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"The hearts of the children shall turn to their fathers."
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SALT LAKE CITY, UTAH
THE
UTAH GENEALOGICAL
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JANUARY, 1919.

VISION OF THE REDEMPTION OF THE DEAD.

This "Vision of the Redemption of the Dead" was submitted, October 31, 1918, to the Counselors in the First Presidency, the Council of the Twelve and the Patriarch, and by them unanimously accepted.

Its publication will emphasize and make clear to those who attended the conference or have since read its proceedings, the significance of President Smith's opening remarks, October 4, when he said:

"I have not lived alone these five months. I have dwelt in the spirit of prayer, of supplication, of faith, and of determination; and I have had my communication with the Spirit of the Lord continuously."

Although this Vision has been published elsewhere, we feel that it ought to be given to the readers of this Magazine, and be preserved in the pages of this publication.

On the third of October, in the year nineteen hundred and eighteen, I sat in my room pondering over the Scriptures and reflecting upon the great atoning sacrifice that was made by the Son of God for the redemption of the world, and the great and wonderful love made manifest by the Father and the Son in the coming of the Redeemer into the world, that through His Atonement and by obedience to the principles of the gospel, mankind might be saved.

While I was thus engaged, my mind reverted to the writings of the Apostle Peter to the primitive saints scattered abroad throughout Pontus, Galatia, Cappadocia, and other parts of Asia where the gospel had been preached after the crucifixion of the Lord. I opened the Bible and read the third and fourth chapters of the first epistle of Peter, and as I read I was greatly impressed, more than I had ever been before, with the following passages:

For Christ also hath once suffered for sins, the just for the unjust,
that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

By which also he went and preached unto the spirits in prison;
Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. (1 Peter 3:18-20.)

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Peter 4:6.)

As I pondered over these things which are written, the eyes of my understanding were opened, and the Spirit of the Lord rested upon me, and I saw the hosts of the dead, both small and great. And there were gathered together in one place an innumerable company of the spirits of the just, who had been faithful in the testimony of Jesus while they lived in mortality, and who had offered sacrifice in the similitude of the great sacrifice of the Son of God, and had suffered tribulation in their Redeemer's name. All these had departed the mortal life, firm in the hope of a glorious resurrection, through the grace of God the Father and his Only Begotten Son, Jesus Christ.

I beheld that they were filled with joy and gladness, and were rejoicing together because the day of their deliverance was at hand. They were assembled awaiting the advent of the Son of God into the spirit world, to declare their redemption from the bands of death. Their sleeping dust was to be restored unto its perfect frame, bone to his bone, and the sinews and the flesh upon them, the spirit and the body to be united never again to be divided, that they might receive a fulness of joy.

While this vast multitude waited and conversed, rejoicing in the hour of their deliverance from the chains of death, the Son of God appeared, declaring liberty to the captives who had been faithful, and there he preached to them the everlasting gospel, the doctrine of the resurrection and the redemption of mankind from the fall, and from individual sins on conditions of repentance. But unto the wicked he did not go, and among the ungodly and the unrepentant who had defiled themselves while in the flesh, his voice was not raised, neither did the rebellious who rejected the testimonies and the warnings of the ancient prophets behold his presence, nor look upon his face.
VISION OF THE REDEMPTION OF THE DEAD. 3

Where these were, darkness reigned, but among the righteous there was peace, and the saints rejoiced in their redemption, and bowed the knee and acknowledged the Son of God as their Redeemer and Deliverer from death and the chains of hell. Their countenances shone and the radiance from the presence of the Lord rested upon them and they sang praises unto his holy Name.

I marveled, for I understood that the Savior spent about three years in his ministry among the Jews and those of the house of Israel, endeavoring to teach them the everlasting gospel and call them unto repentance; and yet, notwithstanding his mighty works and miracles and proclamation of the truth in great power and authority, there were but few who hearkened to his voice and rejoiced in his presence and received salvation at his hands. But his ministry among those who were dead was limited to the brief time intervening between the crucifixion and his resurrection; and I wondered at the words of Peter wherein he said that the Son of God preached unto the spirits in prison who sometime were disobedient, when once the longsuffering of God waited in the days of Noah, and how it was possible for him to preach to those spirits and perform the necessary labor among them in so short a time.

And as I wondered, my eyes were opened, and my understanding quickened, and I perceived that the Lord went not in person among the wicked and the disobedient who had rejected the truth, to teach them; but behold, from among the righteous he organized his forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the gospel to them that were in darkness, even to all the spirits of men. And thus was the gospel preached to the dead. And the chosen messengers went forth to declare the acceptable day of the Lord, and proclaim liberty to the captives who were bound; even unto all who would repent of their sins and receive the gospel. Thus was the gospel preached to those who had died in their sins, without a knowledge of the truth, or in transgression, having rejected the prophets. These were taught faith in God, repentance from sin, vicarious baptism for the remission of sins, the gift of the Holy Ghost by the laying on of hands, and all other principles of the gospel that were necessary for them to know in order
to qualify themselves that they might be judged according to men in the flesh, but live according to God in the spirit.

And so it was made known among the dead, both small and great, the unrighteous as well as the faithful, that redemption had been wrought through the sacrifice of the Son of God upon the cross. Thus was it made known that our Redeemer spent his time during his sojourn in the world of spirits, instructing and preparing the faithful spirits of the prophets who had testified of him in the flesh, that they might carry the message of redemption unto all the dead unto whom he could not go personally because of their rebellion and transgression, that they through the ministration of his servants might also hear his words.

Among the great and mighty ones who were assembled in this vast congregation of the righteous, were Father Adam, the Ancient of Days and father of all, and our glorious Mother Eve, with many of her faithful daughters who had lived through the ages and worshiped the true and living God. Abel, the first martyr, was there, and his brother Seth, one of the mighty ones, who was in the express image of his father Adam. Noah, who gave warning of the flood; Shem, the great High Priest; Abraham, the father of the faithful; Isaac, Jacob, and Moses, the great law-giver of Israel; Isaiah, who declared by prophecy that the Redeemer was anointed to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that were bound, were also there.

Moreover, Ezekiel, who was shown in vision the great valley of dry bones which were to be clothed upon with flesh to come forth again in the resurrection of the dead, living souls; Daniel, who foresaw and foretold the establishment of the kingdom of God in the latter days, never again to be destroyed nor given to other people: Elias, who was with Moses on the Mount of Transfiguration, and Malachi, the prophet who testified of the coming of Elijah—of whom also Moroni spake to the Prophet Joseph Smith—declaring that he should come before the ushering in of the great and dreadful day of the Lord, were also there. The prophet Elijah was to plant in the hearts of the children the promises made to their fathers, foreshadowing the great work to be done in the temples of the Lord in the Dispensation of the Fulness of Times, for the redemption of the
dead and the sealing of the children to their parents, lest the whole earth be smitten with a curse and utterly wasted at his coming.

All these and many more, even the prophets who dwelt among the Nephites and testified of the coming of the Son of God, mingled in the vast assembly and waited for their deliverance, for the dead had looked upon the long absence of their spirits from their bodies as a bondage. These the Lord taught, and gave them power to come forth, after his resurrection from the dead, to enter into his Father's kingdom, there to be crowned with immortality and eternal life, and continue thenceforth their labors as had been promised by the Lord, and be partakers of all blessings which were held in reserve for them that love him.

The Prophet Joseph Smith, and my father, Hyrum Smith, Brigham Young, John Taylor, Wilford Woodruff, and other choice spirits, who were reserved to come forth in the fulness of times to take part in laying the foundations of the great Latter-day work, including the building of temples and the performance of ordinances therein for the redemption of the dead, were also in the spirit world. I observed that they were also among the noble and great ones who were chosen in the beginning to be rulers in the Church of God. Even before they were born, they, with many others, received their first lessons in the world of spirits, and were prepared to come forth in the due time of the Lord to labor in his vineyard for the salvation of the souls of men.

I beheld that the faithful elders of this dispensation, when they depart from mortal life, continue their labors in the preaching of the gospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God, among those who are in darkness and under the bondage of sin in the great world of the spirits of the dead. The dead who repent will be redeemed, through obedience to the ordinances of the house of God, and after they have paid the penalty of their transgressions, and are washed clean, shall receive a reward according to their works, for they are heirs of salvation.

Thus was the vision of the redemption of the dead revealed to me, and I bear record, and I know that this record is true, through the blessing of our Lord and Savior, Jesus Christ, even so. Amen.

Joseph F. Smith.
ORIGIN OF WESTERN GEOGRAPHIC NAMES.

Associated with the History of the "Mormon" People.

Compiled by Andrew Jensen, Assistant Church Historian.

Had the Latter-day Saints been permitted to continue their residence in Jackson County, Missouri, there would today have existed in that county a city called Zion, occupying a part of the ground now included in the Kansas City corporation. It was there on the Big Blue, a short distance southwest from the present town of Independence, that the Saints in August, 1831, commenced their career of founding settlements which undertaking has constituted a part of their operations from that time until the present. Among the settlements founded by the Saints in Jackson county were the Colesville branch, the Whitmer settlement, the Big Blue Branch, etc. But the Saints were expelled from Jackson County in 1833 and the city of Zion so far has only existed on paper.

During the sojourn of the Saints in Clay County Mo., from 1833-1836 no new settlements of any size were founded by them, but when they removed to the prairie country which was soon organized into Caldwell County, Mo., they founded the city of Far West, this being the first town of any considerable size ever founded by them. Kirtland, Ohio, had also become a place of importance prior to that date, but that place, which although only an insignificant village when the Saints first located there, was nevertheless not originally a Mormon settlement. In the hands of the Saints it grew to be a town of importance with a temple gracing its main street. Besides Far West, which was named thus by the Saints because of its location in the far west, near the western boundary of the United States at that time, other smaller settlements were founded on Shoal Creek, Goose Creek, Crooked river, and elsewhere. In 1838 a new settlement was founded by the Saints in the adjoining county north called Adam-Ondi-Ahman. The place was originally known as Spring Hill, located on Grand river, but it was named as stated by revelation because it is the place where Adam shall come to visit his people or the Ancient of Days shall sit, as spoken of by Daniel the Prophet. (Doc. & Cov., Sec. 116.) Adam-Ondi-Ahman, though surveyed on quite a large scale with the intention of making it a sister city to Far West (25 miles south), it was never built, as the mob came upon the Saints there the same year (1838) and drove them away.

After the expulsion from Missouri in the year 1839 the Saints purchased the little village of Commerce, Hancock Co., Illinois which place, in a remarkably short time transformed into a city which they named Nauvoo, the name being
of Hebrew origin, signifying beautiful location. It grew very rapidly and became by far the largest and most important town founded up to that time by the Saints. Another town was founded on the west side of the Mississippi river opposite Nauvo in Lee County, Iowa, named Zarahemla, in honor of the old Nephite capital of that name. But the place never grew to the expectation of its founders. The little village of Montrose, lying on the bank of the Mississippi river, took the precedence, that place being in existence before the Saints located in Lee County. Such places as Ramas, Macedonia, La Harpe, Bear Creek, the Morley Settlement, and a number of others were built up, if not originally founded, by the Saints. During the famous exodus in 1846 the Saints founded three important towns in Southern Iowa, namely: Garden Grove (thus named by the brethren because of its beautiful location), Mount Pisgah, (thus named by Parley P. Pratt, because of its location on a hill) and Kanesville (thus named by the Saints in honor of their true and benevolent friend, Thomas L. Kane). It is the present Council Bluffs, Pottawattamie Co., Iowa. Subsequently about forty small settlements were founded in the same county, most of which continued to flourish until the general removal of the Saints to Great Salt Lake Valley took place in 1852. Among these small settlements may be mentioned Council Point, Springville, North Pigeon, Harris Grove, Perkins Camp, Honey Creek, Allred's Camp, Highland Grove, Davis Camp, Bellevue, St. Francis, Brownings, Bullock's Grove, Indian Mill, Old Agency, Rocky Ford, Macedonia Camp, Ferryville, Pleasant Grove, Barney's Grove, Coolidge's Mill, Keg Creek, (U. C.), Silver Creek, Cooley's Mill, Little Pigeon, Bethlehem City, Big Pigeon, Mc Olney's Camp, Plumb Holow, and Brown's Camp. It is possible that one or two of these branches were on the Nebraska side of the Missouri river.

In the summer of 1846 the advance companies of the Saints crossed the Missouri river and founded the first white man's settlement ever built in what is now the State of Nebraska; it was called Winter Quarters and is the present site of Florence, six miles north of Omaha. A number of other settlements were founded in Nebraska by the Saints, during the following years, the last one being Genoa, thus named after the birthplace of Christopher Columbus, in Italy. This settlement commenced in 1856 stood on Loupe Fork, about 150 miles west of the present city of Omaha.

With the advent of the pioneers of Utah into Great Salt Lake Valley in 1847, commenced the great work of empire founding by the Latter-day Saints, Great Salt Lake City being the first surveyed and built. From that center the Saints extended their settlements north and south and east and west until at the present time there are many hundreds of cities, towns, villages and hamlets, which owe their origin to the industry and
frugality of the Latter-day Saints. They are scattered throughout Utah, Idaho, Montana, Oregon, Nevada, California, Wyoming, Colorado, New Mexico, and Arizona, besides a number in Alberta (Canada) and Old Mexico.

Following is a partial list of these settlements with a few important historical data, the chief object of this article being to give in a brief way the origin of the names. We have done this without any system of grouping, except to arrange them in alphabetical order. We vouch for the correctness of the statements made, according to the best sources of information to which the historian at this late day can have access.

ABERDEEN (Blackfoot Stake), Bingham County, Idaho, a railroad town on a branch of the Oregon Short Line, where there is a recently organized Ward of the Church. The place was named after the city of Aberdeen, Scotland.

ABRAHAM (Deseret Stake), Millard County, Utah, is a farming settlement founded in 1890, organized as a branch in 1893 and as a ward in 1900. It was named Abraham, in honor of the late Apostle Abraham H. Cannon, one of the original land owners in the locality.

AIDAIRVILLE (Kanab Stake), Kane County, Utah, was the name of a small frontier settlement on the Pahreah river, first settled in 1873 and named Adairville, in honor of Thomas Adair and family, the first settlers. The little settlement was broken up in 1878 through scarcity of water.

ADAMSVILLE (Beaver Stake), Beaver County, Utah, was first settled in 1862 and originally known as the Beaver Iron Works, but later the name was changed to Adamsville, in honor of David B. Adams, one of the first settlers of the place.

AETNA (Alberta Stake), Alberta, Canada, is a farming settlement situated near Cardston, and first settled in 1888; it was organized as a Ward December 17, 1893, and named Aetna, after the volcano of that name on the island of Sicily, Italy.

AFTON (Star Valley Stake), Lincoln (formerly Uinta) Co., Wyo., is the principal settlement in Star Valley and was permanently settled in 1885, and organized as a Ward in 1887 and named Afton after the historical river of that name in Scotland.

ALAMO (Moapa Stake), Lincoln County, Nevada, is a mining town in which there are a number of Latter-day Saints who were organized as a Ward Sept. 26, 1906.

ALBION (Raft River Stake), Cassia County, Idaho, was originally known as Marsh Basin and was first founded by non-Mormons about 1875. The first Saints located in the Valley in 1875 and a ward was organized there in 1887. The name Albion was undoubtedly like other towns in the United States named after Albion, the earliest name by which the island of Great Britain was known, and by which that country is still used in poetry.
ALICEL (Union Stake), Union County, Oregon, was organized as a branch of the Church May 13, 1900, and as a Ward June 9, 1901.

ALMA (Maricopa Stake), Maricopa Co., Arizona, was first settled in 1880 and was organized as a Ward in 1884 and named Alma, in honor of the great Prophet of Book of Mormon history.

ALMO (Raft River Stake), Cassia Co., Idaho, is a farming settlement founded in 1880 and named Almo by Myron B. Durfee when the first postoffice was established there in 1881. The place was organized as a branch in 1882 and as a Ward in 1887.

ALPINE (Alpine Stake), Utah County, Utah, was first settled in 1851 and called Mountainville, because of its situation at the base of the Wasatch range of mountains, in the extreme north east corner of Utah Valley. It was organized as a branch of the Church, Feb. 10, 1852. Later it was incorporated as a city and the name changed to Alpine, a name suggested by its altitude (about 4700 feet above the level of the sea). Alpine is the smallest city in Utah.

ALPINE (St. Johns Stake), Apache Co., Arizona, is a small farming settlement situated in the so-called Bush Valley and was settled in 1877 by Anderson Bush (a non-Mormon) and family, and soon became known as Bush Valley. It was also called Frisco, because the valley is situated near the headwaters of the San Francisco river. The first Latter-day Saints came into the Valley in 1879 and when a Ward was organized there in 1880, the name was changed from Frisco to Alpine, its high altitude suggesting the name.

ALTON (Kanab Stake), Kane Co., Utah, a small settlement situated near the tops of the mountains on the headwaters of Kanab Creek, at an elevation of about 7000 feet above sea level. It was named Alton because of its high altitude; it was formerly called Graham.

AMERICAN FALLS (Blackfoot Stake), Bingham Co., Idaho, is an important railroad town on the Oregon Short Line where a number of Saints reside who were organized as a ward Dec. 22, 1907. The name of the place is derived from the falls in Snake river near which the town is located.

AMERICAN FORK (Alpine Stake), Utah County, Utah, is one of the principal settlements in the north end of Utah County, and was first settled in 1850 and named American Fork, a name which had already been given by the early explorers to the creek of which the settlement is built, in contradistinction to Spanish Fork River, on the other side of the lake which was named in honor of Spanish explorers. When the settlement on the American Fork Creek was incorporated as a city it was called Lake City, owing to its proximity to the Utah Lake, but that name never became popular with the people, in consequence of which the orig-
nal name was again adopted. The town was divided into four Bishops' Wards, July 14, 1901.

Amity (St. Johns Stake), Apache Co., Arizona, a small farming district in Round Valley, was organized as a ward in 1882 and named Amity, one of the definitions of which is "mutual good will." The Amity Ward was amalgamated with the Omer Ward in 1886 and then called Union. Later that name was changed to Eager.

Ammon (Bingham Stake), Bingham Co., Idaho, is an outgrowth of Iona, and was originally known as South Iona. The name was changed to Ammon, Feb. 5, 1893, in honor of Ammon, the son of King Mosiah of Book of Mormon history. This Ammon distinguished himself as a most successful Nephite missionary among the Lamanites.

Annabella (Sevier Stake), Sevier Co., Utah, a farming settlement named after Ann S. Roberts (wife of Edward K. Roberts) and Isabella Dalton (wife of Harry Dalton), two of the first women settlers of the place. The name was first given to the spring situated about 1½ miles from the present village of Annabella. The settlement was founded in 1871 and organized as a Ward in 1885.

Annis (Rigby Stake), Jefferson (formerly Fremont) Co., Idaho, a farming settlement on Poole's Island, was first settled in 1879 and organized as a Ward, Oct. 23, 1904. The settlement is an outgrowth of Minan and the origin of the name is not known.

Arbon (Curlew Stake), Oneida Co., Idaho, is a small farming settlement founded in Bannock Valley in 1893 and organized as a Ward, July 19, 1908. It was named Arbon in honor of George Arbon, the oldest man among the first settlers of the place.

Archer (Fremont Stake), a farming settlement in Madison (formerly Fremont) County, Idaho, is an outgrowth of the older settlement of Lyman, and was organized as a ward in 1902 called Archer, thus named in honor of Zilpha A. Young whose maiden name was Archer.

Arco (Blackfoot Stake), Butte (formerly Blaine) Co., Idaho, is a small settlement situated on Big Wood River on a branch of the Oregon Short Line Railroad where a number of Saints have located. A ward was organized there in August, 1912; the town was named Arco before the Saints settled there.

Argyle (Woodruff Stake), Rich Co., Utah, a farming settlement was first settled in 1872 and named Argyle, after a shire (Argyll) in Scotland, most of the early settlers of the little settlement being of Scotch origin.

Ashley (Uintah Stake), was the original name for Vernon, Uintah Co., Utah, it being situated on Ashley river, a tributary of Green river. Ashley river was named in honor of the great western explorer, William H. Ashley.

Ashton (Yellowstone Stake), a railroad town in Fremont
ORIGIN OF WESTERN GEOGRAPHIC NAMES

Co., Idaho, was first settled in 1890 and called Vernon, after Mount Vernon, Virginia. It was organized as a branch in 1903 and later the same year as a Ward. When a railroad town was built near the center of the former Vernon, the name was changed to Ashton, a name suggested by the railroad people.

Auburn (Star Valley Stake), Lincoln, (formerly Uinta) Co., Wyo., a farming settlement was first settled in 1879 and organized as a ward, July 1, 1889. The settlement was named Auburn from the beginning.

Aurora (Sevier Stake), Sevier Co., Utah, a farming settlement, founded in 1875, organized as a branch in 1880 and organized as a ward in 1881. It was named Aurora, which is the name for the Roman goddess of dawn.

Avon (Hyrum Stake), Cache Co., Utah, a small agricultural district settled in 1860 and organized as a ward, July 5, 1891. It was named after Avon (England) on which stream Stratford, the home of the celebrated William Shakespeare, stood.

Axtell (South Sanpete Stake), Sanpete County, Utah, is a small farming settlement named in honor of Axel Einersen (an unmarried man) who was one of the first land owners in that part of the country. It was organized as a ward in 1912.

Baker (Union Stake), Union Co., Oregon, is an important railroad town and a great center for lumber business where a number of Latter-day Saints reside. The Saints there were organized as a ward June 9, 1901. The place was named Baker before the Saints became active in the place.

Bancroft (Idaho Stake), Bannock Co., Idaho, is a station on the Oregon Short Line, formerly called Squaw Creek, thus named from a small stream which rises in the adjacent mountains and sinks into the ground a short distance below the present town of Bancroft. The place was named Bancroft in honor of William H. Bancroft, vice-president of the Oregon Short Line. A ward was organized in Bancroft in 1907.

Bannock, a stake of Zion, consisting of the first settlements of Saints founded in the Great Snake River Valley, Idaho, was organized in 1884 and the name changed to Fremont Stake in 1898.

Bannock, the name of a stake of Zion organized in 1898 containing the settlements of the Saints in Gentile Valley and vicinity. This stake, like Bannock Stake in Snake River Valley, was named for the Bannock tribe of Indians who roamed over that part of the country in early days.

Banida (Oneida Stake), is partly situated in Franklin (formerly Oneida) Co., and partly in Bannock County, Idaho. The name of the settlement is derived from “Ban” of Bannock and of “Ida” from Oneida. The Banida ward was recently organized.

Basalt (Shelley Stake), Bingham Co., Idaho, was first settled in 1885, and named because of the immense quantities of
basalt rock which were found within the boundaries of the original Basalt ward, which, when first organized, Aug. 19, 1888, included the greater part of the country now embraced in the Shelley and Blackfoot Stakes of Zion.

**Basin Ward** (Cassia Stake), Cassia Co., Idaho, was first settled in 1878 and organized as the Spring Basin Branch in 1880. It became a Ward in 1882 called Spring Basin Ward, a name suggested by the fact that the settlement is located in a valley resembling a basin. Later the name of the Ward was changed to Basin.

**Bates** (Teton Stake), Teton Co., Idaho, is a flourishing farming settlement in Teton Valley. It was first settled in 1881, and when a branch was organized and a postoffice established in 1900 the locality was called Bates in honor of Thomas George Bates, one of the first settlers. It was organized as a ward in 1908.

**Batesville** (Tooele Stake), Tooele Co., Utah, is a small farming settlement centrally located in Tooele Valley. It was first settled in 1851 and organized as a ward, April 2, 1890, called Batesville, in honor of Ormus E. Bates, the first settler in that part of Tooele valley.

**Beazier** (Alberta Stake), Alberta, Canada, is a small farming settlement named in honor of Frank Ephraim Beazier, the first Bishop of the Ward. It was organized as a Ward in December, 1900.

**Bear River City** (Box Elder Stake), Box Elder Co., Utah, was first settled in 1866 and organized as a ward, Aug., 19, 1877. It was named Bear River City from the beginning, owing to its situation on the right bank of Bear River.

**Beaver** (Beaver Stake), Beaver Co., Utah, is the headquarters of the Beaver Stake of Zion and was settled in 1856 on the creek which had already been named Beaver on account of the numerous Beaver dams found in the stream. The creek which contains good water was well known to the early pioneers of Utah.

**Beaver Dam** (Bear River Stake), Box Elder Co., Utah, was first settled in 1868 and was named because of the numerous beaver dams found by the pioneers in the little creek on which the village of Beaver Dams is situated. The place was organized as a ward, March 27, 1892.

**Beaver Dams** (Moapa Stake), Mojave County, Arizona, was first settled in 1865, and organized as a branch of the Church soon afterwards. This place also was named because of the beaver dams found in the little stream which rises in the adjacent highlands north and falls into the Rio Virgen, a short distance from the little settlement. The place has also been known as Millersburg.

