboat to New York, and proceeded to Boston, where I arrived on the morning of Sunday 16th.

--18-- I went to Salem, and saw my daughter Vilate.

--22-- Went to Lowell.

--23 (Sunday)-- I preached in Lowell. Returned to Boston.

--27-- Spent the day in Boston with Brother Woodruff, who accompanied me to the railway station as I was about to take cars to Salem. In the evening, while sitting in the depot waiting, I felt a heavy depression of spirit, and so melancholy I could not converse with any degree of pleasure. Not knowing anything concerning the tragedy enacting at this time in Carthage Jail, I could not assign my reasons for my peculiar feeling.

--29 and 30-- Attended conference in Boston.

July 1.-- Attended state convention with our friends en masse in the Melodeon, Boston, for the nomination of an electoral ticket, General Joseph Smith for president of the United States, and appointed delegates to the Baltimore National Convention.

--2-- I attended conference with the Twelve and elders in the Franklin Hall, and resolved to divide into different parts of the vineyard; each one of the Twelve was appointed to take the over sight of several conferences.

--4-- Brother Kimball and I visited a grand exhibition of fireworks on the Boston common during the evening with others of the Twelve.

--6 and 7-- Attended conference in Salem; had a good time.

--8-- Attended three meetings in the hall of Salem; had a full congregation; Elders H. [Heber] C. Kimball, O. [Orson] Pratt, L. [Lyman] Wight, D. Spencer and J. L. Heywood were present.

--9-- I heard today, for the first time, the rumors concerning the death of Joseph and Hyrum [Smith].

--10-- Elder O. [Orson] Pratt and I went to Lowell.

--11-- We proceeded to Peterboro'.

--12-- I spent the day with the brethren in Peterboro'.

--13-- Attended conference and preached to the Saints; we ordained twenty-eight to the office of elder; the brethren were glad to see us.

--16-- While at Brother Bement's house in Peterboro', I heard a letter read which Brother Livingston had received from Mr. Joseph Powers, of Nauvoo, giving particulars of the murder of Joseph and Hyrum. The first thing which I thought of was, whether Joseph had taken the keys of the kingdom with him from the earth; Brother Orson Pratt sat on my left; we were both leaning back on our chairs. Bringing my hand down on my knee, I said the keys of the kingdom are right here with the Church.

Received a letter from Brother Woodruff confirming the news of the death of the Prophets. I started for Boston; stayed at Lowell all night.

--17-- Arrived in Boston; found Brothers Kimball and Woodruff.

--18-- I met in council with Elders H. [Heber] C. Kimball, O. [Orson] Pratt and W. [Wilford] Woodruff, preparatory to returning to Nauvoo.

--21 (Sunday)-- Elder Kimball and I attended meeting in Boston and preached to the Saints.

--23-- We attended meeting in the evening and ordained thirty-two elders. Lyman Wight (for whom we had waited in Boston about a week) arrived.

--24-- I left Boston for Nauvoo in company with Brothers Kimball and Wight, and on our arrival at Albany were joined by Brothers Orson Hyde, Orson Pratt and W. [Wilford] Woodruff, who had just arrived from New York. We continued to journey night and day by railroad, stage and steamboat via Buffalo, Detroit, Chicago and Galena, and arrived in Nauvoo on the 6th day of August, where we were received with joy by our families and friends.

--7-- Attended meeting at the Seventies' Hall with the Twelve and high council, where we heard Sidney Rigdon tell his story and deliver the message he said he had for us. I followed him and showed the brethren the errors and follies which Brother Rigdon manifested on the occasion.

--8-- I attended a meeting of all the authorities of the Church at Nauvoo, when the Twelve Apostles were sustained as the [First] Presidency of the Church, and we organized and set in order the Church as far as was necessary for the furtherance and prosperity of the kingdom, as recorded in the Church History.

My wife Mary Ann has borne to me six children, viz:

Joseph Angell Young, October 14, 1834, Kirtland, Geaugh County, Ohio.

Mary Ann Young, December 18, 1836, Kirtland, Geaugh County, Ohio. (And died August 21, 1843)

Brigham Young, December 18, 1836, Kirtland, Geauga County, Ohio.

Alice Young, September 4, 1839, Montrose, Iowa.

Luna Caroline Young, August 1, 1842, Nauvoo, Hancock County, Illinois.

John Willard Young, October 1, 1844, Nauvoo, Hancock County, Illinois.

This ends the Manuscript History of Brigham Young as published in volumes 25 and 26 of Millennial Star.

At the special meeting of the Church held in Nauvoo on August 8, 1844, the Quorum of the Twelve was unanimously sustained as the Presidency of the Church. (This was ratified by the unanimous vote of the Church General Conference on October 6, 1844.) As president of that quorum Brigham Young became the leading official of the Church; and, consequently, the Manuscript History of Brigham Young became the history of the Church. The Manuscript History of Brigham Young from August 9, 1844 to February 28, 1846 can be found in Documentary History of the Church, Volume 7 pages 247-603.