**Bedford** (Star Valley Stake), Lincoln (formerly Uinta) Co., Wyo., is a farming settlement situated in the lower Salt River Valley. It was first settled in 1890, organized as a branch of
the Church, May 20, 1895, called Strawberry Creek branch, and organized as a ward, Nov. 19, 1895, and named Bedford, after Bedford, a city in England.

**Bench** (Bannock Stake), Bannock Co., Idaho, is a small farming settlement organized as a ward in 1904. The name was suggested by the location of the settlement on a bench which rises north of Trout Creek and east of Bear River, forming one of the attractive spots in Gentile Valley.

**Benjamin** (Nebo Stake), Utah Co., Utah, was settled about 1860 and organized as a ward in 1886, named Benjamin in honor of Benjamin F. Stewart, the original founder of the settlement.

**Benmore** (Tooele Stake), Tooele Co., Utah, is a small farming settlement situated in the extreme south end of Rush Valley, and is an outgrowth of Vernon. The settlement was named “Ben” for the Bennion family and “More” for the Moore family, two of the well known families in that neighborhood.

**Bennington** (Montpelier Stake), Bear Lake Co., Idaho, was settled in 1864 and called Bennington, when first organized as a precinct in 1866. The settlement was named by Evan M. Greene, after the Vermont town, Bennington.

**Bennion Ward** (Cottonwood Stake, Salt Lake Co., Utah, is an outgrowth of Taylorsville. It was organized as a ward about, 1909, and named Bennion, in honor of the Bennion families, who figured so prominently in the founding of Taylorsville or North Jordan in early Utah days.

**Bern** (Montpelier Stake), Bear Lake Co., Idaho, was first settled in 1873 and organized as a Ward in 1878 and named Bern, for Bern, the capital of Switzerland, most of the early settlers of the place being natives of that country.

**Bingham** (Jordan Stake), Salt Lake Co., Utah, is a mining town where a number of Saints reside who were organized as a ward, Oct. 1, 1899. The town of Bingham is situated in Bingham Canyon which was named in honor of Sanford and Thomas Bingham, who in the summer of 1848 took a herd of horses and cattle belonging to President Brigham Young and others from Salt Lake City onto the highlands lying below and around the mouth of the main canyon on the west side of Salt Lake Valley.

**Blackfoot** (Blackfoot Stake), Bingham Co., Idaho, was originally settled by non-Mormons, but after the “Mormon” settlements in Snake River Valley became numerous, some of the Saints located at Blackfoot, and their number increased until there is at the present time two organized Bishops’ wards in the place. Blackfoot is named after Blackfoot river, which stream perpetuates the name of the Blackfoot Indians, who once roamed in large numbers over this part of the country. The Saints in Blackfoot were first organized as a ward, March 23, 1896, and divided, into two wards in May, 1909.

**Black Pine** (Curlew Stake), Oneida Co., Idaho, consists of
the Saints residing in Black Pine Valley, thus named because of the extensive black pine forests existing in that locality. The Saints there were organized as a branch of the Church, May 12, 1913, and as a Ward, Oct. 19, 1913.

**Blaine Ward** (Cassia Stake), Blaine Co., Idaho, was the name of a small settlement in Little Wood River Valley where the first Latter-day Saints located in 1880, and a postoffice established in 1885. A branch of the Church was organized there in 1892, and a ward organized in 1896, called Blaine, in honor of the Great U. S. Statesman, James G. Blaine, in whose honor the county had previously been named.

**Blanding** (San Juan Stake), San Juan Co., Utah, is a prosperous settlement situated on the so-called White Mesa, or a bench sloping toward the San Juan river. The place was originally called Redmesa, but named Grayson July 19, 1908, when it was organized as a ward. About 1914, the name was changed to Blanding, in honor of the wife of Andrew Carnegie, who favored the little pioneer settlement with a free public library.

**Bloomington** (Bear Lake Stake), Bear Lake Co., Idaho, was first settled in 1854 and organized as a ward in 1877. It was named by the late Apostle Charles C. Rich as a compliment to the settlers of the place who by their united industry and hard labor soon had everything pertaining to the infant colony blooming.

**Bluewater** (St. Johns Stake), Valencia Co., New Mexico, is a farming settlement inhabited by Latter-day Saints. The name is derived from the name of a creek, Bluewater, on which the bad water partakes more or less of a bluish hue.

**Bluff** (San Juan Stake), San Juan Co., Utah, was first settled in April, 1880, and organized as a ward in September, 1880 and named Bluff. The numerous romantic and grotesque cliffs which abound along the San Juan river no doubt suggesting the name of the place.

**Bluffdale** (Jordan Stake), Salt Lake Co., Utah, is a farming district first settled in 1865 and organized as a ward in 1886 and called Bluffdale, the high bluffs skirting the Jordan river in what is called the Jordan Narrows suggesting the name.

**Boise** (Boise Stake), Ada Co., Idaho, is the capital of Idaho. A number of Latter-day Saints who had located here were organized as a branch of the Church several years ago, and the city became the headquarters of the Boise Stake of Zion organized in November, 1913.

**Bonneville** (Utah Stake), Utah Co., Utah, is the name of one of the bishops’ wards in Provo, thus named in honor of Lieut. Bonneville, the well known explorer of western America, after whom the traditional Lake Bonneville was named.

**Bothwell** (Bear River Stake), Box Elder Co., Utah, is a farming settlement first settled in 1894 and later named Roweville,
in honor of Wm. H. Rowe; it was organized as a Ward June 26, 1918, and named Bothwell in honor of the builders of the Bothwell canal, the construction of which brought under cultivation a large tract of country in Box Elder county by conveying water for irrigation purposes onto the high lands from Bear River.

Bountiful (South Davis Stake), Davis Co., Utah, is the name of several settlements in the south end of Davis County. The original settlement dates back to 1847 and was first known as Sessions settlement, thus named after Pirregrine Sessions, the first settler. Afterwards it was changed to Bountiful, thus named for the Book of Mormon country known by that name. The modern Bountiful was divided, June 20, 1877, into three wards, namely, East Bountiful, West Bountiful, and South Bountiful, and in 1909, East Bountiful was divided into the Bountiful First and the Bountiful Second Ward.

Bramwell (Union Stake), Canyon Co., Idaho, was a settlement of Saints organized in 1902 and named Bramwell, in honor of Franklin S. Bramwell, president of the Union Stake.

Bridge Branch (Raft River Stake), Oneida Co., Idaho, is a small farming settlement.

Brigham City (Box Elder Stake), Box Elder Co., Utah, is one of the principal cities of Utah, and when first settled in 1851 was named Box Elder after the creek upon which it was built, that creek being known in early days because of the numerous box elder groves found on its banks. Later the name of the settlement was changed to Brigham City, in honor of President Brigham Young.

Brighton (Pioneer Stake), Salt Lake Co., Utah, was organized as a Ward, Feb. 24, 1867, and named Brighton, after a city in England of that name.

Brighton (Fremont Stake), Maddison (formerly Fremont Co.), Idaho, was a farming settlement commenced about 1883, and when a townsite was surveyed in 1886 it was named Brighton, after Brighton, in England. The place was organized as a Ward in 1886, but the name changed to Egin in 1891.

Brinton Ward (Granite Stake), Salt Lake Co., Utah, is a farming settlement, an outgrowth of the Big Cottonward Ward. It was named Brinton when first organized as a Bishop’s Ward, Feb. 12, 1911, after the Brinton family which figured prominently for many years in that part of the country.

Brooklyn (Sevier Stake), Sevier Co., Utah, a farming settlement lying between Elsinore and Monroe, and organized as a ward in 1900. The place was named after Brooklyn, New York.

Bryce (St. Joseph Stake), Graham Co., Arizona, is a farming district on the Gila river, first settled in 1883 and organized as a ward in 1890, named Bryce, in honor of Ebenezer Bryce and sons, who were the first settlers in that locality.

Buckhorn or Buckhorn Springs (Parowan Stake), Iron
ORIGIN OF WESTERN GEOGRAPHIC NAMES.

Co., Utah, was known by the earliest pioneers of Utah as a favorite camping place in Little Salt Lake Valley between Beaver and Parowan. The name is supposed to be derived from the fact that numerous deers and elks came to the springs in early days for water, and the bucks of these animals especially attracted the attention of the travelers.

Bunkerville (Moapa Stake), Clark (formerly Lincoln), Co., Nevada, is a farming settlement on the Rio Virgen, first settled in 1877 and organized as a ward, Jan. 12, 1879, and called Bunkerville, in honor of Edward Bunker, a veteran bishop of the Church who together with others founded the settlement.

Burley (Cassia Stake), Cassia Co., Idaho, was thus named in honor of David Ellsworth Burley, general passenger agent of the Oregon Short Line. A ward was organized there, June 3, 1906.

Burnham (Young Stake), San Juan Co., New Mexico, was first settled in 1881 and was originally a part of Fruitland, an older non-Mormon settlement, but when organized as a ward in 1883, it was named Burnham, in honor of Luther C. Burnham, one of the first "Mormon" settlers and the first bishop of the ward.

Burrville (Sevier Stake), Sevier Co., Utah, is a small farming settlement in Grass Valley, first settled in 1875 and organized as a ward in 1882; it was named Burrville in honor of the Burr family who were among the first settlers of the place.

Burton (Granite Stake), Salt Lake Co., Utah, is a rich farming district organized as a ward, Feb. 25, 1914, and named Burton, in honor of the late Bishop Robert T. Burton, who had a farm and home in that part of Salt Lake Valley in an early day.

Burton (Fremont Stake), Madison (formerly Fremont), Co., Idaho, was first settled in 1884 and organized as a ward in 1887. It was named Burton in honor of the late Bishop Robert T. Burton of the Presiding Bishopric of the Church.

Butler (Jordan Stake), Salt Lake Co., Utah, is an outgrowth of the Granite Ward, being organized as a separate ward about 1902, and named in honor of the late Alva Butler, the first bishop of the ward.

Bybee (Rigby Stake), Jefferson (formerly Fremont) Co., Idaho, is a farming district organized as a ward, Jan. 28, 1908, and named Bybee, in honor of the late Robert L. Bybee of the Presidency of the Bingham Stake.

Byron (Big Horn Stake), Big Horn Co., Wyo., is a farming district on the Shoshone river, first settled about 1898 and organized as a branch, May 27, 1900, and organized as a ward, Sept. 5, 1907, and named Byron, in honor of Byron Sessions, a counselor in the Big Horn Stake presidency.

(To be continued.)
THE PEERY GENEALOGY.

DATA FURNISHED BY EDWIN H. PEERY AND JOSEPH S. PEERY.
ARRANGED BY MISS ANNIE LYNCH.

(Continued from page 177 Vol. 9.)

190a. Bathsheba Harrison Peery⁴ (William N.,⁴ Evans,⁴ William,⁴ Thomas¹) was born, 16 Mar., 1869, in Grundy Co., Mo.; m., 6 Nov., 1894, Porter Allen Thompson, son of Milton Vale and Hannah E. (Ish) Thompson, of Grundy Co., Mo. He was b., 15 Aug., 1867. He resides in Limon and Denver, Col., and is one of the largest individual cattle and land owners in the state. His sons are engaged in the same business.

Children:

i. Milton Neill, b. 9 July, 1896; m. 2 June, 1915, Helen Barlow, dau. of Dr. Edward and Rosa Barlow. They have one child, Porter Edward, b. 19 Mar., 1916.


iii. Mary, b. 20 Nov., 1900.

iv. Porter Allen, Jr., b. 19 Apr., 1902; d. 2 June, 1902.

v. Field, b. 11 Aug., 1904.

vi. Louise, b. 25 Jan., 1907.

190b. Willa May Peery⁵ (William N.,⁴ Evans,⁴ William,⁴ Thomas¹) was born in Grundy Co., Mo., 24 May, 1872; married Columbus D. Thompson, son of Milton Vale and Hannah E. (Ish) Thompson, of Grundy Co., Mo. They reside (1918) at Brimson, Daviess Co., Mo. Mr. Thompson is an extensive farmer, and has large land holdings in Daviess and Grundy Counties, Mo.

Children:

i. Milton Vale, b. 26 Aug., 1897.

ii. Amelia.

iii. Woodson.

iv. Preston.

v. Elizabeth.

vi. Hortense.

vii. Virginia.

viii. Helen.

ix. Columbus D., Jr.

191. Charles Smith Peery⁶ (Thomas E.,⁴ Evans,⁴ William,² Thomas¹) was born, 29 Aug., 1868. He is a lawyer and resides in San Francisco, California; married Carrie Royal.

(No further data obtained in time for publication.)
192. **Alonzo Thomas Peery**\(^4\) (*Thomas Evans,\(^4\) Evans,\(^4\) William,\(^3\) Thomas,\(^1\)*) was born, 19 Oct., 1870, and married Bertha Augusta Handy, daughter of Joseph B. and Mary Elizabeth Young Handy. She was born, 2 June, 1884. He is a steam engineer on Angel Island, San Francisco.

**Children:**

i. **Norman Evans**, b. 7 Aug., 1907.


193. **Herbert Peery**\(^4\) (*Stephen N.,\(^*\) Evans,\(^*\) William,\(^2\) Thomas,\(^1\)*) was born, 23 Sept., 1866, in Trenton, Grundy Co., Mo., married, 27 Apr., 1910, to Moira Maud Park, daughter of Andrew Garrett and Mary A. Hayes Park, formerly of Georgia and later of Los Angeles, Cal. Mr. Peery is a lawyer and farmer and resides at Los Angeles, Cal.

**Children:**

i. **Virginia Patricia**, b. 11 June, 1912.


194. **Charles Henry Peery**\(^6\) (*John Drew,\(^4\) David,\(^3\) John,\(^2\) James,\(^1\)*) was born 1 June, 1851, in Tazewell Co., Va. He is a farmer and merchant of North Tazewell, Va. He married Ella P. Beavers.

**Children:**

i. **John Drew**, b. 17 Aug., 1874; m. Miss Crockett.


iii. **Lena Deborah**, b. 1 Apr., 1878; m. George P. Hall, son of T. K. Hall. He d. 27 Oct., 1912, and left a dau. Katherine P.


v. **Maggie Clay**, b. 25 May, 1885.

vi. **Katie Louisa**, b. 26 Apr., 1888.


195. **Mary Elizabeth Peery**\(^9\) (*John Drew,\(^4\) David,\(^3\) John,\(^2\) James,\(^1\)*) was born 29 Dec., 1863, in Tazewell Co., Va., and died 15 Nov., 1888. She married, 16 Jan., 1884, Kiah David Reuben Harman. He married (2) Mollie L. ——.

**Children:**

i. **Howard**, b. 17 Nov., 1884.

ii. **Charles Reuben**, b. 24 Dec., 1886; d. 27 Mar., 1900.

iii. **Mary Elizabeth**, b. 6 Nov., 1888; d. June, 1899.
THE PEERY GENEALOGY, 19

Children of Mollie L.:

i. MOLLIE ELIZABETH, b. 12 Aug., 1892.
ii. BELLE, b. 23 Oct., 1894.
iii. BROWN, b. Nov., 1896.
iv. DAVID, b. Aug., 1899.
v. ANNIE, b. Jan., 1903.
vi. MARTIN LUTHER, b. May, 1905.

195a. LOUISA LETITIA PEERY⁸ (David Harold⁴ David⁸ John⁷ James¹) was born 14 July, 1860, in Burkes Garden, Tazewell Co., Va. She married Hon. Charles C. Richards, who was born 14 July, 1860, in Salt Lake City, Utah. He is the son of Apostle Franklin D. Richards and has been prominent in Utah's history since a boy. He was County Clerk and County Attorney of Weber County, represented Weber County in the Legislature repeatedly, was Secretary of Utah under President Cleveland's administration, took a prominent part in getting Statehood for Utah and for years has been recognized one of the leading lawyers of Utah. He now resides in Salt Lake City where he was recently elected to the Legislature.

Children:

i. LETITIA JANE, b. 2 Feb., 1879, in Ogden, Utah; m. Robert Ibbotson Burton. Children: Robert Richards, b. 24 Apr., 1906; Charles, b. 1 Jan., 1909; Walson, b. 28 Mar., 1914.

ii. CHARLES COMSTOCK, b. 29 May, 1881; m. Beatrice Finn, b. 29 Jan., 1884, at Tucson, Arizona. Children: Jesse Comstock, b. 7 Feb., 1908.

iii. MABEL CLARE, b. 12 May, 1884, in Ogden; d. 22 Oct., 1890.

iv. JESSE SNYDER, b. 11 Apr., 1887; m. Catherine Coughnet, b. 2 Sep., 1888, in Albany, N. Y.

v. HAROLD PEERY, b. 6 Nov., 1889.

vi. LAWRENCE WILLIAM, b. 4 Dec., 1892; m. Loretta Greenwell.

vii. LORENZO MAESER, b. 10 Jan., 1896.

viii. FRANKLIN DEWEY, b. 17 Nov., 1900.

195b. DAVID HENRY PEERY⁸ (David H.,⁴ David⁸ John⁷ James¹) was born 13 April, 1866, and died 6 Dec., 1907. He was one of the most brilliant minds Utah has produced, and had great influence over men; had an extensive acquaintance and was a real power in politics and business. He was one of the leading men of the West in the development of the mining industry. He died when but 41 and was mourned by hundreds of loyal friends.
THE PEERY GENEALOGY,

196. Joseph Stras Peery⁵ (David Harold,⁴ David,⁵ John,²
James,¹) was born 5 Oct., 1868, in Ogden, Utah. He
married, 20 July, 1898, Luacine Hoge, daughter of Judge
Enos Dougherty Hoge, who was born 23 July, 1831, in
Virginia, and died 27 July, 1912, in Salt Lake City. Her
mother was Luacine Williams. Luacine Hoge Peery, b.
16 Sept., 1872; d. 27 April, 1908. Mr. Peery married (2),
23 Dec., 1909, Julina Clarissa Smith, daughter of Presi-
dent Joseph F. Smith and Julina Lambson Smith. She
was born 10 Feb., 1884, in Salt Lake City. Joseph
Stras Peery was trained by his father David Harold
Peery in business and with his father and brother David
Henry Peery he was engaged in the mercantile business
in Ogden, Utah for three years. At seventeen he at-
tended the University of Utah. At nineteen he went to
Roanoke College, Virginia, for one year. The next two
winters he attended University of Nebraska. At twenty-
one he was appointed County Superintendent of Schools
of Weber County, Utah, which position he filled for two
and a half years. He enjoyed his school work, introduc-
ing gradation and graduation exercises in the schools.
Though much interested in school work he left to study
law at Yale University where he graduated in the class
of 1895. Returning home he was elected County Attor-
ney of Weber County. He moved to Salt Lake City in
1907. He gave up the practice of law and is engaged in
the sheep business. He is one of the guides on Temple
Block where he meets many tourists. He is Superin-
tendent of the Young Men's Mutual Improvement Asso-
ciations of Liberty Stake. Mr. Peery is greatly inter-
ested in his father's genealogy and has collected a great
deal of information regarding his line.

Child of first wife:

i. Harold Hoge, b. 22 Dec., 1903, in Ogden, Utah; d. same day.

Children of second wife:

i. Joseph Smith, b. 6 Feb., 1911, in Salt Lake City.
ii. Luacine, b. 2 Dec., 1912.
iii. Julina, b. 19 Feb., 1916.
iv. Elizabeth Louise, b. 14 Sep., 1917.

197. Horace Eldredge Peery⁶ (David Harold,⁴ David,⁵ John,²
James,¹) was born 14 Nov., 1873, in Ogden, Utah, and
died 2 Oct., 1913, in Porterville, California. He mar-
rried, 30 June, 1900, Sarah Jane Taylor. He was one of
the leading business men of Ogden. As a member of
the Ogden City Council he secured the waterworks for Ogden City from a private corporation. He had a splendid mind. He moved to California and was successful in the orange business at Porterville, California, but contracted malaria which resulted in his death.

Children:

i. Horace Taylor, b. 30 Oct., 1901, in Ogden, Utah.
ii. David Harold, b. 15 May, 1903.
iii. Richard John, b. 24 Nov., 1904.
iv. Virginia, b. 15 Sep., 1907.

198. John Harold Peery\(^6\) (*David Harold,\(^4\) David,\(^3\) John,\(^2\) James,\(^1\)*) was born 19 Feb., 1878, in Ogden, Utah. He married, 30 Sept., 1908, Hazel Taylor, daughter of George Shepherd and Christine Smoot Taylor. Mr. Peery with his brother Horace made a success of the flour milling business both in Utah and Idaho. He has a genial manner and many friends. Attended the University of Virginia, and is now a prominent business man in Salt Lake City.

199. Margaret Louise Peery\(^6\) (*David Harold,\(^4\) David,\(^3\) John,\(^2\) James,\(^1\)*) was born 20 Feb., 1881, in Ogden, Utah, and died 13 June, 1916. She married Emmett Glenn Fulkerson (Eliza V. Carnes,\(^6\) Ann C. W. Peery,\(^4\) Robert,\(^3\) William,\(^2\) Thomas,\(^1\)), of Chicago, who is one of the most prominent cattle salesmen in America. He was born Dec. 14, 1871.

Children:

i. Elizabeth Letitia, b. 27 July, 1908, in Chicago, Ill.
ii. Mary Louise, b. 23 Aug., 1911.

200. Simon Francis Higginsbotham Peery\(^6\) (*David Harold,\(^4\) David,\(^3\) John,\(^2\) James,\(^1\)*) was born 18 Aug., 1884. He is a student both of the Bible and scientific works. He went on missions to England and the Southern States. He married, 11 Nov., 1911, Florence Mahala Carstensen, of Ogden, daughter of Peter Carnelius and Karen Peterson Carstensen.

Children:

i. David Henry, b. 6 July, 1913.
ii. Letitia, b. 28 Mar., 1916.

201. Lewis Hyrum Ward Peery\(^6\) (*David Harold,\(^4\) David,\(^3\) John,\(^2\) James,\(^1\)*) was born 11 April, 1887, in Ogden,
Utah. He is a prominent business man of Ogden, and identified with the John Scowcroft Mercantile Company. For three years he was on a mission to Germany, where he was President of the mission. His knowledge of the German language caused him to be appointed to a special place in the army where he is working at Fort Douglas in the finance department relating to the monies of the German prisoners. He married Mary Scowcroft, daughter of Joseph and Mary Eliz. Boyle Scowcroft. Her father is one of the leading men of the West. She was born in Ogden, 30 Jan., 1888.

Child:

i. Lewis Scowcroft, b. 20 Nov., 1913.

201a. Harman Ward Peery* (David Harold, David, John, James,1) has inherited much of his father's able business ability. Until called to the service of his country, he was manager of the D. H. Peery Estate of Ogden, Utah. He is now in the Navy and is located in an office in Washington, D. C. Though he was anxious to be placed in active service at the front, his superior officers kept him at office and business work, in which he is especially gifted.

202. Elden P. Peery* (James Quinn, Archibald, John, James,1) was born 28 Feb., 1858, in Andrew Co., Mo. He married, 20 Feb., 1895, Ettie Davison, of Huron, Kansas, daughter of Samuel and Charlotte Hurst Davison. She was born 19 July, 1875, in Andrew Co., Mo. He was a farmer and merchant of Huron, Kansas, but has retired from active business and resides (1918) in Atchison, Kansas.

Children:

i. Ruby Ethel, b. 15 Dec., 1895.
ii. Edwin Howard, b. 20 Dec., 1897.
iii. Walter Henry, b. 6 Sept., 1899.
iv. Margaret Odessa, b. 26 Sept., 1902.
v. Donald, b. 31 Oct., 1906.

203. Edwin Howe Peery* (George Catlett, Archibald, John, James,1) was born 27 July, 1856, in Grundy Co., Mo. He married, 26 Dec., 1900, Patti Anderson Yates, daughter of Anderson and Malinda Harris Yates, of Trenton, Mo. She was born 9 Nov., 1866, in Madison Co., Ky., and died in the same county 12 May, 1908. They had no children. Mr. Peery was educated at
Grand River College, one of the oldest institutions of learning in the State of Missouri, and situated near the place of his birth. He studied law in the State of California, graduated from the law department of the University of the State of Missouri, and from the Columbian (now the George Washington) University, of Washington, D. C., receiving the degree of master of law from the latter institution. He was admitted to the bar in California and also in Oregon, in which State he finally made his residence, and also to the bar in the Supreme Court of the United States. In 1894 he entered the Government service at Washington, D. C., as examiner in the Civil Service Commission, but was afterwards transferred to the Treasury Department and thence to the Reclamation Service, always performing duties of a legal nature. In January, 1907, on account of the failing health of his wife, he went to Cuba, and was made an assistant attorney to Brig. Gen. Enoch H. Crowder, who was the Supervisor of the Departments of State and Justice under the provisional government of that country under the United States. He spent two years in Cuba, during which time his wife died. Returning to the United States he for a time resumed law practice in Portland, Oregon, but later rejoined the Government service, and is now (1918) district counsel in the U. S. Reclamation Service, in which position it is his duty to pass upon titles to all lands purchased by that bureau of the Government for reclamation purposes. He is now located in Denver, Colorado. His work of collecting the family records of the Peery family began in 1895, and has continued ever since. Mr. Peery takes a deep interest in genealogical matters, and the compilers of this genealogy are indebted to him for the use of his entire collection.

204. **Leslie Thomas Peery** (George Catlett, Archibald, John, James) was born 14 Mar., 1859, in Grundy Co., Mo. He married, 27 Oct., 1881, Emma J. Witten, daughter of John T. and Caroline George Witten, of Grundy Co., Mo. She was born 19 Oct., 1861, in Grundy Co., Mo. Mr. Peery engaged in merchandizing and then at farming in Missouri. In 1888 with his family he removed to Portland, Oregon, where he engaged in the merchandise and commission business, and later in the real estate business, in which he is now (1918) engaged. He served as City Councilman of Portland and in other public capacities, and has been prominent in the political affairs of that city.
THE PEERY GENEALOGY,

Children:

i. REESE HOWE, b. 16 Aug., 1882; m. Lois Parker, dau. of Charles Craeckraft and Haddie Camp Brackett Parker, of Trenton, Mo., and Portland, Ore. She was b. 1 Jan., 1886. Child: Edwin Parker, b. 16 Oct., 1914.

ii. RUTH THOMPSON, b. 26 June, 1891; d. 26 Dec., 1893.

iii. LESLIE TRUSTEN, b. 13 Sept., 1899.

205. GEORGE FLAVIUS PEERY* (Thomas B.,4 George,3 John,2 James,1) was born 1 April, 1848, in Tazewell Co., Va. Resided in Oklahoma. He married Electra Arnetta Harman, daughter of James P. and Marinda Thompson Harman, of Tazewell Co., Va. She was born 25 Aug., 1851.

Children:

i. JAMES THOMAS, b. 5 Oct., 1868, in Tazewell Co., Va. He m. Rosey Haynes, of Georgia. Children: Ollie and Walter, b. in Edmond, Oklahoma.


iii. WILLIAM FRESTON, b. 10 Oct., 1872; m. Maud Cisco.

iv. EDWARD, b. 21 May, 1875.

v. GEORGE FLAVIUS, b. 9 Feb., 1877; m. Carrie Bishop.

vi. KATHERINE MARINDA, b. 29 May, 1879.

vii. DAVID HAROLD, b. 8 June, 1882.

viii. ARCHIBALD GRAHAM, b. 29 Mar., 1884.

ix. JOSEPH EARL, b. 12 Dec., 1888.

x. SARAH PEARL, twin.

206. JAMES E. PEERY* (Thomas B.,4 George,3 John,2 James,1) was born 6 Sept., 1844, in Tazewell Co., Va., and died 1 Oct., 1873. He married Catherine D. Peery (Jonathan,3 John,2 James,1) widow of David Yarnall. She was born 15 Aug., 1831, in Tazewell Co., Va. Children by first husband, who was b. 15 Jan., 1822, and d. 26 Feb., 1865: Sallie J. Yarnall, b. 19 Sept., 1850, m. Shelton P. Haslip, and Nannie E., b. 14 Sept., 1852, d. 11 Dec., 1877.

Children:


ii. JAMES W., b. 27 Aug., 1871; m. Sadie H. Taylor.

iii. THOMAS E., b. 15 Feb., 1874; m. (1) Josie Drake, (2) Shieldia Brown.

207. CLAYBOURNE AUGUSTUS PEERY* (William Wilkerson,4 William,3 James,2 James,1) was born 14 Dec., 1870, in Tazewell Co., Va. He married Minerva Vera Yost.
THE PEERY GENEALOGY, 25

Children:

i. Robert Maxwell, b. 5 Aug., 1891, in Tazewell, Va.
ii. James William, b. 6 Dec., 1894; d. 1898.
iii. Claybourne Wilsourne, b. 1896.
iv. Ed George, b. 25 Dec., 1898.
v. Lara Alice, b. 22 Dec., 1900.
vii. Samuel Luce, b. 16 May, 1904.
viii. Mollie Buchanan, b. 18 Jan., 1906.
ix. Fred, b. 15 Nov., 1908.

208. James Peery\(^6\) (George Washington,\(^4\) James,\(^3\) Samuel,\(^2\)
James,\(^1\)) was born 10 April, 1843, in Monroe Co., Indiana. He married, 20 Oct., 1864, Carrie M. Anthony, daughter of John N. Anthony. She was born 1 Dec., 1844, and died 6 Jan., 1908. Mr. Peery served three years in the Civil War in Co. H, 38th Ill.

Children:

i. George H., b. 30 Jan., 1870, in Humboldt, Kansas; m. Deva Casaty.
ii. James Everett, b. 30 Nov., 1882; m. Bessie Flynn.
iii. Leota, b. Feb., 1877; m. T. J. House.
v. Mabel, b. Sept., 1881.

209. Benjamin Peery\(^6\) (George Washington,\(^4\) James,\(^3\) Samuel,\(^2\)
James,\(^1\)) was born 11 Nov., 1845, in Monroe Co., Indiana, and died 21 Dec., 1908. He married, 14 Mar., 1871, Mary J. Harmon.

Children:

i. Asa Otis, m. and has a daughter.
ii. William Arthur.
iii. Jennie Margaret; m. Harms, has five children.
iv. Mary; m. Feaver.

210. Mary Peery\(^6\) (George Washington,\(^4\) James,\(^3\) Samuel,\(^2\)
James,\(^1\)) was born 13 Sept., 1850, in Kansas. She married, 14 Sept., 1879, Lewis N. Cunningham, born 23 Sept., 1853. Lived in Chanute, Kansas.

Children:

i. Edna, b. 29 Sept., 1880; d. 23 Aug., 1883.
ii. Lewis Earl, b. 6 Feb., 1885; m. Anna Elizabeth Watt.
iii. Nora Belle, b. 23 July, 1887.
iv. Mary Elsie, b. 12 Jan., 1890.
v. George Rolla, b. 25 Apr., 1892.
211. **Martha A. Peery** (George Washington, James, Samuel, James) was born 15 Jan., 1862, in Cumberland Co., Ill. She married A. C. Alford, who was born 1 June, 1862. Residence, Leanna, Kansas.

Children:

i. **Carrie Lona**, b. 6 Oct., 1883; m. C. K. Akers.
ii. **Franklin Marion**, b. 14 Aug., 1886; m. Lavina McKinney.
iii. **Fred Burton**, b. 17 Mar., 1889.
iv. **Charles Edward**, b. 31 Aug., 1891; m. Edith Bland.
v. **George Wayne**, b. 2 Sept., 1894.
vi. **James Henry**, b. 11 Apr., 1897.

212. **William Harvey Peery** (John, Abraham, Philip, Joseph) was born 8 Nov., 1834, in Botetourt Co., Va. He married Sarah A. Young, daughter of Alfred Young, of Tinkernob, Botetourt Co., Va. She was born 23 Aug., 1842. Mr. Peery enlisted, April, 1863, in a company of Bowyer's Artillery from Fincastle, Va., and served three years.

Children:

i. **Virginia W.**, b. 25 Sep., 1861; m. James M. Duffy, who d. 29 Apr., 1898, leaving several children.
iii. **Ella A.**, b. 29 Aug., 1871; m. C. L. Bailey.
iv. **Calvin L.**, b. 29 Apr., 1880; d. 2 May, 1890.

213. **Thomas Leffel Peery** (John, Abraham, Philip, Joseph) was born 29 Oct., 1839, in Botetourt Co., Va. He married, 19 Jan., 1860, Elizabeth Rule, daughter of Isaac and Permelia Dodd Rule, of Botetourt Co., Va. She was born 2 May, 1842.

Children:


ii. **Amelia Elizabeth**, b. 11 Mar., 1863; m. 23 Oct., 1880, Walker Johnson. Children: Lovenia, b. 23 Aug., 1881; m. George W. Right; Clady V., b. 19 May, 1886.

iii. **William Thomas**, b. 22 June, 1865; m. Bettie Beckner, b. 14 Aug., 1869. Children: Lora Bell, b. 4 Nov., 1891; Lillian Virginia, b. 8 Feb., 1893; Ethel Frances, b. 17 July, 1894; Nellie Toresser, b. 17 May, 1896; Lattie Lee, b. 23 Jan., 1899.

iv. **Robert Isaac**, b. 26 Apr., 1867; m. (1), 22 Mar., 1888, Elizabeth Etter Spangler, who d. 16 Mar., 1891. He m. (2)

v. EVA ANNA, b. 4 May, 1869; m. John Beckner. Children: Hany Elizabeth, b. 9 Nov., 1888; William Thomas, b. 4 Sep., 1890; Lucy Ann, b. 24 July, 1893; Henry Jefferson, b. 31 Dec., 1895; Alta May, b. 21 Mar., 1898.

vi. MARY TERESA, b. 4 May, 1871; m. William O. Beckner, b. 14 May, 1867. Children: Clara M., b. 3 Nov., 1892; Harry A., b. 23 July, 1894; Ernest L., b. 12 Sep., 1896; Daisie L., b. 15 Aug., 1899.

vii. STUART LEWIS, b. 10 May, 1873; m. Lettie Lloyd, b. 23 July, 1873. Children: Joseph Allen, b. 28 Oct., 1894; d. 27 July, 1895; Cora Lee, b. 26 Dec., 1895; Mary Lilie, b. 3 Apr., 1897; Herman Lewis, b. 6 Apr., 1899.

viii. JOHN ANDREW, b. 10 May, 1876.

ix. BENJAMIN L., b. 25 May, 1878; m. Ida Rule, b. 5 Mar., 1878. Child: Gilbert Mathew, b. 6 June, 1899.

tax. SIDNEY HADEN, b. 16 Mar., 1882.

xi. RENNIE LEE, b. 15 Jan., 1885.

214. EARL ALBERT PEERY⁶ (Lyman Hall,⁶ Gordon C.,⁶ Joseph D.,⁶ George,⁶ Thomas,⁴) was born 18 July, 1886, in Kiowa Co., Kansas. He married Mary L. Parker, daughter of Charles H. and Hannah Henderson Parker. He resided (1915) in Portland, Oregon.

Children:

i. DONALD, b. 18 Sept., 1907; d. 12 Aug., 1908.

ii. CHARLES WESLEY, b. 27 June, 1910.

SUPPLEMENTARY.

CHARLES HENRY PEERY⁶ (John S.,⁶ Hiram,⁶ John,⁶ John,⁶ Thomas,⁴) was born 11 Jan., 1841, in Greenup Co., Ken., wheelwright by trade, moved to Albany, Gentry Co., Mo., in 1846 or 1847, but at the outbreak of the Civil War, he removed to Minn., and settled near Forestville. He served three years in the Civil War in Co. E, 7th Minn. Vol. Infty. He married Jane Gaige.

Children:

i. HARRY R., b. 26 Apr., 1871; m. Eda McEwen Fleishauer, dau. of Frederick and Albertina Damro Fleishauer. They had: Elizabeth Jane, b. 31 Jan., 1913, and Eugenia, b. 11 Nov., 1914. Resided (1915) in Spokane, Wash.

ii. JESSIE IDA, b. 22 Dec., 1869; m. William Martin.


iv. EDITH LULU, b. Nov., 1876; m. Horace W. Dimmick.

HIRAM W. PEERY⁶ (Hiram W.,⁶ Hiram W.,⁶ John,⁶ John,⁶ Thomas,⁴) died prior to 1915, but his widow lives at Dayton, Ore. He resided in Tazewell Co., Va., in
THE PEERY GENEALOGY,

Daviess Co., Mo., and in Linn and Yamhill Cos., Ore. He also resided a short time in Kentucky before going to Missouri.

Children:

i. Edward C., b. 3 May, 1875; m. Pearl Hobson, of Stayton, Ore., dau. of W. H. Hobson. She was b. 2 Mar., 1876. Child: Edris, b. 29 May, 1900. They resided in Scio, Linn Co., Ore.

ii. C. C.

iii. W. K.

John Franklin Peery⁶ (Thomas C.,⁵ Solomon,⁴ James,⁴ John,³ Thomas,¹) resided at Huntsville, Randolph Co., Mo. He married Luco H. Uzzell.

Children:

i. George Franklin, of Butte City, Mont.

ii. Samuel J., b. 27 July, 1862.

iii. Dr. James E., of St. Louis, Mo.


v. W. W. (girl); m. Dr. Vaughn, of St. Louis, Mo.

George W. Peery⁶ (Thomas C.,⁵ Solomon,⁴ James,⁴ John,³ Thomas,¹) was born 23 Mar., 1838, at Little Bee Creek, Audrian Co., Mo., and died 22 Dec., 1908, at Stillwater, Okla. He married Cynthia Ann Anderson. They resided at Little Bee Creek and Rush Hill, Audrian Co., Mo.; carpenter.

Children:

i. Lucy, m. Alex. Elizember.

ii. William Franklin, m. Birdie Capps.

iii. James Edward, m.

iv. Charles Thomas, m. Miss Bain.

v. Francis Marion Ellis, b. 8 Mar., 1871.

vi. Robert Arthur, m. Pearl Slack.

vii. Mollie, deceased; unmarried.

viii. Fred. Evander.

ix. George Creighton.

x. Minnie May, deceased; unmarried.

Robert H. Peery⁶ (Thomas C.,⁵ Solomon,⁴ James,⁴ John,³ Thomas,¹) married Calista Davis.

Children, who are all deceased:

i. Thomas J.

ii. John C.

iii. Nora, m. William Brown

iv. Jesse (boy).

v. Robert.

vi. A boy.
SAMUEL J. PEERY² (John F.¹ Thomas C.¹ Solomon,⁴ James,² John,² Thomas¹) Cattleman; resided (1915) at Greeley, Colo. He was born 27 July, 1862, near Mexico, Mo. He married, 29 Jan., 1888, Martha E. Hardin, daughter of John and Mahala (Hand) Hardin, of Westlake, Colo. She was born 31 Oct., 1869.

Children:

i. BLANCHE E., b. 18 Nov., 1888.
ii. CLARA M., b. 20 Aug., 1890.
iii. PAUL, b. 12 Oct., 1892.
iv. HELEN, b. 5 Mar., 1894.

FRANCIS MARION ELLIS PEERY⁷ (George W.¹ Thomas C.¹ Solomon,⁴ James,² John,² Thomas¹) was born 8 Mar., 1871, at Little Bee Creek, near Mexico, Mo. Resided (1918) in Denver, Colo.; carriage painter. He married, 10 Nov., 1892, in Mo., Anna B. Page, daughter of Axel and Jennie (Mallory) Page, of Page City, Mo. She was born 5 Jan., 1874.

Children:

i. ANNA H., b. 4 Nov., 1893.
ii. JENNIE M., b. 28 Aug., 1895.
iii. FRANCES M., b. 24 Feb., 1899.
iv. SARAH RHEUHAMMA, b. 5 Sept., 1901, d. 23 Mar., 1902.
v. DANIEL SULLIVAN, b. 22 Jan., 1906.

SURNAME BOOK AND RACIAL HISTORY.

Mrs. Susa Young Gates, for many years active worker and inspirer of others in the great work of genealogy and salvation for the dead, has compiled, edited and directed from the press a book of 578 pages dealing with the subject of surnames and racial history. Culling largely from many genealogical sources, the author has arranged her matter in a logical, compact form, so that it is easy of access to the student. We gladly greet the book as a valuable addition to the genealogical literature accumulated by and from within the membership of the Church of Jesus Christ of Latter-day Saints. Among the many favorable reviews of the work, we are pleased to quote the following from the "Improvement Era" of December, 1918:

"The book is broad in scope, scientific in treatment, and practicable in its applications to the problems of the Latter-day Saints. It treats of racial history in outline, personal names and the evolution of surnames, methods of deriving surnames in the several nations, addresses of genealogical societies and libraries, and an extensive alphabetical index of surnames found in the Church archives in the office of the Presiding Bishopric. Aside from and beyond the fact that this book is a tribute to the pa-
tience, indefatigable industry, scholarship, and devoted faith of
the editor, it is to be hailed as a significant landmark in the
development of the Church. The great American Prophet de-
clared that the greatest work the Latter-day Saints have to do is
to accomplish the salvation of the dead. This work is of such
vital importance that the Lord sent a special messenger to in-
augurate it, and himself gave instructions for the building of a
special house of worship in which the necessary ordinances for
the saving of the dead might be performed. The Saints have
built eight temples, and laid the foundations of the ninth. Much
work has already been done for the dead. But the doing of such
work presupposes the tracing of ancestry, and the building of
genealogical trees. The hearts of the children are to be turned
to their fathers. Hitherto, however, we have depended entirely
upon the labors of others for our own knowledge of genealogy—
we, who should have the science of genealogy more fully develop-
ed than has any other people. Fortunately, the time has come to
begin the building of our own structure. This new book opens
an era of constructive study and contribution. It treats from the
Gospel point of view a science fundamental to the duty of Latter-
day Saints. It furnishes information that every Latter-day
Saint not only should but must have. It gives instructions not
to be found in other books on genealogy. It is a distinct con-
tribution in its direct application to the greatest work the Latter-
day Saints have to do. Written clearly, in an interesting style,
and conceived in the spirit of service and constructive faith, this
book will find a conspicuous place in the library of every member
of the Church of Jesus Christ of Latter-day Saints."

The Introduction to the "Surname Book and Racial History"
is very readable and of interest to all concerned in the study of
genealogy. We are glad to present it here to our readers:

"The question may be asked by our friends as well as by
strangers: Why should we have a Surname Book? Indeed, why
should genealogical students who simply want to get names and
dates take the time and patience necessary to study the origin of
surnames? The answer to this latter question is the reason for
the publication of this book. Surname history lies at the root of
genealogy in exactly the same way that genealogy lies at the root
of salvation for the dead.

"It is always interesting to an individual to learn facts about
himself; to relate them, to write them; to hear others ask questions
about himself, his likes and dislikes, his opinions, his tastes and
the incidents of his life, covering every possible experience in the
scope of his memory. The most interesting person on earth to me
is myself. If you do not believe this, ask the next person you
meet to tell you something about himself, and see the result. Rich
or poor, high or low, the king upon the throne or the beggar at
his gate, will delightedly talk to you day in and day out, if you
have the patience to listen, about himself. It is this fact in human nature which shrewd politicians and wise courtiers use in dealing with man.

"Next to the interest in ourselves, our origin and beginnings, comes our interest in our parents and in our children. You will win the heart of any man if you will praise his mother to him; while a daughter thrills with gratitude and affection when you speak well of her father. Our children are perhaps nearer to us than our parents, and next to the enjoyment felt in talking about ourselves comes the pleasure we feel in talking about our children. So in enlarging curves of interest are we interested in the facts, dates and incidents connected with our grandparents, progenitors and descendants.

"These genealogical interests are common to all humanity, divinely so; for this human tendency is given us not only that we may perpetuate life, but also that we may have the patience to remember and record the vital points in our lives and history for posterity, while we seek to obtain the necessary genealogical data of our ancestors. It is this human tendency to love ourselves and the things and people pertaining to ourselves which explains the interest of mankind in biography, and especially in genealogy.

"Accepting these statements as facts, we narrow our study and inquiry down to the present day, and especially to the subject of genealogy among our own people. Salvation never was and never can be wholly a selfish matter. The moment we attempt to secure our own salvation we find that the salvation of our loved ones is so intimately bound up with our own that we must, perforce, seek to save them, else our happiness will be turned to misery and heaven will become purgatory. If we are interested in saving ourselves we find ourselves confronting the question: How can I be saved alone, without husband or father, mother or sister?—while the tender mother heart yearns poignantly over the spiritual condition of her children. Therefore, like the question of our interest in ourselves, our love for ourselves reaches out with equal force and power to our loved ones, and radiates in increasing circles to the last of our descendants and progenitors.

"From Malachi 4: 5, 6, we quote: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.'

"Indeed, the Prophet Joseph Smith has said, 'The greatest responsibility that rests upon this people is to seek after their dead.'

"If we desire to save our loved ones, especially the dead, what steps shall we take to accomplish this purpose?

"First, we must know that our relatives and friends lived at certain times and places. Without such information their person-
ality is vague, formless, and uncertain. Vital statistics, or recorded genealogical data, determine the individuality of the symbolized dead. It is through symbols and symbols only that we communicate with each other here upon this earth. A word is a collection of symbols either spoken or written which represent the conception or thought to be conveyed. The letters of the alphabet are symbols chosen arbitrarily, and are themselves an evolution of picture writing. These symbols vary in every language and amongst all people. The very words upon our lips are other symbols which express symbolically the thought conceived in the brain. When a person is dead nothing remains on earth but the fleeting memory of relatives and friends, a pictured face or a stone upon a hillside, together with the collection of symbols which spells out the name and date of the deceased person. If you were to see the name of Joseph Smith, the mind's eye would photograph the picture you may have seen of him, or the details of his life and mission would appear on your memory screen. The symbols that compose the name of Brigham Young would never be confused with the remembered or conceived personality of any other man who ever lived. It is the data concerning any person, symbolized for us on the written page, on the tombstone, or upon the lips of some speaker, which creates in the mind the image of the person thus symbolized. This data might be called, therefore, the tabernacle of the departed spirit, even as the word is the tabernacle of the thought which it embodies.

"Now, therefore, how shall we secure the data or records which are necessary in order to personify our dead relatives?"

"Memory may supply us with some facts concerning our dead progenitors. The various primary genealogical sources of information such as tradition, old wills, county and parish records with which our students should all be familiar, point the way for the accomplishment of our purpose. There comes a time, however, when we all reach back a few hundred years—and this time and condition will approach us more rapidly to keep pace with the floods of genealogical information which are being published by the world—there comes a time, I say, when we must learn something of the origin and development of our family or tribe. If our inquiries have led us to enter a genealogical library and there begin our eager search, almost the first question suggested by the intelligent librarian is this: Where did your family originate? Then follows: What is the history of your surname? You are sent at once on a more or less easy search into the various surname books for the answers to these questions. If you find that your surname originated in England you want to know to what particular race-strain did your family belong. Were they Celtic, Anglo-Saxon, Danish or Norman? If your progenitors were Normans you next want to know who the Normans were, and you are told in history that the Normans were a branch of the Scan-
dinavian race 'Frenchified' through several centuries of residence in Normandy, and who came to England with William the Conqueror.

"Who was William the Conqueror? William was the son of Robert, Duke of Normandy, and he had a promise in his youth from the King of England, who was his uncle, that he should inherit the English crown. So he came over to England in response to an invitation from his cousin, who was then king, and at the Battle of Hastings in 1066 he conquered the English hosts. William's first act was to erect Battle Abbey on the site of the Battle of Hastings, and there he caused to be recorded the names of his nobles, in what is known as the Battle Abbey Rolls. One of his next important acts, genealogically speaking, was to send out heralds all over England to make a census of the population, and he caused this census to be recorded in Latin script in what was called the Domesday Book, and which now reposes in the London archives.

"Who, then, were the Scandinavians and the Teutons? They were the Aryans of northern Europe, including the High and Low Germans and the Scandinavians.

"Where did they come from? Central and western Asia. And when did they enter Europe? About 150 years after the Ten tribes and divisions which go to make up the peoples of the earth. Scriptures.

"Who were the Ten Tribes? They were the sons of Jacob. Who was Jacob? The descendant of Shem. Who was Shem? The son of Noah. Thus the history-links fasten into each other one by one back to Father Adam.

"It would, therefore, be impossible for an intelligent Latter-day Saint genealogist to carry on a successful search for his ancestors without knowing something concerning the origin of his surname, and then of his tribe and the history of the various sub-tribes and divisions which go to make up the people of the earth.

"When we therefore ask the question: Where did I originate genealogically? we begin our simple scientific study with a knowledge of our surname, and for this we must apply to surname books. Few surname books have ever been published and the most of these are long since out of print. Hence, the General Board of the Relief Society is publishing this Surname Book, which is, after all, but a compilation of the best surname information to be found in all the books so far published in the English language. We have studiously gleaned what we could, and although the information herein given is fragmentary in many respects, we have purposely refrained from giving copious quotations lest we should both weary and confuse the beginner. We advise all our students to join the Genealogical Society of Utah and there take up a more detailed study of their surname beginnings from books whence we have gleaned what is found in these pages.
ODD NAMES.

"Let it not be thought that anyone studying this book may discover anything concerning his particular family history or genealogy; but these chapters will certainly point the way to get at the root sources of that information.

"For whatever inspiration, help or information may be found herein, we render thanks to our Heavenly Father, to assisting friends, and to published sources. The faults and shortcomings are our own, but it is with the hope that this book may be productive of much indirect good that we lay our gift upon the altar of Providence."

ODD NAMES.

There's more fun to be gotten out of a study of the New York City directory than from a circus. Here are a few of the peculiar names found amongst a list of about 600,000.

The very first name was Jaques Aa. The last name was Marie Zysman. There were plenty of short names of course but the longest was likewise the hardest to pronounce, viz.: Zoitau de Takach Gyongyoshalaszy.

New York being always the city of frenzied finance, what could be more appropriate than these "cash" names? Minnie Cash, James Check, Andrew Million, Charles Money and William Penny.

The good eaters were represented by such names as: Beans, Mustard, Onion, Pepper, Pickles and Salt.

Those of "higher thoughts" were appropriately named: Saint, Paradise, Heaven, Apostle and Angel.

The weather comes in for attention by supplying these curious surnames: Cloud, Breeze, Dew, Frost, Mist, Storm, Snow, Rainbow, Warm and Wind.

The gentler sex was represented like this: Mary Sweet, Lucy Darling, Matilda Pretty, Rosa Hug, Pauline Kiss, Sarah Birdy, Mary Loveless and May Lovely.

Every month in the calendar was represented except February, September, October and December. There were: A. M. January, Chas. F. March, Nathan April, Mary May, Jac June, R. July, T. F. August, and Max November.

There were also a few names that applied to zoology which prove interesting. For instance: Dove, Bird, Eagle, Fowl, Falcon, Goldfish, Heron Lark, Loon, Parrot, Pigeon, Swallow, Swan, Fox, Goat, Elephant, Lamb, Kid, Mule, Lion, A. Wolf, Sol. Tiger, Axel Moth, Bee, Roach, Wolf and Worm.

But to cap the climax for expressive names, just study these representing liquid refreshments: Wurzburger, Wines, Beer, Brandy, Boozer, Drinker, Drunke, Ginn, Port, Lager, Rickey, Seltzer, Sherry, and Casper Sober.
The first page of this record contains a list of inhabitants there on Sep. 16, 1630. The following extraordinary entry is recorded among the baptisms in 1751. It is not an unusual thing to find occasional remarks in death records of bad, good, poor or benevolent persons, but such wavering characteristics as this one exhibits, must be rare in a birth or baptism register. I asked an official if he would think it his duty to insert the whole entry if the event was requested (by a person interested) in the form of a certificate. He smiled.

This is an exact copy:

"To George A. in Swaney side (a scoundrall, a knave, a scrub, a Rascal, a Villain, a cheat) a son called Andrew, Baptised 29 Sep. 1751. N. B. He had been in the Northwest and has been three years in Wasera. The above George A. is as honest, just and obliging man as any other man in the parish to the Master, Minister and Schoolmaster."

The children of Oliver Moar: William, 8 Feb., 1730; Catharine, 15 May, 1735; Nicol, 9 June, 1738.

Children of Robert Moar from 1841 to 1853; of George Merryman from 1838 to 1847.

Firth, Orkney.

Firth is coupled with Stenness, but separate registers are extant.

John Louttre late schoolmaster in Orphir and his wife Euphan Sinclair, was appointed here to succeed Alexander Tait 8 July, 1743.

The children of Drummond Firth, baptized: Margaret, 8 May, 1797; Catharine, 15 Nov., 1799; Jean, 15 Oct., 1805; Christian, — Aug., 1807; David, 26 Aug., 1810.


Nicol Firth and Margaret Corrigal had bapt.: Katharine, 13 Oct. [date torn].*

Nicol Firth and Margaret Taylor had born: John, 24 Aug., 1812; James, 19 June, 1814; William, 11 Ap., 1816.

*The dates are evry confusing on certain pages. The years 1795-7 precede and also succeed this entry. In such a case one can only assume the event took place at that period.
George Flett and Margaret Sinclair, Grimbister, had bapt.: Margaret, 14 Mar., 1794; James, 23 Aug., 1796; Catharina, 5 Jan., 1800; John, 12 Apr., 1802; David, 26 May, 1804.
James Horie and Margaret Irvine had bapt.: *Robert, 20 Jan., 1786; Margaret, 6 Aug., 1790; John, 21 Nov., 1792; Margaret, 6 Jan., 1795; Anne, 2 Aug., 1797.
James and Katharine Hurie had bapt.: James, 23 July, 1793; William, 20 Dec., 1795; John, 4 Nov., 1797.
James Taylor and Margaret Corrigal had bapt.: Mary, 2 Feb., 1786; John, 24 Feb., 1788; William, 25 Mar., 1793.
The children of David Heddle from 1814 to 1822.

LADY, SANDAY ISLAND, O.

Alexander Fairwather and Elizabeth Brook had bapt.: Elizabeth, 7 —, 1798; Margarit, 12 Mar., 1801; William, 19 Jul., 1803; Jean and Mary, 19 (? Jul.), 1809, twins.
John Muir and Elizabeth Slater had born: Robert, 2 Jan., 1790; Elizabeth, 2 July, 1792; John, 27 Sep., 1796; William, 12 Mar., 1799; Thomas, 19 Jul., 1804.
David Sinclair and Jean Angus had born: Jean, 10 May, 1806; Barbara, 27 Apr., 1809; James, 22 Nov., 1812; David, 30 Jul., 1814; Jannet, 27 Sep., 1816.
Mr. William Strange, tacksman of Lopness, and Mrs. Ann Geddes, had born: Andrew, 28 Jan., 1805; David, 17 May, 1807; Margaret, 15 Jul., 1808; Elizabeth, 29 Nov., 1809.
Andrew Thomson and Mary Wilson had born: Mary, 5 Mar., 1798; William, 29 June, 1799; John, 20 Sep., 1801; Simon, 3 Dec., 1805; Jean, 11 May, 1808; Andrew, 26 Aug., 1810; Elizabeth, 11 Aug., 1814; James, 22 Oct., 1816.

SANDWICK, O.

David Garson and Masory Yorston, residents in Velquoy, had bapt.: David, 7 Nov., 1772; John, 12 Mar., 1774; Magnus, 19 Oct., 1776; James, 12 Oct., 1777; Peter, 30 Aug., 1783; George, 21 Mar., 1792. The first four names are entered twice.
David Garson and Margrat Harvie, in Velquoy, had bapt.: George, 25 Mar., 1792; Marjory, 1 Sep., 1793; Margrat, 18 Mar., 1795; Jennet, 27 June, 1797; Cristie, 21 Apr., 1799; David, 22 Oct., 1801; Elspat, 6 Mar., 1803; James, 12 Jan., 1805.
Mr. Thomas Tyrie and Mrs. Margrat Tulloch, residents in Consigar, married 27 Aug., 1785, and had bapt.: Helin, 21 Aug.

*James Horie's children are recorded in two places; in one it is headed by "Christian, 20 Jan., 1786."
1786; Margrat, 30 Dec., 1787; Eliza, 15 Mar., 1790; Barbra, 23 May, 1791; Jean, 22 Feb., 1794; Isobla Teall, 28 Mar., 1798; Thomas Siddler (born), — Mar., 1799; Sarah, 25 Aug., 1800; FEBY Ketling, 4 Oct., 1801; Jacoba, 8 June, 1803; Scebblia Ur-quit, 21 Aug., 1804.

STENNESS, O.

Harry Clouston and Margret Flet had bapt.: James, 6 Jan., 1793; William, 23 Aug., 1795; Byhimaan (son), 14 Oct., 1804; Samwel, 14 Nov., 1806.

WESTRY, NORTH PARISH, O.


The children of Peter Manson from 1826 to 1844; David Reid, from 1817 to 1836; George Pottinger, from 1820 to 1830; Robert Rendall, from 1818 to 1827; David Scott, from 1821 to 1826.

KILFINICHEN, ARG.

The children of Donald McCormick, from 1823 to 1836. The children of Donald MacDonald, from 1826 to 1849.

KINTORE, AB.

William Frost, Castle of Hallforest, had: Elspet, 28 Feb., 1755; Charles, 31 Jan., 1758; Agnes, 19 July, 1761; Elizabeth, 6 Jan., 1766.

OLD MACHAR, AB.

Recorders (Session Clerks): Mr. William Christie from 1696; Mr. James Mollyson from 1731; Mr. James Paterson from 1744. Benjamin Clark, weaver at Denburn and Isabel Fraser, had born: Robert, 15 Jan., 1786; Mary, 10 Nov., 1789; Isabel Anne, 22 Jan., 1794; Margaret Rose, 18 Mar., 1798; Lockhart Russel, 26 Dec., 1800.

Mr. Thomas Gordon, Professor of Humanity in King's College, Aberdeen, and Lillias Forbes had: George, born 19 July, 1743; Elizabeth, bapt. 4 Mar., 1745; Margaret, born 11 Feb., 1746; Anne, born 24 Aug., 1747.

James Marshall, wright in Windmill brae, and Helen Milne, had born: Helen, 7 Feb., 1805; John, 13 July, 1806; George, 30 July, 1815; Janet, 22 Dec., 1817.

Entered by the father's declaration in 1820.
1721, Nov. 10. Hugh Spears, gardiner in Old Aberdeen, had two children baptised and named Hugh and Alexander. Hugh moyr [mother] was named Christian Gray, and he was born at London, 12 Feb., 1709, both parents being then Quakers as also the said boy.

The moyr of Alexander and present wife of fforsd Hugh Spears is named Margaret Branss the sd Alexander being born 3 Nov., 1721, in the sd town of Old Aberdeen. Note yt the sd H. S. did renounce all the Quaker's tenets before he was bapted, and did promise to adhere to ye protestant refd religion.

James Tower, farmer in Ferrihill, and Anne Jameson had bapt.: William, 13 Dec., 1736; George, 16 June, 1740.

[The same.]

James Tower, farmer in Ferrihill, and Helen Smith had: Alexander, 3 Sep., 1745; Patrick, 17 Feb., 1747; Agnes, 11 Nov., 1748.

OLD MONKLAND, LAN.

William Bryce, weaver, Langlone, and Mary Wright had born: Elizabeth, 15 Jan., 1796; John, 15 Sep., 1797; Jane, 11 May, 1800; William, 3 Mar., 1802; James, 14 June, 1807; Hugh, 30 Jan., 1809.

James Hay, shoemaker, Langlone, and Elizabeth Douglas had born: Mary, 12 Oct., 1791; Margaret, 16 Nov., 1793; Elizabeth, 12 Feb., 1795; Barbara, 20 Nov., 1798; Grizall, 28 Mar., 1801; Janett, 18 Nov., 1803; Isobell, 30 June, 1806; Agnes and Jane, 29 May, 1809.

NEW KILPATRICK, DUM.

William Galbraith and Jean Weir, at Milngavie, had born: John, 27 Mar., 1806; Jean, 6 May, 1807; Mary, 10 June, 1809, [July is also added]; Eliza, 4 May, 1811; William, 5 Ap., 1813.


The children of Robert Douglas and Mary Buchanan, from 1826 to 1840; of Archibald Mitchell, from 1829 to 1841; of John Scott, from 1829 to 1848; of Walter Weir, from 1826 to 1840.

KING EDWARD, ABERDEEN.

Alexa. Barclay, in Auchmill, had bapt.: Ann, 16 Nov., 1731; Barbara, 22 June, 1734; Alexander, 8 Mar., 1736; John, 15 Mar., 1738; Helen, 29 Mar., 1739; William, 30 Ap., 1741; Margaret, 21 June, 1743, [William Barclay, witness]; Alexander, 31 Aug.,
1745. The mother’s name, Elspet McKay, is not recorded in 1731.

James Christie and Christian Mitchell, in Middle Garnieston, had bapt.: Margaret, 14 Jan., 1726; Barbara, 4 Aug., 1727; John, 17 Jan., 1730; Peter, 22 Sep., 1732; James, 15 Aug., 1738.

Alexander Crookshanks and Margaret Kailman, in Mains of Iden, had bapt.: Janet, 1 Mar., 1708; Margaret, 16 Nov., 1712; Patrick, 20 Nov., 1713; Isobel, 25 Dec., 1715; Annas (dr.), 18 Dec., 1718.

Alexander Crookshanks and Margaret Gaut, in Mains of Eden, had bapt.: Jean, 3 Jan., 1730; Mary, 30 Dec., 173—; Alexander, 9 Oct., 1737.

Alexander Grieg, in Edin, had bapt.: Alexander, 1 May, 1731; William, 23 Mar., 1734; Margaret, 23 Mar., 1736; Elisabeth, 24 July, 1739.


James Milne and Anne Goat, in Smidyhill, had bapt.: John, 21 July, 1729; Margaret, 16 Feb., 1731; Alexander, 4 Oct., 1732; Anna, 9 July, 1735; James, 29 Mar., 1737; William, 30 Nov., 1738.

John Ross, in Foordmouth, had bapt.: Alexander, 18 Jan., 1721; Mary (born), 26 Nov., 1723; James, 22 Mar., 1726; John, 17 Apr., 1728; Barbara, 17 Jan., 1731.

Alexander Torry, in Bridge End, had bapt.: William, 19 Jan., 1728; Child unnamed, 11 July, 1729; Alexander, 31 July, 1731; Isobel, 30 Sep., 1733; George, 19 June, 1736; James, 21 Apr., 1739; Andrew, 5 Feb., 1743.

James Wallis, in Mill of Fishrie, had bapt.: Janet, 22 Oct., 1727; Elisabeth, 8 Jan., 1730; John, 6 June, 1733; Jane, 30 Feb., 1735; James, 13 May, 1738.

NEW KILPATRICK, DUM.

The children of Alexander Campbell, now Colquhoun, [in 1806], and Mary Anne Erskine, had born: Agnes, 15 Dec., 1798; Mary Ann, 17 Dec., 1800; Elizabeth Margt., 27 Dec., 1801; John Campbell, 23 Jan., 1803; Cornelia Jane, 4 Jan., 1804; Helen Christian, 2 Feb., 1805. Campbell is written before each child’s name except the last one. All are recorded under the year 1806.
BOOK REVIEW.


This is a well bound, nicely printed book of 350 pages devoted to the genealogy of the Stockton family of America, beginning with Richard Stockton of Flushing, Long Island, and afterwards of Oneanickon, Burlington Co., N. J., who was a descendant of John Stockton, Esq., of Kiddington, County of Chester, England. The genealogical arrangement of the names is according to the best modern systems, thus making the information easy of access. The book is well illustrated by portraits of the many Stocktons who have attained to prominence in America for the past three hundred years.

The Winchell Genealogy. The ancestry and children of those born to the Winchell name in America since 1635, with a discussion of the origin and history of the name and the family in England, and notes on the Winchell family. By Newton H. Winchell, late State Geologist of Minnesota, and Alexander N. Winchell, Professor of Mineralogy, University of Wisconsin. Second Edition. Illustrated: 554 pages. Published by Horace V. Winchell, Minneapolis, Minn., 1917.

This is a very fine work, and about as complete as a genealogy can be. The arrangement is up-to-date and the index is complete, the two predominantly vital points in any published family history. The family is treated under the headings of the various branches, as follows: (1) Windsor Branch, founded in 1635 by Robert at Windsor, Conn.; (2) the Columbia Branch, founded about 1800 by Samuel at Columbia, Fayette Co., Indiana; (3) Goshen Branch, founded about 1760 by Munsen at Goshen, Conn.; (4) Brunswick Branch, founded about 1780 by Justus, who was born in Brunswick, Germany; (5) Jockgrim Branch, founded about 1850 by children of Georg Michael who was born in Jockgrim, Bavaria.


This beautifully made book tells in a most interesting way the story of how Major Rogers and his one hundred eighty men on snow shoes fought a large force of French and Indians on Lake George in 1758. To the historic narrative is added extracts from journals of that day and a muster roll of the rangers who took part in the expedition.
CATALOGUE OF FAMILY HISTORIES

In the Library of the Genealogical Society of Utah.

(Continued from page 192)

Note: These books are not for sale but for the use of members of the Society.

Kauffman—See "Autumn Leaves from Family Trees."—p. 13

Kendall—(See "American Family Antiquity." (Vol. 2, page 113.)

Kent—Genealogies of the different families bearing the name of——— in the U. S. By L. Vernon Briggs.....Rockwell and Churchill: Boston, 1898.


Kerr—Of Scotland—Notes on family. (See "Herald and Genealogist." Vol. 6, 7, 8.)

Kerwin—Family. (See "Family Ancestors," by Lawson.)

Kester—Family. (See "Pound and Kester Families.")


Killum—Of New England. (See "Ancestors." )

Kimball—Family. (See "Driver Family," page 368.)


Kimball—Record of the family of Levi Kimball and some of his descendants, compiled by his g. s. Levi Darbee. Revised and extended by Robert M. Darbee......1913.


Kinney—Some families of Virginia P.-1......Hugh M. McLary, Jr.: Staunton, Va., 1903.


Kirk—Family. (See "Our Family Ancestors," by Potts.)

Kirkpatrick—Major Abraham and his descendants......J. P. Durbin: Pittsburgh, Pa., 1911.

Kitchel—John and Esther Peck, their ancestors and descend-


Knight—Family. (See "Family Histories," Collections 1.)

Knox—Thomas (Nock) of Dover, N. H., in 1652, and some of his descendants. By W. B. Lapham (Bound in with "Allen, Badger, etc.


Lake—Thomas, bailiff to Yarmouth from Hastings, Eng. Records of. (See Sussex Archaeological Collections, Vol. 12, p. 159.)


Lamont—A brief account of the life at Charlottesville, of Thomas Wm. Lamont and his family, with record of his family, with record of his ancestors, their origin in Scotland, etc. By Thomas Lamont......Duffield & Co.: New York, 1915.


Langdon—Genealogy and history. (See "From One Generation to Another.") By Harriet N. Langdon and Annie M. Smith, 78 Orange St., Brooklyn, N. Y., 1906.

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APRIL, 1919.

GENEALOGY AND WORK FOR THE DEAD.

*Address delivered in Salt Lake City, Utah, “Genealogical Sunday,” September 22, 1918, by*

**Elder James E. Talmage.**

In accordance with what has grown to be a custom, and an excellent one, this particular Sabbath is set apart throughout the Church of Jesus Christ of Latter-day Saints as Genealogical Sunday. The purpose of this special designation and appointment for the day is that of promoting among the members of the Church a vital, active interest in the compilation of genealogical records, in the collating of items of lineage and in the formulation of true family pedigrees, so that the relationship between ancestry and posterity may be determined and be made readily accessible.

The achievements of the Church in this broad field of investigation have already evoked very general and highly commendatory comment among organizations outside the Church, which are engaged in research of a similar kind. One of our very important auxiliaries is the Church Genealogical Society, of large membership and never ceasing but ever increasing activity. Its influential and valuable periodical, the *Genealogical Magazine*, is sought after as a reliable and authoritative publication in the field; and its importance is growing with the years.

It is a notable fact that the last seven or eight decades have witnessed a development of interest in genealogical matters theretofore unknown in modern times. Of profound significance is the fact that there is, or has been and yet is, an influence operative in the world, a spirit moving upon the people, in response to which the living are yearningly reaching backward to learn of their dead.

Family Bibles are searched; mourning cards and rings are
scrutinized; the inscriptions on tombstones are carefully examined; parish registers are investigated, and marriage license records are carefully looked into, in order that the true line of descent may be found.

Men of wealth, and many of small possessions, moved by this impelling genius of the times, have devoted time, energy, and money to researches concerning their ancestors; and large volumes have been published in consequence. In this, as in so many other distinguishing features of particular epochs or periods, an influence superior to man's unguided purpose is at work.

The immediate motive in such undertakings may vary with the individual. Many, doubtless, are eager to trace their pedigree to an illustrious source according to human estimate of eminence. Of these, some find their lineage a disappointment; and, as literature attests, many spurious pedigrees have been fabricated. It was probably against such that Paul inveighed in his terse admonitions to both Timothy (1 Tim. 1:4) and Titus (3:9), and through them to the church, to eschew fables and endless genealogies, from the discussion of which only contention would result.

Genealogy is no modern science; though, as stated, after centuries of neglect it has received a really marvelous impetus in these later times. We may call to mind the fact that the Priests of ancient Israel had to be of proved descent; otherwise they could not be admitted to the service of the sanctuary. Bible students will remember in this connection that after the seventy years of predicted and grievous exile in Babylon, when the Lord moved upon the heart of Cyrus, King of Persia, to send back the captive people and to provide them means for the construction of a House of the Lord on the site of the once glorious but then destroyed Temple of Solomon, many men who had been virtually apostate and had followed after Babylonish ways during the captivity undertook to assert their claim to a place among the Priests, but were rejected because, we are told, they had not preserved their genealogy and, therefore, their right to the Priesthood could not be determined. By authoritative ruling they were debarred from all participation in the glorious work until a prophet of the Lord should arise who could declare by revelation their lineage, through Urim and Thummim. Read the account for yourselves in the latter part of the second chapter of Ezra.

The Latter-day Saints have a specific and indeed unique purpose in genealogical investigation. They seek not nobility nor aristocracy of ancestry—but the facts, let the line lead where it may; and the shadow of falsification would be fatal to their object. As to the reason for this particular and special concern. I pray you consider a few pertinent truths on the basis of the revealed word.
Every believer in individual existence beyond the grave—and everybody believes in or fears the certainty of such a state—hopes and yearns for the blessed condition we call salvation. As affirmed by Holy Writ of both ancient and modern times, the restored Church of Jesus Christ proclaims to the world "that through the Atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel."

One of the essential requirements of the Gospel of Jesus Christ, at once a law and an ordinance to be administered individually, is baptism by immersion in water at the hands of one holding the requisite power and authority in the Holy Priesthood which, with respect to this ordinance, is the Priesthood of the Aaronic or lesser order. A succeeding ordinance is that of the bestowal of the gift of the Holy Ghost, or the giving of the title to the companionship of the Holy Ghost, by the authoritative imposition of hands, for which administration the power of the higher or Melchizedek Priesthood must be operative.

Without doubt it was to these ordinances the Master referred in that memorable night interview with the learned Jew, Nicodemus. You know the story, and a true one it is; but I take it the time will not be wasted if you read it again, in the third chapter of John. The eminent Sanhedrist came by night to make inquiry of the Master concerning His teachings and wonderful works; and seemingly with some abruptness our Lord declared unto him this simple principle: "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." In the light of our Lord's further teachings it is plainly demonstrated that the new birth here referred to embraces water baptism and the higher baptism of the Spirit into a new spiritual life. Mark the finality, the directness, the entire absence of ambiguity or uncertainty: Except a man be born of water and of the Spirit, or in other words, except a man be baptized by authority, in the manner prescribed, in water, then receive the Spirit of God through the laying on of hands, he cannot have place in the Kingdom of God. Do you find any word of modification, qualification or limitation there? It is not "he may not," or "he must not," or "he is not likely to," but in plain English, such that the wayfaring man, though a fool, may understand if he will, it is declared that except through compliance with these laws and ordinances of the Gospel man cannot enter into the Kingdom of God.

Think you that in that positive declaration our Lord had reference only to the few millions of people then living in the flesh, or to them and others who yet should live? If baptism be thus indispensable to salvation, what shall be the lot of those who have never learned that great truth, and of those multitudes of others who have never had opportunity to comply with the law? Would
you have me believe that men are to be condemned for noncompliance with a law with which they have never become acquainted, without opportunity of making amends for the omission that was no fault of theirs; that men who have never been able to be baptized are to be damned because of their failure to be baptized?

What of those who had then already died, or have since died, or are now dying, or yet shall die, without opportunity to be baptized? What of the heathen nations who have never learned of baptism? Are they forever lost?

A frightful thought! I pray you, don't ask me to believe it. If that were true, I could wish to strike from the Scriptures and from literature such phrases as "the mercy and justice of God," and I would write therein "despotism, caprice and tyranny."

At this time when death is reaping so rank a harvest, can we bear to believe it? What of those brothers, husbands, fathers, sons—yours or some others—who have fallen on the blood-drenched fields over the seas, many of whom had never learned of the indispensability of baptism? Are they to be forever damned, even though they have fallen as martyrs in the cause of the rights of man, serving their country and its God, because they had not had opportunity to comply with this law?

And the kindred of these martyrs, we who make no such sacrifice,—may we be baptized and attain salvation while they are irredeemably lost? That would mean that we shall be forever separated from our fallen but unbaptized heroes. Let us resolutely shut out the thought! It is not only abhorrent, but wholly foreign and directly antagonistic to the attributes of Deity. The Divine word has been given unto man that there is hope, aye, assurance for the dead. Call to mind the words of the Christ Himself, addressed to certain Jews who had challenged His authority and His teachings, not long before the time at which he made the supreme sacrifice on Calvary: "Verily, verily I say unto you," said He, "the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself. . . . Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice." Read John 5:24-30.

Again the Master's words are definite, devoid of all ambiguity: "The dead shall hear the voice of the Son of God," said He, and that was to be very soon after the time at which He made this utterance. When did the dead first hear the voice of the Savior? We only need to search the Scriptures a little further to find out; for I remember that Peter is very definite in that regard, in telling us where the Christ went and what He did during the interval between His death on the cross and His emergence from
the tomb, on the morning of the third day following. In the third chapter of the first epistle of Peter we read, beginning at the eighteenth verse:

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison.”

Christ said He was about to go; Peter, the chief of the Apostles, declares authoritatively that Christ at that time had gone. Isn’t it reasonable that inasmuch as our Lord, the Christ, while He walked among men was a man, aye, a Man among men, that He should be, after disembodiment, a Spirit among spirits? Where did the spirit of Christ go, after it left His torn and crucified body? The most reasonable assumption is that it went where the spirits of other people go. He was eminent as a Man, pre-eminent, supreme, and such was his status as a Spirit among spirits. He went to the abode of the dead, to the disembodied, and the nature of His mission is partly set forth in the verse following what I have read—which spirits “some-time were disobedient when once the long suffering of God waited in the days of Noah while the ark was a preparing.”

You know of the general apostasy that took place in the days of Noah, don’t you, and how the race of mankind was destroyed, with certain exceptions made by the Lord? Now, those disobedient spirits who had rejected the Gospel in the flesh, when it was preached to them in power and authority, had been in duress, in prison, during all the intervening centuries; and then unto them went the Christ and, doubtless, to other spirits also—for there were other disobedient people both before and after those who were destroyed by the flood—and preached unto them the Gospel. Doubtless He commissioned some of the worthy spirits then in Paradise, the spirits of men who had been ordained to the Holy Priesthood while in the flesh, to continue the work, and to go as authorized ministers and missionaries to the spirits in Hades, who had been more wilfully wicked in the body.

Remember the Gospel of Jesus Christ is eternal, unchangeable. Christ preached unto those spirits the necessity of faith, and of repentance, and of baptism in water, and of the reception of the Holy Ghost by the administration of the Holy Priesthood; for such are the fundamental principles of the Gospel; and Peter makes this plain in the succeeding chapter. Having pointed out the indispensability of compliance with the laws and ordinances of the Gospel the Apostle says: “For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh but live according to God in the spirit.”
The work going on among the dead, in the preaching of the Gospel, far exceeds all that we are doing here upon the earth among the living. Who are the living but the little handful, comparatively speaking, just now in the flesh, as compared with the myriads that have gone? Who are the dead but those who once were living and have passed to that further stage of disembodiment? God is not the God of the dead but of the living, we are told, for all live unto Him. The unembodied condition in which we lived before we came upon this earth, the embodied condition in which we find ourselves, then the disembodied condition that is brought about by what we call death, the reembodied condition which shall be inaugurated by the resurrection, in every individual case are only different stages or conditions. They do not change the individual. I was I, and you were you, before we were born. You shall be you, and I shall be I after we die.

Provision is made for those who have had no opportunity of accepting the Gospel in the flesh, and perchance for those who have neglected, after they have paid for their neglect by contrite repentance. Let no man procrastinate his repentance by the thought that he can catch up and make good beyond the veil. That would be illogical, foolish, inconsistent. But, nevertheless, repentance is made possible beyond death, after men shall have complied with the prescribed conditions. Nicodemus, you will remember, was much puzzled at our Lord's words, and he said to Him: "How can a man be born again? Can he enter the second time into his mother's womb and be born?" Well, I can conceive of a disembodied yet intelligent spirit realizing the necessity of exercising faith and doing such, and realizing the necessity of contrite repentance and practising it; but it is difficult to conceive of a disembodied spirit being baptized in water; and we may say in the fashion of Nicodemus again: How can a man be baptized when he is dead? Can he enter a second time into a body of flesh and bones and be immersed in water? The answer has been given through revelation, that the work for the dead, in the matter of these essential ordinances without which, mark you, no man can enter the Kingdom of God, may be performed upon this earth by the living descendants in behalf of their dead progenitors.

I do not think that you will seriously question the validity of the principle of vicarious service. What man believing in the Atonement of the Lord Jesus Christ can deny the efficacy of such service? The Atonement was a vicarious sacrifice; it comprised the death of a sinless man, the death of an embodied God, in behalf of sinners. A part of the work that was to be a characteristic of the last days was foretold by an ancient Hebrew prophet, or by the Lord through the mouth of Malachi, concern-
ing the days immediately preceding the return of the Christ to earth, as we find recorded in the last book of the Old Testament. We thus are informed: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

We may not be able to explain why the coming of the Lord would be the means of bringing cursing on the earth were this work not performed, but so the Scriptures attest. The Church of Jesus Christ of Latter-day Saints proclaims to the world that the ancient Malachi spoke the truth, and moreover that Elijah has come and has conferred the authority referred to for the turning of the hearts of the children in the flesh toward their dead ancestors, and, reciprocally, the hearts of the dead toward their posterity on earth. Solemn testimony is given in the one hundred and tenth section of the Doctrine and Covenants, that on the third of April, 1836, unto Joseph Smith and his associate in the ministry, Oliver Cowdery, who were in the Temple at Kirtland, Ohio, then a holy place, a House of the Lord, came certain personages who had held authority in prior dispensations, and among those who came was Elijah the prophet; for thus we read:

"After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said—

"Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord came: To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse."

Why should we question the fulfilment of prophecy when thus attested? Malachi declared the word of the Lord to the effect that Elijah should come. We affirm that Elijah has come; and he being one who was translated, without passing through the change called death, is peculiarly and particularly fitted to be the one who should minister between and among and, as it were, link together, the living and the dead. That work of vicarious ministry for the dead is in progress. Where? In the Temples that have been reared and are maintained and operated by the Church of Jesus Christ of Latter-day Saints; at present, here in these mountain valleys, and soon, we hope, to be beyond the Canadian border and on the islands of the seas to the west, where other Temples are nearing completion. The Lord made plain the fact that these vicarious ordinances were to be administered in houses that were erected and consecrated for this particular and special purpose. This is in part an answer to
the question so often raised by those who know little of us: Why do the Latter-day Saints build Temples?

A Temple, mark you, is no place of mere general assembly; it is no house of ordinary congregational worship. It is not another style of synagogue, nor of tabernacle; it is neither ordinary church nor chapel. It is, as its name implies, and as by derivation the word means, a House of the Lord, in which shall be administered the ordinances of the Holy Priesthood and, particularly and specifically those for the dead. Ordinations, baptisms and confirmations of the living may be attended to in any proper and suitable place; not necessarily within Temple walls; but for the dead the saving ordinances must be administered there, and certain ordinances for the living as well. The wonder grows in the minds of people who contemplate us from afar, after they have learned to admire these stately structures reared by the Church in the days of the people's poverty, and then come to learn that these great Temples have been erected mainly for the dead.

The ordinances performed in the splendid Houses of God erected by the Latter-day Saints are very largely ordinances for the dead, in which the living posterity act as proxies for their departed ancestors. We baptize living men for their dead progenitors. Is that an innovation to you? That ordinance is not new to the world. It was very commonly understood in days gone by, as we may gather from the words of Paul in his letter to the Corinthians, first epistle, fifteenth chapter and twentieth verse. That verse forms the climax of a splendid argument in which the learned Paul had met some of the criticisms that had been brought against the principles he preached concerning the resurrection. By way of finality he addressed this question to the people who were not wholly prepared to admit the reality of the resurrection: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why then are they baptized for the dead?"

The studiously inclined will find much of interest in consulting the several Bible commentaries and reading the notes upon that verse. I remember that the great commentator Dr. Adam Clarke, in his really colossal work, exhibits in connection with his comment splendid frankness and honesty, because he says to this effect, and as I remember, nearly in these words: "This is certainly the most difficult verse in the New Testament; for, notwithstanding the greatest and wisest men have labored to explain it, there are to this day nearly as many different interpretations of it as there are interpreters." And he lets it go at that.

Where is the difficulty? I see none in it. Am I too simple-minded to grasp the meaning? It is when we try to read meta-
phor into the lines and figures where they do not belong that we have difficulties. It seems to me that that argument was distinctly Pauline in character—learned, sound, terse, pointed, direct. You doubt the resurrection? Well then, why are you baptized for your dead, if the dead rise not at all? Now, do you think that the scholarly Paul would have used such a challenge as that if the people knew nothing about baptism for the dead? That is not his way of writing. He does not cap his climaxes by bringing to the fore something that is foreign and unknown. He was a logician, a philosopher; and it seems to me, he gave there an unanswerable challenge to the people. So baptism for the dead was known of old and was administered of old. O, I know that many have written fable and fiction about certain half-heathen customs of baptizing corpses, which perhaps some unbalanced mentality may have suggested and which may have been actually practised. However, there have been worse departures from dictates of Scripture than that. But that is not what Paul referred to. He referred to just what he was talking about. Why are you baptized for your dead, if the dead are never going to rise?

We live in the dispensation of the fulness of times; and it is absolutely essential to the revealed plan of God that these ancient ordinances be restored. Upon the Church of Jesus Christ of Latter-day Saints has been laid the commission to carry out the work inaugurated by Elijah the prophet. He came again, as I have told you, in these modern times, and bestowed the specific authority for this work of turning the hearts of the living children toward their dead, and likewise on the other side by missionary work that is just as real as that which he has performed and is performing here, turning the hearts of those disembodied ancestors of ours toward us, their living posterity. The Latter-day Saints are carrying out that work, and that is why we build Temples. That is why we make such sacrifices and count them honors. That is why we give of our means to erect these splendid sanctuaries, and thank God for the chance. We are working for our dead, for our hearts are turned toward them, and we believe that their hearts are turned toward us.

It has been made plain that we cannot be perfect in the hereafter without our dead, nor can they be perfect without us. We have to be together in the relationship established by our descent and lineage here upon the earth. Don't you yearn to be with your departed ones when your time shall come to go? Would it be heaven to you if you were saved and they were shut out from your company? Don't you want to meet and mingle with them?

You have read, perhaps, that story that has come down to us from the not very distant past, of certain ardent missionaries
who went to preach to a heathen tribe. They preached the orthodox Christianity as it was understood at the time, and they made a great impression upon the chief and his people. Councils were held to consider what the missionaries had said, and they were invited to come in before the council. The chieftain rose and spoke to this effect: "We have been impressed by what you say. We like this teaching of yours; we are learning to love the Christ whom you preach. We are beginning to see that we have been living in darkness; but one question I and my wise men here of the council wish to put to you. You say that unless we are baptized in water we cannot be saved in the Kingdom of God, as you call it." "Verily so," said the missionaries. "Well now," said he, "we are ready to be baptized, if that is what is necessary; but what about my father, the noble chieftain, and his father, and his, and the other great men of my tribe? They never heard this doctrine you teach. They never heard about baptism, so they could not be baptized. Where are they, now that they are dead?" "Ah," said the missionaries, "sad to say, they have gone to hell." "Then," said the chief, with a mighty oath, striking his weapon into the ground before him, "then to hell I will go too!"

It was a brave man who spoke. But the missionaries had not learned the whole truth, and they were not prepared to declare to that simple savage mind—if you want so to call it, but a clear thinking one—the great truth that for his illustrious dead the work could be done as appointed of the Lord.

Let it not be thought that this work which is done in holy houses, in behalf of the dead, baptism for example, can infringe in the slightest degree upon the individuality and the right of agency of the dead. When you are baptized for your dead ancestor you do not force baptism upon him. He has first to learn to have faith in God the Eternal Father, and in His Son Jesus Christ, as the First-born of the spirits and the Only Begotten Son of God in the flesh. He has to learn to repent of his sins, with contrition. In short, he has to bring forth works meet for repentance before repentance can be granted unto him; for repentance is a gift of God. Then when he yearns for baptism, and sorrows deeply that he had no chance to be baptized in the flesh, it will be made known to him that one of his descendants, one of his own kindred, in the line of his own lineage, has been a savior upon Mount Zion in his behalf; and thus the law of God is complied with.

We do not believe that the mercy of God is to be extended even unto the heathen in the manner of letting them into the Kingdom under suspended rules. When Christ said "Except a man be born of water and of the Spirit he cannot enter into the
Kingdom of God" He meant all men—living and dead, and those that yet should live and die, heathen and civilized, learned and unlearned. In order that this work may be properly done in the Temples of the Lord, it is absolutely essential that every person for whom an ordinance, such as baptism, is administered there, be definitely identified upon the record. He must be known by name and place. The complete record would require the date and locality of birth, the date and place of death, and the relationship which he bears to others for whom work, perhaps, has been done or is to be done, and also to the proxy who is there representing the family. Every one who is represented in the ordinances of these holy houses must be singled out, identified beyond any question of complication.

Now do you see why we are interested in genealogy? Now do you understand the import of Genealogical Sunday? Our people are at work. Millions of ordinances have already been administered for the dead, and our Temples are not big enough to accommodate those who are eager to do the work for their departed. I admit that this Church is the one and only church organization on the face of the earth even pretending to preach the gospel of vicarious labor for the dead, to say nothing of being the only one that is actually doing it. We have the authority brought by Elijah the prophet, who represents both the living and the dead. The living are at work for their dead; and we claim to see in this matter of revival of interest in matters genealogical the work of a power higher than that of man.

Why has the inclination arisen, as it most assuredly has arisen amongst men, to compile their genealogical records, to develop their genealogical tree, to learn from whom they came, to connect up the links in their chain of lineage? The spirit of Elijah is at work in the world, and they obey his impulse. As stated, men of wealth are devoting vast sums to the publication of genealogies, lines of descent, family pedigrees, and we Latter-day Saints are just humble enough, and simple-minded enough, if you please, to believe that that is a direct result of the visitation of Elijah the prophet and the inauguration of this vicarious work for the departed. Those who are thus obeying that praiseworthy aspiration verily shall not lose their reward; for though they can never officiate for their dead unless they make themselves fit to go into these holy places and receive these ordinances for themselves; and even though they may not fit themselves to personally do the work in the Temples of the Lord, they are making it possible for the work to be done, and they will rejoice on the other side over the assistance they have rendered.

But the way is opened to them, those who are yet living; for the word of the Lord in this age is to all mankind: Come in
at the door on precisely the same terms and conditions as those of earlier incoming. There are no selective classes, no caste, no favored ones in the Church of Christ. Every man who will come in at the door will find himself entitled to all the rights and privileges of any other member. He will have to demonstrate by a life of godliness, for some time, his worthiness to go into the Temple before he can gain admission to that place; but after he has gone and complied with the law of God for himself, he can then do the work for his dead. But he must know his dead; he must become acquainted with them by name and place and dates. Ah, great and mighty is the work! It is characteristic of the last days; and these are the last days, immediately precedent to the coming of the Son of God.

The genealogies must be correct, I repeat. True genealogy is essential to Temple service; because there are other ordinances besides baptism by water and of the Spirit. Those two are essential to entrance into the Kingdom of God. You mark that wonderful sentence of our Lord's. I repeat it again, without apology: "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." Then by baptism, properly administered, with due fitness of the candidate, baptism of water and of the Spirit, man can enter. Yes; but what about progression afterward? The companionship of the Holy Spirit makes eternal progression possible by compliance with the other laws and ordinances of the Gospel.

We hold that the family relationship will exist beyond the grave, if it be sanctioned by the appointed authority of the Holy Priesthood here upon the earth. Take for example the relationship of marriage. If a couple marry under the law of the land they are married honorably; the relationship is respected by all law-loving and law-abiding people, if it so be they were eligible for marriage under the law; but what about the ceremony by which they are made husband and wife? In many forms of ceremony the words are spoken to this effect, the one officiating saying: "I join you together in the bonds of matrimony until death does you part." Oh, that seems to me always to be accompanied by the sound of clods dropping upon a casket in a new-made grave. Am I to part from the wife I love, at death? If I thought so I believe I would be half-atheistical. I would rebel.

Yet, I admit that man's authority can go no farther, and that it would be absurd, sacrilegious and blasphemous if any officer created by the law of the land should undertake to perform a marriage ceremony that professed to be of effect beyond death. He would be exceeding his jurisdiction, wouldn't he? But the authority of the Holy Priesthood reaches beyond the grave; and
what has come to be known in this Church, although the term
does not occur in any of the revealed works, as Celestial Marriage,
is marriage for both time and eternity, in which the contracting
parties are not saddened with the thought that they are joined
together until death do them part, but gladdened in that they
plight their vows and receive the seal of the Holy Priesthood,
for time and for all eternity.

The only condition under which husband will forfeit wife, or
the wife forfeit husband, will be transgression, sin that will make
it impossible for them to dwell together.

Mark you, no Celestial Marriage is solemnized in any Temple
of the Latter-day Saints, marriage for eternity between living
parties, unless it be binding under the law of the land as a mar-
rriage for time. No marriages are solemnized in the Temple be-
tween living parties unless those parties comply with the law of
the State respecting marriage; because these marriages are made
lawful for time by the law of the State and of the Church, and by
the seal of the Holy Priesthood are made of undying effect. Be-
sides this Celestial Marriage, the ordinance of which is known
distinctively as sealing in marriage, not a mere marriage for
time, there are other sealing ordinances performed.

Children are sealed to parents, provided those children have
been born outside the order of Celestial Marriage. Thus the
family relationship is linked up and sealed, and it shall be made
to endure through the eternities that are to come.

Yes, we love our dead. Our hearts go out to them; we are
seeking after them. We believe that they are praying that we
may be properly guided to do that work for them, and as a natural
consequence we have great interest in all matters pertaining to
genealogy and lineage.

Brethren and sisters, and friends, right glorious is the plan
of God. It is not bounded by the years of mortality, nor by the
limitations of time; but salvation either of the living or the dead
shall come only through compliance with the laws and ordinances
of the Gospel; for thus the Lord hath spoken, and His word is
sure. So testify I unto you, in the name of Jesus Christ. Amen.

THE BRITISH ARISTOCRACY was certainly deep in the war.
According to Debrett's "Peerage," there had been killed up to
January, 1918, one member of the royal family, 21 peers, 31 baro-
nets, 11 knights, 562 companions of orders of knighthood, 149
sons of peers, 135 sons of baronets, 208 sons of knights, 150
heirs to the hereditary titles. Think of the successions to English
titles that have changed.
SIGNIFICATION OF NAMES.

Now that we all have surnames we are apt to forget that it was not always so. We cannot easily realize the time that John, Thomas, Andrew, Mary and Abigail were each satisfied with a single name, nor reflect that the use of two is not a refinement dating from an obscure and an unknown antiquity, but quite within the record of history.

Every name, no doubt, originally had a meaning, or was at first assumed or imposed from its real or supposed fitness, from some accidental circumstance, or from mere caprice. Each individual is distinguished from his fellows by his name. But for this system, history and biography could scarcely exist.

Our proper name is our individuality; in our own thoughts and in the thoughts of those who know us, they cannot be separated. Our names are uttered, and at once, whether in connection with blame or praise, with threat or entreaty, with hatred or love, we ourselves are affected by the ideas and feelings expressed. A few trifling words, in no way meant to apply to the man they describe, suffice to awaken the recollection of that man, his physical peculiarities, his moral character, and the most remarkable acts and events of his life; a few syllables will cause the tear to start afresh from the mother’s eye, and after years of consolation and resignation to her loss, they will summon the tell-tale blush to the maiden’s cheek, and she immediately thinks her secret is discovered; they will make a lover’s heart beat more rapidly; rekindle the angry glance in an enemy’s eye; and in a friend separated from his friend, will renew all his past regrets and his fondest hopes. None the less rapid do our thoughts connect a name with the idea of the thing to which it belongs, be it land of birth, country, town, river, road, valley, or hill. Dislike, desire, recollection of pain or pleasure admiration, jealousy, kind feelings, national hatreds and love of country, one and all may be evoked by a single word, because the word represents to us the very objects which have created these emotions within us.

Every person, even the most incurious observer of words and things, must have remarked the great variety that exists in the names of families. He cannot fail to notice that such names are of widely different significations, many being identical with names of places, offices, professions, trades, qualities, familiar natural objects, and other things. There is probably no person capable of the least degree of reflection who has not often, in idle moments, amused himself with some little speculation on the probable origin of his own name. It is not sufficient for a person of inquisitive mind that he bears such and such a surname because his father and his grandfather bore it; he will naturally feel desirous of knowing why and when their ancestors acquired it.
SIGNIFICATION OF NAMES

What would the annals of mankind and the records of biography be if people had never borne any proper names? It would be a mere chaos of undefined incidents and an unintelligible mass of facts, without symmetry or beauty, and without any interest at all for after ages. Indeed, without names, mankind would have wanted what is perhaps the greatest stimulus of which the mind is susceptible—the love of fame; and consequently, many of the mighty achievements in every department of human endeavor would have been lost to the world.

Many of our ancient and modern institutions are intimately connected with the meaning and continued existence of proper names. It has been well said that hereditary names perpetuate the memory of ancestors better than any other monument, an affectionate remembrance this, surely, and one which fosters the cause of morality; they teach, or at any rate remind sons of their duty to be worthy of their ancestors.

Though its importance be felt in all phases of our social life, the origin of proper names does not essentially belong to a civilized condition. Undoubtedly, it is intimately connected with the gift of speech. A man must call his children by a distinctive appellation, either when he speaks to them or when he speaks of them in their absence, and when a gesture and an inflection of the voice are not sufficient to indicate his meaning. The distinctive title which he uses can only be a name exclusively applicable to the individual meant; on the other hand, the father will recognize the name given to him by his children. Again, the domestic animal, man’s intelligent companion in his field sports and the watchful guardian of his dwelling; the brook that runs beneath his home; the tree that shelters or the forest that conceals it; the hill or the vale near which it lies will soon be named by those who wish to distinguish them from similar objects about. If other men come to live near the first family, they will receive a name and give one in return.

However simple these names may be at first, so simple that they express nothing beyond the degree of relationship between father and mother and children, and the origin of their birth, in the case of the last: be they mere substantives used to point out more specially the dwelling and all that surrounds it, as the hut, the tree, or the brook—or even supposing that in the common intercourse which may exist between neighbors, the only distinctive terms employed are we and they; and further, that sun, fire, destruction, or thunder designate the beneficent or angry deity—still, the system of proper names already exists in embryo, and is ready to be further developed, even to the highest degree of importance and intricacy in proportion as the social principle itself becomes more extended and more complicated in its constitution.

Add new members to the family; collect several families together and form them into one tribe; place a number of tribes
holding friendly relations with one another in a less limited tract of land; then will the spot occupied by each tribe, every village or cluster of inhabitants belonging to the same tribe, every hill and thicket and brook—in a word, the land and the gathering of men upon it assumes proper names, just as the tribes had already done before, and the families and the individuals that constituted them.

From this outline of the first elements of social life, let us remove, in thought, for a moment, and place ourselves in the heart of civilized existence. The names of lands and dwellings have changed into the designations of powerful states and magnificent cities; names which will be familiar for centuries after the grass has grown over and hidden even the ruins of their palaces and their fortresses and obliterated the very traces of their existence, and after political or naturally induced revolutions have depopulated, divided, and totally dismembered the provinces of mighty empires. Here the names of men distinguish the individual members of a great social body, magistrates, princes, chiefs of the great civil and political whole; and among these names, all of them less or more important at present, there are some which hereafter shall be handed down to history as a rich inheritance, an object of envy to the ambitious, and a pattern of conduct to the wise.—From the Clark Genealogy, author not stated.

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ON THE CHANGING OF NAMES.

With us a woman changes her name when she marries; among the Caribs of the Antilles it was the custom for husband and wife to exchange names. In the Cape Verde Islands, a liberated slave takes the name of his master; the adopted person substitutes the name of the person who adopts him for his own; the law allows that a donor or a testator may require that his name should be taken by the person benefited.

In 1654, Philip enacted a law that the Moors who lived in Spain should abandon the use of their peculiar idiom, and of their national names and surnames, and substitute in their stead Spanish idioms and Spanish names. He hoped to make new men of them, to denationalize them, if we may use the term, and to emerge them into his own people. He had a keen appreciation of the value of proper names, but like all despotic sovereigns, he was blind to the influence of time, which alone can produce the gradual fusion of a conquering with a conquered people, more especially when differences in religion add their overwhelming weight to one side of the balance.

The Moors obeyed, but still retained their national feelings and religious beliefs; later, however, when they were compelled to choose between exile on the one hand and apostasy on the other, they returned to their own country, and carried back with them a number of Spanish names.
THE ANTIQUITIES OF THE SOUTH-WEST.

A paper read before the Historical Society of Utah, Jan. 16, 1899,

BY DON MAGUIRE.

The States and Territories comprising California, Nevada, Utah, New Mexico, Arizona and Colorado, when taken possession of by the American people, were largely occupied by the wild tribes known as Indians. They were the Apaches, Navajoes, Utes, Piutes, Shoshones and Digger Indians. These tribes were in a state of savagery and roamed over the vast domain of mountains and valleys, living almost exclusively upon the results of the chase and such fruits and vegetables as grew spontaneously in the region over which they wandered from generation to generation. Although each tribe recognized a certain area as its own especial hunting ground, there was, however, no other feature by which the savage warrior could term the land as his home. He lived in a state of nature, had no knowledge of agriculture, of minerals or metals, of music, literature, or architecture. The length of time during which his race or tribe had occupied the land was unknown to the Indian. Every tribe, it is true, had legends and fables relative to its origin, but there was nothing authentic relative to their first coming, whence they came, nor the length of time they dwelt here. They did not tell of there having been earlier occupants than themselves in the land, but the observing white man, upon taking possession of the new country west of the Missouri, soon discovered the remains of another race, different from those now known as the wild tribes in the valleys of the Rocky Mountains, and along every stream there was evidence of a people who had cultivated the soil, had reared habitable structures, and had manufactured a superior quality of pottery, had woven cloth, had domesticated the wild animals of the country, and in every way seem to have been a progressive and industrious race.

Upon further investigation, it was found that these silent remains of an extinct race existed in the desolate wilderness at the time when the first Spanish explorers, under Coronado and Cabeza de Vaca visited the regions in which so many of them exist in New Mexico and Arizona, a period of over three hundred years ago. The ruins and remains of the vanished nations were then old and as full of mystery and interest as now. The Spaniards found in the province of Tusayan, which is supposed to have included a large part of what is now New Mexico, Arizona, Colorado and Utah, a few of the inhabitants dwelling in villages, or pueblos, built in the most inaccessible and naturally fortified places, where they would be the best able to resist the attacks of their more savage enemies, the Apaches and Navajos. The
small nations thus dwelling in strongly built rock villages were what now constitute the Zuni, Moqui, Acconia and Oriaba communities of men, who have changed very little in their way of living for three hundred years.

As the years went on and the civilization of the white race spread over the country west of the Rocky Mountains, the wild tribes were gradually subdued and the white man, engaged either as a miner, a herder, or tiller of the soil, was given better opportunity to study the prehistoric remains existing in the vast area above described. The first traces of departed races to attract the eye of the white man were the petroglyphs, or rock writings, that exist from the Snake river on the north to the Gila and Yaqui rivers on the south and from Central New Mexico on the east to the Pacific Ocean on the west.

The nature of these writings was similar over all that broad area and consisted of circles, parallel lines, stars, suns, moons, figures of such animals as are found in the region, also birds, figures of men in various altitudes, and lines representing mountain ranges, rolling hills, broad valleys, streams and rivers, are found portrayed with the peculiar features expressed in these writings. Such picture writings are found inscribed on rocky ledges and wherever a broad rock surface is presented. The amygdaloidal rocks that rise near springs far out in the desert, or by some mountain river, were usually the choice of this bygone race as the places upon which to cut their inscriptions. Such surfaces are usually coated with black manganese oxide and the instrument used seems to have been a sharp flint, with which the lines were deeply picked into the stone and, as time went on, the lines oxidized and the intaglio remains distinct to our own times.

That these writings so incised contain human ideas and contain records of events in the history of the lost races there can be no doubt. They are life histories, as much so as are the inscriptions we find in the deserts of Syria, amid the ruins of Babylon, Carthage, Memphis, Athens or Rome, or on the tombstones in our own country churchyards.

About these writings the native Indian of our times knows nothing; he blandly tells you that they were always there, and it may be here remarked that there is little difference in these writings; the characters are the same from the banks of Snake River on the north, to the Rio Grande on the southeast, a distance of hundreds of miles.

The next effects to attract attention are the mounds we find scattered along the water courses over the same region and usually situated in the open valleys. Upon examination it is found that these mounds are what once consisted of clusters of human habitations, which were constructed of gabro, or tough clay and gravel. The walls were usually from one to three feet in thickness and the height of the structures varied from ten to
seventy-five feet. The area occupied by each building varied
according to its height and, in constructing the different stories,
the floors were made of fir or cedar timbers, varying in size.
These were placed close to each other, twigs laid upon them
and over this was spread a coating of tough clay three or four
inches in thickness. As this dried, it gave a smooth, hard sur-
face for a floor and seems to have stood the test of time ex-
ceedingly well. The joists and timbers used in the structures
were cut and dressed with stone axes. The ends yet found in a
charred condition in the ruins show where they were dressed
by means of the blunt edges of stone axes.

In almost every valley of Utah, from Cache valley on the
north to the Virgin river on the south, we find the ruins of such
towns and villages. These ruins usually appear as so many cir-
cular mounds or sometimes as square semi-pyramids, but, upon
examination, they invariably show that they were square or ob-
long buildings, divided and subdivided into many compartments.

Opening one of the largest of such a group of ruins at
Paragogon, in Iron county, Utah, the writer found the walls al-
most four feet in thickness, consisting of compost built massively,
and the structure occupying an area of one hundred and fifty
feet square, and showing by the drift and amount of accumulated
matter within and without the walls that it could not have been
less than seventy-five feet high.

The building contained a large central court, seventy-five
by seventy-five feet in extent.

Upon cutting through the south wall of this great structure,
the interior was found filled with earth and burned timbers,
which had formed the upper parts of the structure, and, upon
reaching the floor, we found it strewn with broken pottery, burned
timbers, charred corn, beans, corn husks, bones of animals, also
the charred remains of garments which seemed to have been wo-
ven from cotton. A few stone lance and arrow heads and two
stone axes were also found and in the northeast corner of this
large hall was found the skeleton of a female, in a crouching
position, face downward. Many articles of an ornamental nature,
made of bone, slate and slateite were found in this part of the
ruin and such objects usually showed that they had been painted
with a pigment containing iron.

Breaking through the north wall, the central court was
reached and here was found a pile of human skeletons, thrown
together indiscriminately and covered with about eight feet of
earth. These skeletons were those of men, women and children.
They died by violence. Some of the limbs were broken, some
burned and many of the skulls were cloven as if with axes, or
other splitting weapons. It appeared as though the place had
been attacked and stormed by a powerful enemy and the sur-
viving inhabitants, after retreating to the upper floors or roof
of the great structure, were overtaken by their enemies and butchered, after which their bodies were thrown into the court below. The place was then doubtless robbed of its wealth, its wood work set on fire and the building given up to utter destruction. The other mounds existing in Paragoona showed that they had been attacked and destroyed by the same enemy who had worked the destruction of the great palace or fortress and its occupants.

The state of affairs found existing at Paragoona is an example of what we usually find in the ruins that are scattered through the broad open valleys of Utah and Arizona. The skeletons found were those of a large and well developed race. The heads were flattened at the back in childhood, thus giving the skulls an abnormal appearance. They were otherwise well formed, having usually wide, high foreheads, low cheekbones, and good teeth, the entire head giving evidence of an intellectual race.

The conditions existing would point to the fact that in very remote times in the valleys and along the rivers of Utah, Colorado and Arizona, the extinct races dwelt in considerable numbers; that they had made progress in the domestic arts and in agriculture, but that a savage and more powerful enemy invaded the region and in time conquered them, killing a great part of them and banishing the survivors into the narrow valleys and box canyons of southeastern Utah, northwestern New Mexico, southwestern Colorado and northeastern Arizona. In the latter region, the weaker but more civilized race again took root and again, in the warm, genial climate of the southwest, built up an even more perfect civilization than that destroyed by their enemies in the great valleys.

The remains of this latter settlement are what we now know as the ruins of the cliff dwellers. Of this we are certain, because the conditions existing relative to the handiwork of the old occupants in each place are alike and also because the skulls found in the valley ruins in the west are in every way like those found in the cliff ruins. The skulls are in each place flattened at the back, and the usually intellectual type of manhood is manifested in the frontal bones of the skull.

As to the time which has elapsed since the expulsion of this race from the open valleys, we do not know how long it may have been, but every evidence proclaims a very long period of time since the destruction of these numerous little cities. We find them existing in Salt Lake valley, also in Utah valley, and in every valley in the south until we reach the Gila river in Arizona. In Utah, the great Wasatch range then as now afforded water for irrigation and in the very spots where are now the thriving settlements of the white men in Utah, the ancient inhabitant raised his crops of corn and beans and squashes and pumpkins,
built his little cities and lived for generations. Further to the south we find in the valley of Salt River, in Arizona, that the extinct race had made progress equal to that told of by the great Spanish chronicler as having been found by Cortez in the valley of Mexico.

In Salt River Valley and far out on the plains of the Gila, the writer of this paper has examined the canals that were carried out from the larger streams over thousands of square miles to irrigate the land. Some of these, notably the one near Mesa City, in Upper Salt River Valley, was over thirty feet in width, eight feet deep, and having laterals extending out at regular intervals over a large area of country. In this same valley are the ruins and mounds of more that a score of villages and the population of this one region alone could not have been less than 250,000 souls in the heyday of its glory. The dense settlement of Salt River and the Gila extended south of the Gila into the broad open plains that stretch far to the south, the celebrated Casa Grande ruins being within the area of the Salt River and Gila region of Arizona.

The writer having many years since traversed and studied the above remains, in comparing them with those farther north would here state that for beauty of outline and excellence of workmanship the handiwork of the old races, as found in Utah, surpasses most of that found in New Mexico, and Arizona, which I shall note further on in this article.

The causes which led to the abandonment of the cities of the valleys in Utah seem to have been the same in Arizona. Every ruin shows that fire and sword were carried by a powerful enemy to fireside and sanctuary.

In every ruin of Salt River valley and on the plains of the Gila, as also in Verde valley, Peebles valley, Big and Litte Chinos, Williamson's, Skull, Hassayampa, Little Colorado and other valleys of Arizona, the same tale is told—that a merciless war of extermination forever removed the ancient inhabitants of the country and in Arizona, as in Utah, those who escaped the destruction of the war in the unprotected regions of the valleys, sought refuge in the wild canyons and gorges of the Mogollon range of Central Arizona and at its base in the Verde valley.

In Utah and southwestern Colorado, the civilized race seem to have for a long period of time resisted their enemies and, settling down to hard labor, they built cities and fortresses in the narrow valleys and rocky defiles, which they undoubtedly occupied, for centuries, and the ruins of which, for centuries yet to come, will excite the wonder and admiration of generations yet unborn.

In no country and in no clime did ever a branch of the human family take possession of a more weird and inaccessible region than did this old race when it went into the cliff country of
southeastern Utah. The country is naturally broken, high plateaus, that are heavily timbered on the western side and toward the east cut up by mighty barrancas, or canyons, whose walls, almost vertical, render passage difficult, nay, in most places impossible. Far down in these narrow valleys which skirt the San Juan, Grand, Dolores, and ColoradO rivers, they took possession of every acre of cultivable land and in Moonlight, Cataract, Desolation, Indian and Cottonwood canyons they did likewise. Their strongholds were erected on every jutting point and at the narrow passes leading from one valley to another. Their dwellings were constructed of stone, bedded in place with various kinds of clay and natural cement, serving as a mortar. It was evidently while dwelling in this remote country that they enjoyed their longest peace, and here developed to their greatest degree of beauty and excellence their arts and manufactures.

The dry, hot climate existing in this part of Utah, together with the almost inaccessible nature of the country, have preserved to our own times the handwork, field products, writings, and mummified human remains of these old cliff dwellers in a much better state of preservation than that in which the similar manufactures, monuments and remains of any other race exist in any other part of the world, not excepting those of the Nile Valley in Egypt, where are found the remains of the earlier dynasties of kings, who were laid away with their treasures more than four thousand years ago.

The ruins, human remains and relics of the cliff people that remain to us prove that they dwelt there for centuries; they prove to us that they cultivated the soil, that they produced from the soil several kinds of maize or corn, also squashes, pumpkins, gourds, melons, pomegranates, tobacco, cotton and sugar cane. We know by their paintings that they domesticated wild birds and animals; there is also very little doubt that they kept up a constant war with their enemies and that their enemies, when taken prisoners, were either killed or forced into slavery. We know that they carried on trade and commercial relations with nations as remote as those living on the Gulf of California and in northern Mexico. We know that they had a literature, cultivated music and painting, cultivated oratory, civil jurisprudence and the art of war. They were civil and military engineers. Their history, as left to us in the silent tombs amid the cliff cities, were we able to read it, could clearly tell us of great statesmen, lawyers, poets, painters and artists. There are the life stories of rich and poor, of princely lenders and beggarly borrowers. Narratives of the tender passion which has swayed the world so long and so harrowingly, sad and rueful stories of duplicity, are a part of the old stock of history that lies untold in the archives of that region. And all these are found buried in the caves and cliff tombs of Grande and San Juan counties, Utah.
In those tombs, the dead of every station and age of life of those old days are found in a mummified state. Men, women and children were carefully prepared for their last long sleep. We find them laid away in every posture or position and, very fortunately for the archeologist, with the dead there was always placed a goodly and very respectable part of his or her personal belongings.

It is here that we find the cloth made from cotton grown in the narrow valleys. When a man or woman died, they seem to have had some method of dessicating or drying the body, which, when properly prepared, was laid away usually in a cave tomb. Sometimes coffins or caskets of willow or basket work were prepared. The mummy was first wrapped from head to foot in cotton cloth, a second cloth was spread over the face, then a small willow or basket-work mask to preserve the features was placed over the face. Before doing this the limbs had been decently composed, the hands resting at ease over the lower breast bone, and the hair was either plaited or coiled at the back of the head in the case of men, or in side coils or back coils in the case of women. A large feather cloth robe was next wrapped around the mummy, overlapping at head and feet, after which a cord, made from cotton, wild flax or human hair, and usually about thirty feet long, was wrapped around the body, after which it was placed either in a wooden or willow casket, or laid in the tomb direct.

If a casket was used, it was large and capable of containing a considerable amount of personal property, and also a considerable quantity of excellent food. When the body was laid in the casket, an earthen vessel containing about half a bushel of fine corn, either roasted or in its natural state, was placed at the left side, near the head. A handsome earthen vessel with a handle, filled with fermented liquor, was placed at the right side, near the head; then below these, on either side, were placed dishes containing dried meats, slices of squash and pumpkin, bags of pine nuts and pastries of different kinds. There were also placed in the casket a few yards of fine cotton cloth, about a yard in width, and in texture, about the same as coarse American unbleached sheeting; also a quantity of cotton in the pod, also cotton in the yarn, usually enclosed in a neat crate, also a plentiful supply of cotton and wild hempen thread, a neat set of agricultural or farming implements, such as hoes, spades, one or two stone axes, a plentiful supply of needles and bodkins of bone, two or three flint knives, and one or two lances with flint blades. Sometimes a bag containing a dozen or more lance heads, with wooden shanks or stems, and to match these would be a spear stock, at the end of which there was a socket to fit the shank of the spear head. The advantage of such a weapon seems to have been that the man who used it could let fly the weapon and, when it struck the animal or enemy aimed at, the head would enter
and remain in the wound, while the shaft, six feet in length, would fall to the ground enabling the owner to use it again in the same way with another spear head.

In the casket of the dead man was also placed a reserve supply of clothing and wearing apparel, usually two extra cotton garments not unlike the modern shirt, two or three girdles or belts, one or two loin cloths of cotton, and from four or five pair of sandals, some of which, as found in these old tombs, are truly works of art and show by their style and finish that some of the men of that old day and nation were dudes of the most pronounced type. Accompanying every dead cliff dweller there were invariably two or three pipes, of the type usually found among the remains of this people. They were of tube-like shape, not unlike the modern cigar-holder; very often the main tube, containing stem and bowl, were of black slate, polished, of red or green slate, with a jacket of onyx or travertine green in color, decorating half its length. Accompanying these pipes there was always a plentiful supply of tobacco, contained in bags made of woodchuck skins.

The old cliff dwellers were really a wonderful people. Old time economists, they had been forced into a sterile region, but they made the most of all their country afforded. Everything which the land possessed was utilized, from the hair of their heads to the bark of the native tree. Every substance of a fibrous nature was converted into cloth or cordage. They made use of every form of bird life, from the swallow to the wild turkey, which they domesticated. They appreciated beautiful shades of color and in preparing their rich robes and mantles of feather work, every bird from the red-headed woodpecker to the green-headed wild duck gave up his pride to furnish them with materials for their work.

Every animal that roamed the forest or ventured into their cliff country gave his flesh, his bones, his hoofs and horns to their use.

All of the above is literally true. The proofs of what I have stated are laid away in the caves and tombs and ruins of a hundred canyons and cliffs of southeastern Utah. We know that they dwelt here a long time, but the direct cause of their final extinction we do not know. Political conditions, no doubt, had much to do with it. We know not if there may have been a central government that ruled the entire region, or if it was a great number of communities, each independent, but associating and from time to time warring with its neighbors, most likely the latter.

Be this as it may, there is no more interesting subjects associated with our great country than the mysterious remains of these vanished nations of the southwest. For the past twenty years much interest has been taken by our national government to throw light upon these prehistoric remains. Cushing, Swatka.
Powell, Bandelier. Winship, Putnam, Mindeleff, Fewkes, and others have done much to cast light upon this vanished people.

They were people of the stone age. Save a few trinklets of gold found by Cushing in the ruins of Salt River, a copper bell of small size at Casca Grande, and another found in the ruins at Chaves Pass in the Mongolin mountains by Walter Fewkes, I know of no metal objects that ever came to light from southwestern ruins.

In the vast regions over which these prehistoric remains are found, there must have been dwelling nations differing in dress, religion and mode of government. This is proven by the difference existing in their pottery, in their dwellings and in their places of sepulture.

South of the Colorado and throughout Arizona, the skulls differ much from those taken from the mounds in the valley of Utah and in the cliff dwellings in southeastern Utah. Those from the two latter regions we find alike flattened at the back of the head. There yet exists remnants of these old races, doubtless in the Pueblos now occupying Moqui, Oriaba, Zuni and Accoma, in northwestern New Mexico and northern Arizona, and also in a number of Pueblos along the Rio Grande; but these are a mere relic in extent and number of the empire that once peopled the western part of our North American continent, but of whom we know not the time of their dwelling here, the number of years they lived as a race, or as races, or the chief causes that led to their extermination. In no field of this world is there more interesting work for the archeologist than among the prehistoric remains of the southwest.

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Interest in Family History.—Why don’t you trace your family history? The common reply to this question is summed up in the words, “If I knew how to go about it, I would enjoy doing it;” for few are the individuals who do not at times feel a longing to open the book of the past and read the records of their ancestors. Edward Everett felt that longing when he wrote: “There is no man of any culture who does not take some interest in what was done by his forefathers.” The desire to trace the descent of one’s family and to transmit the record to one’s successors is as old as life—a strand in the binding cord of filial love.—New England Magazine.
EARLY PETTINGELLS.

EARLY PETTINGELLS AND OTHERS OF NORFOLK COUNTY, ENGLAND.

CONTRIBUTED BY FRANK HERVEY PETTINGELL, VICE-PRESIDENT CALIFORNIA GENEALOGICAL SOCIETY.

(Continued from page 168, Vol. 9.)

(Explanition of "XXS," "iii," "li," etc., after names in Subsidy Rolls: See Oct., 1918, Magazine.)

Before the introduction of the "Arabic" numerals now in use, the Roman numerals—ii., iii., v., xxx., xv., XL., XC., etc. were used exclusively. They are all as you see, combination of L., V., (five representing the hand with the five fingers) and X. (10 or the two hands). Thus l+l., l+l+l., v-l., v+l., x-l.,x+l and so on. xx therefore is 20 etc. "li" is the abbreviation for the Latin librae pounds, iii li being £3.

79 Wood St.,
High Barneto Hertfordshire England,
June 15, 1918.

Mr. Frank Hervey Pettingell,
Los Angeles, California,

DEAR MR. PETTINGELL:

The fact that your Richard Pettingell after emigrating to New England deposed that he knew Giles Fuller of Topcroft when in England is surely a sufficient proof that Richard Pettingell was one of the Pettingells living near Topcroft and that any tradition that he may have come from Staffordshire or any other county seems erroneous.

I have found a large quantity of papers about Richard Pettingall, merchant of London, who died in 1653 and it seems to me that one of the first points to elucidate would be the connection of this Richard Pettingall, if any, with his namesake who went to New England during his lifetime. I do not think there were any other Pettingells besides those from this district of Norfolk. It is very probable that they migrated thereto from the Continent of Europe, for the name is given in a list of those families in Norfolk who are supposed to be from their names, "descendants of the Walloon, Flemish and French refugees of three hundred years ago" in a work published by the "Huguenot Society" in 1887-8 entitled "The Walloons and their Church at Norwich. Their History and Registers." As regards Pettingell this must be an error as we know there were Pettingalls or Pedingales.
occupying and farming land in Norfolk before the time of Luther (b. 1483—d. 1546) and Alva (b. 1508—d. 1582) but it perhaps renders it probable that the original Pettingalls whose name seems very un-English were among the numerous immigrants from Flanders into Norfolk in the time of Edward III and thereabouts.

The most likely source of information as to the parents or immediate ancestors of the Richard Pettingell who emigrated to New England are the Church Registers of Shottesham and Swardeston.

As a Richard Pettingell was living at Shottesham in 1593 and your Richard Pettingell was born about 27 years later and knew Giles Fuller of Topcroft before either of them left England it seems pretty certain that there was some relationship between these two Richard Pettingells, who must have lived within a few miles of one another. The first question to settle is, were they or were they not father and son in view of the practice of naming sons after their father? Is it not probable that your Richard Pettingell was only a boy when he went to New England and that he did so with his parents or other relations, even possibly with his mother's brother or with cousins of another name.

By the following notes. it will be seen that many parents and children emigrated from Norwich five miles from Shottesham to New England on April 5th, 1637 when Richard Pettingell was 17 years of age. A number of names have been defaced or torn off as in so many documents nearly 300 years old and it is not impossible that Pettingells are among them.

On May 11, 1637 John Gedney of Norwich applied to be allowed to emigrate to Salem with his wife three children and two servants. As at this time or a little earlier Pettingells were living in villages near Norwich it is to be presumed that they too knew about Salem in America. This entry at all events proves that there is nothing at all remarkable in a Pettingell from near Norwich finding his way to Salem in 1641. Unfortunately not a tenth part of these licences to pass beyond the seas have been preserved. If they had all been, the name of Richard Pettingell would be entered in one of them.

Is it not practically certain from the facts that Richard Pettingell knew Giles Fuller of Topcroft near Norwich before he left England, that he was at Salem, Mass. in 1641, that people from Norwich emigrated to Salem in 1637, that Pettingells were living near Norwich at that time or a littler earlier, come near to proving that the Richard Pettingell who was admitted a freeman at Salem in 1641 emigrated thither from the neighborhood of Norwich a few years prior to 1641?

No Pettingells lived in Norwich itself, at least none paid taxes there. I have been through the whole of the existing tax-
payers rolls for the city about the time without finding a single occurrence of the name.

Following is an abstract of the will of Godwin Pettingale (1654) of Lambeth, Surrey, now part of London. It would seem that he was a nephew of a Richard Pettingale and cousin of another. His uncle Richard Pettingale is pretty sure to have been living when the Richard Pettingell of Newbury, Mass., sailed from London to Massachusetts. The London Pettingales would of course be Norfolk ones who had come to London as country people have been doing all through the centuries, to earn their living. It is quite likely that although Richard Pettingale himself a Norfolk man or boy may have had relations living in London.

"1654: I Godwin Pettingale of the parishe of Lambeth Deane Co. Surrey, Gent, being very weake in body yet sound in mind and in perfect sence and memorie . . . bequeathe & surrender my Soule into the hands of my mediatous the Lord Jesus Christ whome I doubt not to be my merciful & Faithfull Redeemer who will raise mee up with Comfort att the great day of the resurrection. Now as for the portion and parcell of this worlds Goods that it hath pleased God to lend me . . . . my will and desire is that my Body be decently interred being brought to the place of my buriall which I shall leave to the discretion of my friends that shall survive mee. And that there be tenne pounds disbursed & layd out for funeral Rites. I give and bequeath unto my loving kinsman Bartholomew Pettingale and Richard Pettingale sonnes to my uncle Richard Pettingale lately deceased £20 apiece. My will and desire is that my apothecary that have administered unto mee Physick in tyme of my Sickness that hee be paiied out of five pounds which shall be due to him which five pounds my Aunt Anne Pettingale shall receive. I give . . . to Richard Sawyer sonne to Valentine Sawyer & Jane his wife £5. My will & desire is that all such moneys as shall become due by Bills or Bonds now in the custody of Roger Cadegen overseer of my father his last will shall be equally divided between my three sisters. . . . Now that this is my last will I have hereunto sett my hand & seale Aug. 14, 1654. Godwin Pettingale. Witnesses present at the ensealing of this will are Joseph Parker, clerk, the marke of Jane Sawyer, the marke of Isabell Woodland.

Codicill to the will of Godwin Pettingale Memorandum that Godwin Pettingale late of Lambeth Co. Surrey deceased having made his will in wryteing . . . was demanded who should be his Executor. And he replied that his Aunt Anne Pettingale should be his Executrix.
This will was proved by Anne Pettingale J—any 29th 1654-(5). (P. C. C. Bowyer 193.)"

There is no doubt at all that the Pettingells came from certain villages near Norwich, County Norfol, viz: Shottesham, Swarde-
ston, Newton & Carleton. There is no place in England today that can have given its name to the ancestors of the first Pedyngale or Petyngale at Swardeston in 1529. There is little doubt that the rarity of the name is due to its being of foreign origin.

With regard to the Richard Pettingales of Lambeth the following notes show that a Richard Pettingale was living thereon the eve of the Great Civil War in 1641, the very year that the Richard Pettingell who went to America, was admitted as a freeman of Salem, Mass. For aught that is known to the contrary, this Richard Pettingale may have been the father of the Richard Pettingell of Salem and Newbury, Mass., and may have remained in England, though it is not likely that in those days a father would have allowed his son, a youth, to emigrate to America unless he was going himself, still he might have.

1614: The Lord Arch Bp. his liberty in Lambeth.

Richard Pettingale, three pounds in goodes nominal value of property as assessed. Tax 16S. (Lay Subsidy Roll bdl 187 No. 465)

The following is a copy of the "humble complaint" of a Henry Pettingall who with his wife and child was living in London in 1602 and therefore during the lifetime of the father of the Richard Pettingell of Salem and Newbury, Mass. It is obvious that he was from Norfolk as a Norfolk man stayed in his house and persuaded him to return with him to the town of Lynn, Norfolk leaving his wife and child in his mother's house in London. It is therefore possible that this Henry Pettingell himself emigrated from Lynn, Norfolk Co. to what is now Lynn, Mass., U. S. A., but there is no proof of it and it is conceivable that the child he mentions was Richard Pettingell. But this is of course merely a possibility. The child may have been a girl and Henry may have lived and died at Lynn, Co. Norfolk. It is apparent that Henry Pettingall found it very difficult to earn a living in England and for aught we know to the contrary he may have accompanied a party of emigrants to New England for that reason.

To the right honorable Thomas Lord Ellesmere Lord Chauncellor of England.

(no date given, but about 1603-6.)

Humblie complaynynge sheweth and beseecheth your good lordship your lordships poore distressed orator.

Henry Pettingall that wheras your orator about the four and fortieth yeare of the raigne of our late soveraigne ladie of famous memorie Queene Elizabeth deceased dwelt in the Cittie of London in the house with his mother and having a childe and wife then also within did live in good sorte by his owne industrie untill aboute the monethes of December & Januarie in the foure & fortieth yeare of the late Queenes Majesties raigne aforesaid. That one Thomas Cowper of Kyngslynne in the Countie of Norfolk Innholder selling wyne in his house having acquaintance with your
said orator tould your said orator that he wanted an honest man for the drawing of his wynes and that he cared not for one of skill as he were of honest condition whereupon the said Cowper declared to your said orator that he had good experience of your orator's honest dealings and thereupon he persuaded your orator to leave his wife, mother and childe and to goe dwell with him in Lynn aforesaid whereupon your said orator being importuned by the said Cowper with many faire promises that he your said orator should have a good livinge under him he your said orator at the earnest perswasion of the said Cowper in thend (the end) agree to goe with the said Cowper & to be ymployed by him in the drawinge of his wynes and then the said Cowper agreed that he would allowe unto your said orator twentie chillings out of everie Tonne of wyne that should be drawn in his said house and declared that it should be a verie great gaine to your orator so he would attend the same whereupon your orator being desirous to gett his livinge and therefore willing to performe his dutie with the best care he coulde (yet having noe skill therein as the said Cowper himself verie well knoweth) he, your said orator, did accordinglie take upon him to draw the said wynes and did performe the same to the likeinge of the said Cowper. Howbeit your said orator (upon what occasion he knoweth not) was commanded by the said Cowper manie times to leave the key of the wyne cellar within your orator's privitre whereupon your Orator having con- tynued a quarter of a yeare in the said place & being desirous to see his accompts fell out he your said orator being then thereto also called by the said Cowper the said Cowper pretended that your said orator was short in his accompts six pounds in drawing of six tonnes of wynes, whereat your said orator much marverling he your said orator told the said Cowper it could not be unless in your orator's absence wynes were ymbesilled and consumed and thereupon your orator told the said Cowper that he ought not to be charged with the said losses considering others had the custodie of the said key of the wyne cellar & drew the wynes in your orator's absence, nevertheles the said Cowper not being so satisfied but minding to make a benefitt & gaine by your said orator he, the said Cowper, told your orator that he should answere him the said Six pounds or ells he would laie your said orator in prison, whereupon your orator being a poore man fearing least he should come in trouble beinge in a strange place farre remote from his friends was inforced to seal two several obligations of the penalties of Six pounds apiece to the said Cowper.

And thereupon your Orator gave over to intermeddle anie further with drawing of wyne but was contented to drawe the beare only wherein he your said orator continuing did undertake the drawinge of wyne again by the importuntie of the said Cowper and was during the following three months manie times employed by the said Cowper and his wife in going of er-
rends and other messages whereby he was inforced to leave the key of the wyne cellar with his said Mistres and by that meanes mush wynes were drawen & much company came into the said cellar in my absence. The said Cowper not having paid me any wages during all the time of my service being a full half year which amounted unto £12 after the rate of 20s to the Tonne he pretended that I was out of my accompt £14-13-0, although I had delivered to him all moneys I had taken. He protested that I should pay every penny thereof. Yet notwithstanding upon my protestations of my innocency & povertie the said Cowper told, me that he would be paid that said money when I (your orator) should be Maior of London & then used manie other Jessing speeches to me as careless of the said money which I believing then took leave of the said Cowper & intended to have travelled to London within five daies after wherewith the said Cowper was well pleased whereupon your said orator afterwards being readie to take his journey took leave of the said Cowper but before he could get out of the town he was arrested upon the said Cowper’s suit & forced to go to prison where your orator remained a month & odd daies in great miserie and during that time your orator’s wife being great with childe, having had notice of your orator’s ymprisonment, fell in labour seaven weekes before her tyme and died and your said orator had then also perished for griefe & for want of sustenance had he not been relieved by some of the Townesmen who pittyng your orator’s distressed estate came often to confort your said orator whereupon the said Cowper being much blamed by the Townesmen for his vigorous dealing used towards your said orator he was in the end content to release your said orator out of prison so as your orator would enter into a bond to the said Cowper in the penaltie of £24 to pay £12 whereupon your orator being in great distress and desirous to be at libertie albeit he was not indebted, did so. Cowper did not demand payment but since his death his widow had married Richard Gilley of King’s Lynn, baker, & had come into possession of the bond and demanded payment of it.

Henry Pettingale appealed to the Court of Chancery to order Gilley to cancel the bond.

(Chancery Proceedings, James i., bdl P6 No. 57.)

NOTES.

Exchequer, King’s Remembrancer, Licences to passe beond the Sea, No. 20. Jan. 14th, 1637: “John Gedney of Norwich is desirous to pass for New England with his wife Sarah aged 25 years, his children Ledia, Hannah and John with 2 Servantes, William Walker.......as desirous to passe for Salem.”

“John Younge of St. Margretts, Suffolk, Minister, and Joan his wife aged 34 with their six children John, Thomas, Anne,
Rachell, Mary, and Joseph," were also "desirous to passe for Salem in New England and inhabitt," but "this man was forbidden passage by the Commissioners and sent not from Yarmouth."

(Great numbers of people from Norwich and other parts of Norfolk went across to Holland at this time.) Thus—"Mihill Greenwood of Norwich, weaver, aged 36 years and Anne his wife aged 36 years and Susana Rath his servant aged 22 years are desirous to passe into Holland to seeke worke by reason that worke is here scarce and to Retorne againe when worke is more plentiful." It is possible that Pettingeills crossed to Holland and went thence to New England.

April 8th, 1637: "John Baker born at Norwich in Norfolk, Grover aged 39 years and Elizabeth his wife aged 31 years with 3 children, Elizabeth, John and Thomas and 4 Servants, Mary Alxarson aged 24 years, Anne Alxarson aged 20 years, Bridgitt Boulle aged 32 years and Samuel Arres aged 14 years, are all desirous to goe for Charles Towne in New England ther to inhabitt and Remaine."

April 8th, 1637: "William Nickerson of Norwich, weaver and Anne his wife aged 28 years with 4 children, Nicho, Robertt, Elizabeth and Anne ar desirous to goe to Bostone in New England ther to Inhabitt."

April 8th, 1637: "Henry Skerry of Great Yarmouth in the County of Norfolk, Cordwyner aged 31 years and Elizabeth his wife aged 25 years with one child Henry and one apprentice Edmund Towne aged 18 years, ar desirous to goe to Bostone in New England ther to Inhabitt."

April 8th, 1637: "William Ludken of Norwich in Norfolk, Locksmith, ther sone aged 33 years, Elizabeth his wife aged 34 years, with one child and one Servaunt Thomas Hames are desirous to goe to Bostone in New England ther to Inhabitt and Remaine."

April 8th, 1637: "Nicholas Busbie of Norwich in Norfolk, weaver aged 50 years and Bridgett his wife aged 53 years with 4 children, Nicho, John, Abraham and Sarath, ar desirous to goe to Bostone in New England to Inhabitt."

April the 8th, 1637: "Michill Metcalf of Norwich, dornia weavear aged 45 years and Sarah his wife aged 39 years with 8 children, Michill, Thomas, Marrey, Sarah, Elizabeth, Marthe, Joane and Rebecca and his servant Thomas Comerback aged 16 years ar desirous to passe to Boston in New England to Inhabitt."

April 8th, 1637: "John Pers of Norwich in Norfolk, weaver, aged 49 years and Elizabeth his wife aged 36 years with 4 children, John, Barbre, Elizabeth and Judeth and one Servant John Gedney aged 19 years are desirous to passe to Boston in New England to Inhabitt."
ORIGIN OF WESTERN GEOGRAPHIC NAMES.

Associated with the History of the "Mormon" People.

Compiled by Andrew Jenson, Assistant Church Historian.

(Continued From Page 16.)

Cache Valley, Utah, was thus named by the early trappers and hunters, who were in the habit of caching their supplies of pelts, furs, etc., in this valley long before pioneer days. Cache county, Cache Stake, Cache Junction, etc., are, as a matter of course, named after the valley.

Caineville (Wayne Stake), Wayne county, Utah, settled in 1883, is a small village situated on the Fremont river, east of Rabbit Valley, and was named in honor of John T. Caine, Utah's delegate to Congress.

Cambridge (Portneuf Stake), Bannock county, Idaho, was, at the suggestion of Bishop William B. Preston, named after Cambridge in England.

Cannon (Pioneer Stake), Salt Lake county, Utah, was named in honor of the late President George Q. Cannon, who, together with a part of his family, located on the right bank of the Jordan river at an early day, and thus became the first settlers in that part of Salt Lake City, which is now included in the Cannon Ward.

Cannonville (Panguitch Stake), Garfield county, Utah, founded in 1874, was also named in honor of George Q. Cannon. The original name of the settlement was Clifton, thus named, because of the peculiar rock formations which exist in that neighborhood.

Canyon Creek (Fremont Stake), Madison county, Idaho, was named from the fact that the creek of that name, after leaving the higher mountains, passes through a most romantic canyon for many miles before it reaches the lower valley.

Cardston (Alberta Stake), Alberta, Canada, founded by Latter-day Saints in 1886, was named in honor of the late Charles O Card, under whose direction the settlement was originally founded.

Carey (Boise Stake), Blaine county, Idaho, is the postoffice name for a settlement of Saints in Little Wood River Valley and was named in honor of James Carey, who settled in the valley early in 1884. When a postoffice was established there in 1885, it was named Carey, though the name of the Ward was Blaine, thus named in honor of the late James G. Blaine, the great American statesman.

Castle Valley, Utah, was originally named from the fact
that this valley or plateau abounds with all kinds of fantastic, rocky formations, some of which resemble castles, of unique style. The valley extends from the eastern base of the main Wasatch range, and slopes eastward toward the Green and Colorado rivers.

**Castle Dale** (Emery Stake), the county seat of Emery county, Utah, was named after the valley in which it is located. This place was settled in 1879, and is the headquarters of the Emery Stake of Zion.

**Castle Gate** (Carbon Stake), Carbon county, Utah, a coal mining camp, was thus named from its proximity to the well-known Castle Gate in Price River canyon, one of the most romantic and wonderful rock formations in the Wasatch mountains.

**Cedar City** (Parowan Stake), Iron county, Utah, was thus named, because of the abundance of cedar trees which in pioneer days grew near the chosen townsite. The settlement was originally called Coal Creek, being built on the creek already named thus, because of the discovery of coal a short distance up a canyon. Another name for the creek was Muddy. Cedar City was founded in 1851.

**Cedar Creek** (Curlew Stake), a small settlement near Kelton, Box Elder county, Utah, was named thus, because of the numerous cedar groves found in that part of Utah.

**Cedar Valley** (Alpine Stake), Utah county, Utah, is a sparsely watered valley lying west of Utah Valley, from which it is separated by a low range of mountains and hills. It was named from the fact that a large quantity of cedars grew in the valley and adjacent mountains when the valley was first settled. Cedar Fort is the principal settlement in Cedar Valley, and was thus named because of a fort built there by the settlers in 1854, as a matter of protection against the Indians.

**Cedar View** (Duchesne Stake), Duchesne county, Utah, is thus named from the fact that a succession of cedar groves are seen from the site of the settlement, not far from the south base of the Uintah mountains.

**Cedarville** (Oneida Stake), Franklin county, Idaho, is an outgrowth of Weston, and the numerous cedar groves which abound in that part of the country suggested the name of the settlement.

**Center** (Salt Lake Stake), Salt Lake county, Utah, was thus named, because of its somewhat central location in the Jordan or Great Salt Lake Valley, some distance from the mountains on either side.

**Center** (Wasatch Stake), Wasatch county, Utah, is a small farming settlement named after a creek which emerges from the mountains on the east side of Provo Valley and, after uniting with Lake Creek, becomes a tributary of the Provo river. The fact that Center Creek is in the middle of a number of other
small mountain streams suggested the name as an appropriate one for this particular creek.

CENTERFIELD (South Sanpete Stake), Sanpete county, Utah, is an outgrowth of Gunnison, and was named Centerfield, because of its central location in the midst of a fine open valley.

CENTERVILLE (South Davis Stake), Davis county, Utah, is a small farming settlement founded in 1848, between Bountiful and Farmington, and its central location between these two settlements no doubt suggested the name.

CENTRAL (St. Joseph Stake), Graham county, Arizona, was named after a canal known as the Central Canal, which conveys water from the Gila river upon farming land on the south side, their being other canals above and below. The name was also suggested from the fact that Central is located about half way between Thatcher and Pima, Graham county, Arizona.

CENTRAL (Bannock Stake), Banonck county, Idaho, was thus named from its central location in the north end of Gentile Valley.

CHANDLER (Maricopa Stake), Maricopa county, Arizona, where there is a branch of the Church, was originally named after a Doctor Chandler who, together with a Mr. Hurd, owned a large tract of land in Maricopa county, and when, after the completion of the great Roosevelt dam, water was brought further out upon the immense desert flat lying south of Salt River, these land owners located the town of Chandler, and among other improvements made by them they erected a grand hotel costing nearly half a million dollars.

CHAPIN (Teton Stake), Teton county, Idaho, is supposed to have been named in honor of a Mr. Chapin, an early trapper and mountaineer in that part of the country.

CHARLESTON (Wasatch Stake), Wasatch county, Utah, founded in 1859, was named in honor of Charles Shelton by whom the first surveying was done in the settlement.

CHESTER (North Sanpete Stake), Sanpete county, Utah, is a small settlement, originally known as Canal Creek, between Moroni on the north and Ephraim on the south, it being an outgrowth of Moroni and Spring City. The settlement was named Chester after a town in England of that name.

CHESTER (Yellowstone Stake), Madison county, Idaho, is a railroad town on the Yellowstone branch of the Oregon Short Line, and was first called Fall River, but later named Chester by the postoffice department, when a postoffice was established there in 1900.

CHESTERFIELD (Idaho Stake), Bannock county, Idaho, founded in 1875, was named after Chesterfield, England, when a townsite was surveyed in 1883. Originally the settlement was called Portneuf branch.

CIRCEVILLE (Panguitch Stake), Piute county, Utah, was
named after the circular-shaped valley in which the settlement, founded in 1864, is situated.

Clark (Rigby Stake), Jefferson county, Idaho, is a small farming settlement, named in honor of Bishop Jesse T. Clark, the first settler in that part of the Great Snake River Valley, and the first Bishop of the Rudy Ward.

Clarkston (Benson Stake), Cache county, Utah, settled in 1864, was named in honor of Israel J. Clark, the first presiding Elder of the settlement.

Clawson (Emery Stake), Emery county, Utah, situated south of Ferron, was named in honor of Apostle Rudger Clawson.

Clawson (Teton Stake), Teton county, Idaho, was also named in honor of Apostle Rudger Clawson.

Clearfield (North Davis Stake), Davis county, Utah, lying north of Layton is a prosperous farming settlement, lying out in the "clear" or open country, below the Sand Ridge.

Clementsville (Teton Stake), Teton county, Idaho, is a farming settlement situated on the mountain slopes north of Teton Valley, and was named in honor of the Clements family, who were the original settlers of the place.

Cleveland (Emery Stake), Emery county, Utah, settled in 1885, was named in the beginning in honor of Grover Cleveland, the twenty-fourth president of the United States.

Cleveland (Bannock Stake), Bannock county, Idaho, founded in 1879 and called Cottonwood, was also named in honor of President Grover Cleveland.

Cluff (Summit Stake), Summit county, Utah, is a small settlement named in honor of the late William W. Cluff, the first president of the Summit Stake of Zion.

Clifton (Oneida Stake), Oneida county, Idaho, is a farming settlement in the north end of Cache Valley. A point of rocks jutting into the valley from the mountains on the west, a short distance from the settlement, suggested the name of Clifton.

Clover (Tooele Stake), Tooele county, Utah, a small farming settlement in Rush Valley, was named Clover, owing to the existence of a beautiful flat covered with native clover in that part of Rush Valley, when the valley was first settled.

Coalville (Summit Stake), Summit county, Utah, was named Coalville from the beginning, owing to the fact that coal had been discovered in the immediate vicinity of the settlement.

Cokeville (Montpelier Stake), Uintah county, Wyoming, is a small railway town and farming settlement where coke is being burned.

College (Hyrum Stake), Cache county, Utah, is a farming settlement situated south-west of Logan and west of Millville, on lands formerly constituting a part of the extensive Brigham
ORIGIN OF WESTERN GEOGRAPHIC NAMES.

Young College farm, a fact which naturally suggested the name of the settlement.

**Cotman** (Bingham Stake), Bonneville county, Idaho, was thus named in honor of Edward Cotman, the postmaster of Eagle Rock (Idaho Falls).

**Corinne** (Box Elder Stake), Box Elder county, Utah, a railroad town on the Southern Pacific railroad, six miles northwest of Brigham City, was undoubtedly named after "Corinne or Italy," the heroine of a novel by Madame de Stael, published in 1807.

**Cove** (Union Stake), Union county, Oregon, is a small settlement partly inhabited by Saints. The name was suggested by a crescent shaped nook in the mountains resembling a cove.

**Coveville** (Benson Stake), Cache county, Utah, between Richmond, Utah, and Franklin, Idaho, was settled in 1871 and named agreeable to the situation of the settlement in a natural cove formed by mountains, in the extreme northeast part of Cache county, Utah.

**Cowley** (Big Horn Stake), Big Horn county, Wyoming, was named in honor of Apostle Mathias F. Cowley.

**Crescent** (Jordan Stake), Salt Lake county, Utah, was organized as a Ward in 1876, being an outgrowth of Draper. The name was suggested by Nils August Nilson, without any particular significance as to the half moon or any other natural half circle.

**Croyden** (Morgan Stake), Morgan county, Utah, was named after Crowden, a city in the county of Surrey, England, ten miles from London. The original name of the settlement was Lost Creek, a tributary of the Weber river, on which stream the settlement is situated.

*(To be continued.)*

BEATA LOVISA ABRAMS ANDERSON.

**By Susa Young Gates.**

"The short and simple annals" of the humble in this Church contains no more shining example than was set for the daughters of Zion by Sister Beata Lovisa Abrams Anderson, who departed this life on the 15th of January, 1919, after a brief illness of two days.

Sister Anderson entered the culinary department of the Salt Lake Temple service shortly after the Temple was opened, in 1897, directly after her coming to Utah. Ever since that day, week in and week out, month in and month out, for a quarter of a century she has served quietly, faithfully and unostentatiously within the walls of that sacred edifice.
Coming to this country alone, without family or friends, she managed, by hard labor and the most rigid economy, to put aside from her earnings, a very comfortable fortune amounting to perhaps $10,000. Practically all of her earnings first as cook then as matron of the dining room in the Temple, were stored away. When this astounding fact was learned, through the reading of her will, greater astonishment still was felt at the inspired division of this sum which was placed in trust with the Genealogical Society of Utah. The great bulk of the sum is a trust fund, the interest thereof to be used in securing genealogical information of her own dead and in redeeming them by proxy in the temples. After the information and work, concerning her own dead is exhausted, if it ever is, the money is then to be used for the poor of her native land, Finland, as also for those in Sweden and Russia.

The story of her acceptance of the Gospel was told at her graveside by Elder C. F. Krantz, whose parents were intimate with her and her former husband. Sister Anderson was born January 11, 1850, at Woro, Nikolai Lan, Finland. Her husband was a man of considerable means and influence. They had no children. They were popular with their neighbors and friends. Among their close friends were the Krantz family, who lived near Stockholm. The father of the Krantz family had learned something about the “Mormons.” After the death of her husband, Sister Anderson visited Mr. Krantz, and she was told about the new gospel, and the Book of Mormon.

She listened eagerly to her friend, who by this time was a baptized member of the Church, and begged him for more knowledge concerning the revealed religion. All the winter of 1889, she walked six miles to attend the meetings held at the Krantz home and to learn more of the truth. She was baptized on the 10th of March, 1889. Her husband’s death had left her a pensioner of the Government, as he had owned entailed property, and at his death she became a beneficiary of the nation; yet only while she lived in her native country could she draw this pension. It must be sacrificed if she left her native land. However, this good woman did not hesitate a moment; she disposed of sufficient personal property to pay her own passage to Utah, and came here the year following her baptism.

For twenty-five years she was a faithful and earnest follower of the Lord Jesus Christ. She was exceedingly shrewd and keen witted. Somewhat aristocratic in her natural tendencies, she was disinclined to accept favors, nor would she tolerate overbearing manners in anyone else. Woe betide the mortal who endeavored to turn her aside from her beaten path! Her friends were not many, but she was devoted and loyal to them. She endeavored to serve in her appointed sphere with justice to all and favors to none, be they high or low, rich or poor. Health con-
ditions in the city prevented a public funeral, but all of the temple workers followed her remains to their final resting place, and the Temple Choir sang their requiem over her grave.

When the thoughtless and selfish amongst us claim excuses for not attending to their temple work, because of lack of time or means, the example of this good and wise woman should be held up before them. She lived in one small room with her little old-country treasures gathered about her—her stores of homespun linen, china and keepsakes handed down perhaps by her well-to-do parents—but she spent practically nothing on luxury, amusement or decoration. All that she had was stored away silently and persistently, for the benefit of her dead kindred and for the poor of her own country. What a spiritual monument to erect over her memory, and for the benefit of future generations! How priceless the cost of privation to herself which will be repaid a thousand fold in the righteousness and glory of the saved souls who will appear before the face of her Maker in her behalf, when the final judgment day comes to us all!

CATALOGUE OF FAMILY HISTORIES

In the Library of the Genealogical Society of Utah.

(Continued from page 48)


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Pearson—Pearson Family. (See “Our Family Ancestors,” by Potts.)
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Priestley—History of the family of—(See "Yorkshire Diaries," 2 Surtees Society, Vol. 77.)


Pye—Some Memorials of the Family. (English) See "Herald and Genealogy," Vol. 5.

Pynchon—(See "Candee."

Rawlins—or Rollins-History of Amily in United States. By


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Shewell—Genealogy of Walter, Robert and Thomas Shewell, Englishmen who settled in Philadelphia and Maryland in 1722. (See "Autumn Leaves from Family Trees," p. 174.)

Shoemaker—Shoemaker Family. (See "Our Family Ancestors," by Potts.)


Sikes—Sikes of Derbyshire and Nottinghamshire. (See "Herald and Genealogist." Vols. 6, 7.)


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* TO BE CONTINUED. *
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JULY, 1919.

GENEALOGICAL SOCIETIES AND THE WORK FOR THE DEAD.

By Susa Young Gates.

[In the Introduction to her "Surname Book and Racial History," Mrs. Susa Young Gates says: "It is noteworthy that shortly after the first baptisms for the dead were performed in this dispensation (in 1842) the New England Historic Genealogical Society, the first of its kind in the modern world, was organized in Boston, in the autumn of 1844. Many societies have sprung up in the states of the Union, and in Great Britain, Germany, and Scandinavia since the one parent society was organized in Boston. Great libraries have been founded, magnificent buildings have been opened, and rare indeed is the individual of any cultural advantages in the United States or Europe who is not more or less interested and associated with this rapidly increasing sociological manifestation. To the Latter-day Saints, this interest has a divine source and springs from a promise given in the last chapter in the Old Testament, in the book of Malachi: 4:6."

The editor of the Genealogical Department of the "Boston Evening Transcript," having received a copy of Mrs. Gates' book and having, doubtless, seen this reference to the Boston Society, wrote Mrs. Gates, stating that a number of their readers were interested in the question of how there could be any connection between the New England society and the doctrine of baptism for the dead as practiced by the Latter-day Saints. Would she write for the "Transcript" a further explanation?

The following is Mrs. Gates' reply. So far as known, the letter has not yet been printed in the "Transcript." It may have been considered too strong for its readers, but we are sure the readers of the Utah Genealogical and Historical Magazine will be interested in Mrs. Gates' clear and forceful presentation of the subject.—Editors.]

Salt Lake City, Utah, December 9, 1918.

Editor Genealogical Department, Boston Evening Transcript, Boston, Massachusetts.

My dear Sir.—Your generous desire for some explanation of the connection between the New England Historic Genealogical Society and the custom of baptism for the dead among the
Latter-day Saints, as referred to in the Preface of *Surname Book and Racial History*, merits a careful answer.

In direct answer to the question of the association between the revelation on baptism and salvation for the dead in 1842 and the organization of the parent genealogical society, the New England Genealogical and Historic Society in 1844, I would suggest the fact that it would be practically impossible to introduce so radical and important a doctrine as baptism for the dead unless some means were provided by which the revelation could be fulfilled. Therefore, to my mind, the inspiration of the Lord was no more shown in the revelation given to the Prophet Joseph Smith that men could repent after death and receive symbolic entrance into His kingdom through a proxy or vicarious earth-baptism, than in the associated inspiration which came to the five learned antiquarians gathered in Boston to lead out in forming an organization for the “collecting, preserving and occasional publishing of genealogical and historical matter relating to early New England families, and for the establishment of a cabinet.”

It may be asked, what need of a doctrine or a revelation concerning salvation for the dead? One might add the questions, what need of salvation for the living? Why should baptism be considered essential for salvation?

The two last questions I may not answer in the limits of this letter. Accepting spiritual salvation for the human family as necessary, and accepting also the doctrine of baptism as the symbolic door through which mortals enter into that spiritual kingdom of God, why should we limit the opportunities of that salvation to the extremely circumscribed group of mortals who have heard “the tidings of great joy” and have obediently entered into the straight and narrow way through the door into God’s kingdom? The Savior did not so limit nor did His apostles.

We learn from the apostle Peter that Jesus spent the three days between his death and resurrection preaching to the spirits in prison.

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

“By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.” (1 Peter 3:18-20.)

“For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.” (1 Peter 4:6.)

Evidently, the apostle Peter made no distinction between the living and the dead, for he speaks of the just and the unjust re-
ceiving the universal salvation for which Christ died. What use would be the preaching of the gospel by the Savior to the spirits in prison unless some way was found by which they could receive the ordinances of the gospel and come out from their prison houses? If the dead are judged according to men in the flesh they must receive or reject the gospel and its symbolic ordinances. How can the dead receive the ordinances of the gospel? Only by the vicarious works of the living. Christ Himself is the type and pattern of vicarious salvation. The ancient prophets understood this, and Obediah speaks of "saviors who shall come up on Mount Zion to judge the Mount of Esau."

The Apostle Paul refers definitely to the custom of baptism for the dead as a long-established fact among the Jews. His pregnant words, which remain to this day in the services over the dead in most orthodox churches, are a standing unsolved problem to those who quote them.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (1 Cor. 15:29.)

He further says: "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." (Rom. 14:19.)

What other meaning can be attached to this argument of Paul's except that Christ is the Savior of the dead as well as the living?

The prophet Malachi in his last significant chapter, which closes the canon of the Old Scriptures, utters a remarkable prophecy. "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5, 6.) He has introduced the subject of the happenings in the last days, by the words: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." (Mal. 4:1.)

There is a very strange connection of facts between the custom still obtaining among the Jews and the vision which was given to the Prophet Joseph Smith in 1836, when Elijah first appeared to him in the Kirtland Temple.

We are told by Dr. Alfred Edersheim in his book "The Temple," that the celebration of the Passover feast is now very greatly modified yet still retains one of its most significant features and curious customs:

"Jewish tradition has this curious conceit: that the most important events in Israel's history were connected with the Paschal
season. Thus it is said to have been on the present Paschal night that, after his sacrifice, the 'horror of great darkness' fell upon Abraham when God revealed to him the future of his race. Similarly, it is supposed to have been at Passover time that the patriarch entertained his heavenly guests, that Sodom was destroyed and Lot escaped, and that the walls of Jericho fell before the Lord. More than that—the 'cake of barley bread' seen in the dream, which led to the destruction of Midian's host, had been prepared from the Omer, presented on the second day of the feast of unleavened bread; just at a later period alike the captains of Sennacherib and the king of Assyria, who tarried at Nob, were overtaken by the hand of God at the Passover season. It was at the Paschal time also that the mysterious handwriting appeared on the wall to declare Babylon's doom, and again at the Passover that Esther and the Jews fasted, and that wicked Haman perished. And so also in the last days it would be the Paschal night when the final judgments should come upon 'Edom,' and the glorious deliverance of Israel take place. Hence, to this day, in every Jewish home, at a certain part of the Paschal service—just after the 'third cup,' or the 'cup of blessing,' has been drunk—the door is opened to admit Elijah the prophet as forerunner of the Messiah, while appropriate passages are at the same time read which foretell the destruction of all heathen nations. It is a remarkable coincidence that, in instituting His own Supper, the Lord Jesus connected the symbol, not of judgment, but of His dying love, with this 'third cup.' But, in general, it may be interesting to know that no other service contains within the same space the like ardent aspirations after a return to Jerusalem and the rebuilding of the Temple, nor so many allusions to the Messianic hope, as the liturgy for the night of the Passover now in use among the Jews."

Allowing for the difference of time necessary for the adjustment of the Paschal week through the use of the Jewish calendar, it is quite possible that at the very hour when the home of every Jewish worshiper in the whole world witnessed the door-opening, symbolically, to admit Elijah the prophet as the forerunner of the Messiah, the Prophet Elijah himself appeared to Joseph Smith and Oliver Cowdery in the Temple at Kirtland, according to the following passages from Section 110 of our Doctrine and Covenants: "After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet who was taken to heaven without tasting death, stood before us, and said—Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come. To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands and by this ye may
know that the great and dreadful day of the Lord is near, even at the doors.”

Elijah’s coming must be accompanied by preparation on the part of those who understand and receive his message, as well as on the part of those, who perhaps not understanding the reason why, are inspired to assist in the great work of salvation for the living and redemption for the dead.

It is interesting in this connection to note the Encyclopaedia-Britannica’s article on baptism, concerning the branch of the Christian church in Africa, who believed in baptism for the dead and practiced it until the fourth century, at least. Based upon a scriptural foundation but resting solidly on the modern revelations given to the Prophet Joseph Smith, this doctrine was eagerly accepted by the modern church of Jesus Christ in 1842, when it was first publicly taught.

In September, 1842 the Prophet Joseph Smith performed the first baptisms for the dead in the Mississippi River. Afterwards he received more light upon the subject and the remarkable revelation, found in the 128th section of our Book of Doctrine and Covenants, was given to the people. Herein we are told that a recorder must be present whenever this ordinance is performed for the dead who shall enter the record upon the general church book with certificates and all attending witnesses, this recorder and the witnesses bearing record on earth as those in heaven bear record there. Revelations 20:12, we quote here: “And I saw the dead, small and great, stand before God; and the books were opened: and another was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” Commenting upon this the Prophet declares that “Whatsoever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.”

As the prophet himself remarks, this may seem a bold doctrine. Truth is always fearless and final. That a few simple and sincere men, gathered upon the banks of the Mississippi, should proclaim such a doctrine is no more daring nor religiously unconventional than were the pronouncements of the fishermen near the Sea of Galilee. The reactions of the public mind today are no harsher than were the protests and outcries of ancient Jewry. Come, let us measure truth by that individual standard which God has set up in every human heart, no matter what the environment or tradition may be. It is true that race and inheritance gages the power of the intellect to discern spiritual truths as it does artistic and scientific truths. But the descendants of the
great reasoning Nordic races should be able to measure religious facts by the same honest standards which their fathers before them used.

Granted that my people accept, without question, the necessity for belief and practice in the principle of salvation for the dead, how may that belief be put into active operation? It is impossible for individuals, after they have once left this life, to be visualized, or we might say individualized, for us here on earth, unless we have some symbolic remains of them. It would be mockery to baptize for progenitors in approximated century groups with the crude symbols, 2nd, 3rd, to 20th and 100th great-grandparents. People must be distinguished for us with individual data. The symbols which represent facts for us—on the written or printed pages, upon the tombstone or engraven metal plates—must be sufficient to indicate individuals’ name and date of birth, marriage or death, in order to differentiate them hereafter as we must be differentiated here on earth. Vital statistics might be called the contour and features of represented individuals. I think few people realize the psychic value of words and symbols. Moderns flout the mysticism of the ancients, and well they may when mysticism drifts into superstition; but they may well consider the value and necessity of symbols in every branch of organized activity, social, commercial and governmental. How could life proceed without symbols? The very letters we frame, the words which embody my thoughts are groups of more or less arbitrary symbols used to communicate between these individual worlds of ours which would indeed be “ships that pass in the night,” were it not for some symbols of communication and exchange.

Records, therefore, of the dead must positively be obtained before work in the temples, built by the Latter-day Saints for that purpose, can be performed. I had just as many grandmothers and grandfathers as any other person on this earth, but unless I may know what my particular grandmother’s name was and when and where she lived, she exists only as a cloud-mist floating across my vision.

Again, it may be thought daring to assert that our kind Father in heaven inspires many of his children in many parts of the earth to perform needed labors in fitting together the parts of His glorious plan which shall finally redeem every son and daughter of His who will accept the divine plan of salvation.

Columbus was inspired and performed his great work, as did all the other discoverers who preceded and followed him, under the impetus of Providence. Martin Luther and his associate reformers, Savonarola, each and all who have honestly and sincerely loved truth and God more than selfish ease and personal advancement—all of these, from the least to the great-
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est, are ministers of His Word in degree fitted to their time and condition.

I follow, as do my associates who know and take time to recall the gathering of that historic little group of modest gentlemen, scholars and antiquarians that they were, who gathered in Orange Street, Boston, in October, 1844, at the residence of Wm. H. Montague. They pay tribute to Mr. Charles W. Ewer, who was the first "mover and originator of a plan which led to the formation of the H. E. H. G. S." We move from private homes of members to No. 9 of the City Building Court Square. We rejoice to see No. 1 of the New England Historic Genealogical Register issued, January 1, 1847, under the editorial care of the Rev. Wm. Cogswell, D. D. We try to peer through the badly windowed little room of No. 8 Massachusetts Block and are grateful for "the more lightsome and pleasant new room in No. 5 Tremont Rowe, where the Society was located in 1851." Again the Society is congratulated on attaining the better apartment No. 13 in Bloomfield Street, where they stayed for some time. That original five members, in six years increased to 325 paying members is a source of congratulation; and finally when the Society is removed to 18 Somerset Street, some of us begin to have active association with this historic founder and parent of all similar associations and societies. Recently, September 25, 1912, we gazed upon the beautiful building on Ashburton Place, as pictured in the invitation to attend the opening ceremonies, with heightened admiration and respect for the faithful diligence and quiet persistence of the men who, after all, are the spirit and genius of this great organization. Mr. Drake, Rev. Anson Titus, and oh, a host of names rise in our view, none of them more deserving than the splendid historical figure of Hon. James Phinney Baxter and his first lieutenant, the Librarian, Wm. Prescott Greenlaw. We salute one and all of these as the founders and embodied spirit of this great Society.

But for this organization, and similar ones, the work of baptism for the dead, now going forward so rapidly in the four "Mormon" temples, would be greatly hindered. That the Latter-day Saints look upon the work, therefore, of genealogical societies as inspired, should neither amuse nor antagonize sensible members of these societies, for outside of the antiquarian value of the work, with possible occasional uses for civil and social purposes, the work serves no direct purpose to members; while the Latter-day Saints find that work both necessary and inspired. Nor are the so-called heathens to be left and forgotten. They, too, are genealogists, in some respects, of far superior qualities to their occidental distant cousins. But the gospel is preached, "first to the House of Israel."
THE MOST BEAUTIFUL WILL EVER WRITTEN.

If there were no other reason than a psychological one for the work of salvation for the dead performed by the Latter-day Saints, consider at least the life-values accruing to the devoted saints who sacrifice time, strength and money in a perfect philanthropic and spiritually unselfish labor.

All honor to the New England Historic Genealogical Society with its outgrowths in the United States and Europe.

Cordially yours,

SUSA YOUNG GATES.

THE MOST BEAUTIFUL WILL EVER WRITTEN.

In the pocket of an old, ragged coat belonging to one of the insane patients of the Chicago poorhouse there was found, after the patient’s death, a will.

The man had been a lawyer, and the will was written in a firm, clear hand on a few scraps of paper. So unusual was it that it was sent to a lawyer; and he read it before the Chicago Bar Association, and a resolution was passed ordering it probated. And now it is on the records of Cook County, Ill.

The will reads as follows:

I, Charles Lounsberry, being of sound and disposing mind and memory, do hereby make and publish this, my last will and testament, in order, as just as may be, to distribute my interest in the world among succeeding men.

That part of my interests which is known in law and recognized in the sheep-bound volumes as my property, being inconsiderable and of none account. I make no disposition of in this my will. My right to live, being but a life estate, is not at my disposal, but, these things excepted, all else in the world I now proceed to devise and bequeath.

Item: I give to good fathers and mothers, in trust for their children, all good little words of praise and encouragement, and all quaint pet names and endearments; and I charge said parents to use them justly, but generously, as the needs of their children shall require.

Item: I leave to children inclusively, but only for the term of their childhood, all and every, the flowers of the fields and the blossoms of the woods, with the right to play among them freely
according to the customs of children, warning them at the same time against thistles and thorns. And I devise to children the banks of the brooks and the golden sands beneath the waters thereof, and the odors of the willows that dip therein, and the white clouds that float high over the giant trees.

And I leave to the children the long, long days to be merry in, in a thousand ways, and the night and the train of the Milky Way to wonder at, but subject, nevertheless, to the rights hereinafter given to lovers.

Item: I devise to boys, jointly, all the useful, idle fields and commons where ball may be played, all pleasant waters where one may swim, all snowclad hills where one may coast, and all streams and ponds where one may fish, or where, when grim winter comes, one may skate, to hold the same for the period of their boyhood. And all meadows, with the clover blossoms and butterflies thereof; the woods with their appurtenances; the squirrels and the birds and echoes and strange noises, and all distant places which may be visited, together with the adventures there found. And I give to said boys each his own place at the fireside at night, with all pictures that may be seen in the burning wood, to enjoy without let or hindrance or without any incumbrance or care.

Item: To lovers I devise their imaginary world, with whatever they may need, as the stars of the sky, the red roses by the wall, the bloom of the hawthorn, the sweet strains of music, and aught else they may desire to figure to each other the lastingness and beauty of their love.

Item: To young men, jointly, I devise and bequeath all boisterous, inspiring sports of rivalry, and I give to them the disdain of weakness and undaunted confidence in their own strength. Though they are rude, I leave to them the power to make lasting friendships and of possessing companions, and to them exclusively I give all merry songs and grave choruses to sing with lusty voices.

Item: And to those who are no longer children or youths or lovers, I leave memory; and bequeath to them the volumes of the poems of Burns and Shakespeare and of other poets, if there be others, to the end that they may live the old days over again, freely and fully, without tithe or diminution.

Item: To our loved ones with snowy crowns I bequeath the happiness of old age, the love and gratitude of their children, until they fall asleep.
THE TRUE MISSION OF HISTORY.

An address delivered at the first annual meeting of the Historical Society of Utah, held January 17, 1898 in the Theosophical Hall, Salt Lake City, by Dr. Ellen B. Ferguson.

Of all the departments of literature, history is not only the most ancient but the most important. To the student of today it is at once the record of human experience and the basis of human aspiration. Without it the lives of nations are but as passing shadows, and the achievements of mankind but the phantasmagoria of a dream. Herodotus, who lived B. C. 500 has been called the father of history, and is reputed to have said that "History is philosophy teaching by example." He wrote a charming tale of the civilized world of his time, and since his day the writing of history has been one of the most popular and prolific fields of literature. Succeeding ages have multiplied histories a thousand fold. Histories have been written of wars, political movements, religions, morals, learning, science, arts, philosophy and economics; but in all ages it has been the picturesque and dramatic aspects of human affairs that have monopolized the attention and enlisted the pen of the historian.

Ancient histories are filled with the records of the splendor of mighty despotsisms, the royal pomp of kings and queens, the triumphs of victorious generals, the tumults of political factions, or the successful intrigues of cunning diplomats. On the pillars in the temple of fame are inscribed the names of the plumed and crested knight, the royal conqueror, the successful statesman, the brilliant orator and the astute politician. These are the subjects that have absorbed the interest and guided the pen of the historian, and his co-laborer, the poet. The progress of civilization, the decline of militarism and despotism, the birth and growth of industrial development and the changes that political, religious and civil conditions have undergone within the last few decades, have caused a change to come over both the spirit and the methods of the muse of history. Today interest is awakened not in the general but in the soldier; not in the king but in the subject; not in the noble but in the artisan. The historian has discovered that kings, queens and warriors are not the makers of history. It is the people that are the builders of a nation. It is no longer the pyramids of Cheops but the Pyramids of Egypt; it is not the parthenon of Pericles and Phidias, but the "glory that was of Greece." The three hundred patriots at Thermopylae are immortalized no less than Leonidas, their
THE TRUE MISSION OF HISTORY.

leader. It is realized that the Arch of Tiberius was neither conceived nor erected by the Roman emperor. It was the thought of a nameless architect, wrought out by an unknown mechanic. The Coliseum of Vespasian is less a monument of that cruel and selfish monarch than of the obscure artist who planned it, the toiling masses who erected it, and of the martyrs butchered to make a Roman holiday.

Coming down nearer to our own time, we find the minds of men are no longer bewitched by the genius of Napoleon; all eyes are turned to the third estate and that proletariat that shattered one of the oldest and most brilliant monarchies of Europe, and shook the political foundations of the Old World to their very center. As it was in the Old World, so it is in the New. History to be true to her mission must recognize the masses. And especially in this land of political equality and freedom must it tell the story of those nameless heroes of all time—the masses of the people, who have fought the battles, built the cities, and wrought the fabric of civilization, into an enduring monument to the worth of human industry and the value of human liberty. History is one of the most comprehensive studies in the broad field of literature. As a bare record of facts and events it loses half its charms for the general student, but when investigated in connection with geography and chronology, which have been called its two eyes, it becomes a panorama of human lives, a series of vivid pictures in which we live the lives of nations long passed away.

Mr. President, I congratulate you and the members of this association as well as all the citizens of Utah, on the auspicious event that we are here met to celebrate this evening, viz.: The birth of the State Historical society of Utah. Dating its existence from the Semi-Centennial Jubilee year of our settlement as a territory, it has broad fields of research behind as well as before it. The history of Utah does not begin even with our honored Pioneers. The explorations of Gardenes; La Houtan Escalante, Bridger, Fremont, the intrepid Pathfinder Ashley and Bonneville are worthy of preservation in the archives of our society as landmarks that blazed the way for civilization and progress.

We should also appreciate the forethought of those who in diary and journal have preserved a history of those times that tried men's souls and who thus laid a broad foundation upon which future historians may safely build. Perhaps no State in the Union affords a wider scope for the genius of the true historian than Utah. Her citizens have made history at a rapid rate. Take for instance the history of education in Utah. We can most of us remember, less than twenty years ago, the
little adobe schoolhouses, bare of every educational facility but
books and benches, with teachers poorly equipped as to knowledge
and methods, in which the majority of our citizens imbibed their
first rudiments of education; and from these unpromising be-
ginnings the thirst for knowledge grew and strengthened until
it has culminated in the magnificent free school system which is
the pride of our community, and the "expectancy and rose of
the fair State." It needed more than the faith of a prophet and
the imagination of a poet to foresee the evolution of our stately
University from so humble an ancestor. May the Historical
Society of Utah live, grow and flourish, and may it stand as a
beacon light in the history of our progress and a star of promise
to those who shall come after us.

DESCENDANTS OF JOHN WALKER OF GRINGLEY,
NOTTINGHAM, ENGLAND.

By Mrs. Jane Jennings Eldredge.

1. Thomas Walker, of Clayworth, Nottinghamshire, Eng-
land married Mrs. Mary Hill, a widow, and had one
only son, born 26 November, 1789.

2. John² Walker (Thomas¹) my grandfather, on mother's
side; was by trade a wheelright or wagon maker. His
wife, Mary Gorril Walker, b. 1 June, 1794, was married
to him probably on the 26th of November, 1814, place
unknown. They had seven children. Grandfather
Walker was heavy set, of medium height, with brown
eyes, black hair and dark complexion. He was of
gentle disposition and in religion a Wesleyan Metho-
dist.

The restored Gospel as taught by the Latter-day
Saints, was brought to them and John Walker accepted
it the first time he heard it, and all his family with him.
Their youngest child, my mother, Jane Walker, was
baptized by Elder Schowles, the 3rd of June, 1847, at
Gringley-on-the-Hill, Nottinghamshire. Their children
are:

3 i. Mary, b. 11 Oct., 1815; d. 20 Mar., 1896.
4 ii. George, b. 15 Jan., 1817; d. 8 Nov., 1890.
6 iv. Hannah, b. 18 June, 1821; d. 5 Feb., 1900.
7 v. Thomas, b. 15 Nov., 1826; d. 28 May, 1896.
8 vi. Charles, b. 25 July, 1831; d. 30 May, 1904.
9 vii. Jane, b. 5 Sept., 1835; d. 10 May, 1871.
DESCENDANTS OF JOHN WALKER.

In 1850 three of their sons, namely: George and John, with their wives and children, and Charles, unmarried, emigrated to America and settled at St. Joseph, Mo. Grandfather, with wife and youngest daughter followed the next year.

3. MARY Walker (John, Thomas) the oldest child, was born at Gringley-on-the-Hill. She married George Bingham, born abt. 1812, in Yorkshire and who died before 1896. She joined the Church in England, but in 1851 her husband and family emigrated to Canada. She came later to Salt Lake where she died. Her children were:

ii. Obediah, b. 15 Mar., 1852, Paris, Canada, died May, 1855.
iii. George, b. 2 Dec., 1853, at Mt. Pleasant, Quebec, Canada, d. May, 1885.
iv. Mary, b. 4 April, 1856 at Mt. Pleasant, Quebec, Canada, now Mrs. Ben Barber of Layton, Utah.

4. GEORGE Walker (John, Thomas) was baptized into the L. D. S. Church at the age of 32 at Liverpool, England, possibly with his wife Mary and his daughter Ann by a missionary, Claude Rogers. He married Mary Hopkins, the 27 March, 1836. With his brothers John and Charles in 1850, he opened the way for the emigration of his parents. His wife, born 20th September, 1815 at Upton, Lincolnshire, was a noble companion of her husband; she lived to the age of 92 and was buried at Mendon, Utah, 1907. Three of their children are buried in England. In Missouri, Uncle George and his brothers were joined by their parents and youngest sister in 1851; the family now re-united in America seemed destined to enjoy each other's society; but their dear father, John Walker, was taken from them soon after his arrival, after a short illness the 12th of August, 1851. In their sorrow they drew closer to mother, more determined to go to the Valley of Great Salt Lake. They started the next spring, May 3rd, 1852, in the Townsend and Walker Company, with ten wagons in the train. Grandmother, however, failed to reach the Valley; for she fell sick on the hot plains and died about the last of July, 1852, on the Platte river. They wrapped her in a blanket and buried her by the road side.

In Utah, George Walker settled first in Cottonwood for a short time, where his daughter, Elizabeth was
born, July 12th, 1853. Then he moved to Salt Lake and built a house, that stands today (1919) on 3rd South, between 2nd and 3rd East Street. From that home he went to Mendon, Cache Valley in 1869, where he helped develop the country as a farmer and mechanic, and where he died the 8th November, 1890, honored and respected for his kind, even temperament and his usefulness as a citizen. His children are:

i. William, b. 14 June, 1837; d. 8 Dec., 1849, in Beckingham, England.

10 ii. Ann, b. 28 Jan., 1840, at Gringley; d. 14 Jan., 1875, in Mendon, Utah.

iii. Hannah, b. 7 Apr., 1844, at Gringley d. same day.

iv. George, b. 28 April, 1845, at Walkingham, Nott., d. there 14 July, 1845.

11 v. Mary, b. 10 Dec., 1846, at Walkingham, died, 1917, Utah.


13 viii. John Hopkins, b. 4 May, 1855, Salt Lake; d. 27 Mar., 1900. Mendon, Utah.

14 ix. Sarah Lavana, b. 12 Sept., 1858, at Salt Lake. Living, 1919 in Utah.

5. John Walker (John, Thomas) came to Missouri from England, with his family at the same time as George and Charles Walker, his brothers. He had then two sons. His first wife Priscilla Smith had been very sick on the ship and died soon after landing in St. Joseph, Missouri, in 1850. He married 2nd Ann Moore, about 1852, of English birth before they left St. Joseph, Missouri for the Rocky Mountains. She had by him two sons. Henry and Frank, now married and living at Genoa, near Carson, Nevada. There is where she died 13th April, 1895, aged 68 years. John Walker, Jr., moved first to Cottonwood then to Salt Lake, like his brother George; from there to Genoa, where he died the 12th of August, 1903, aged 85 years. His children, by his first wife, Priscilla Smith:

15 i. Frederick, b. Sept., 1843, Gringley, Nott., Eng.

16 ii. George, b. 10 May, 1847, Gringley, Nott., Eng.,

By Ann Moore.

17 iii. Henry, b. 24 Nov., 1852, Cottonwood, Utah.

18 iv. Frank, b. 20 Nov., 1857, Salt Lake City, Utah.

6. Hannah Walker, (John, Thomas) was one of the two children of John and Mary Gorril) Walker, who re-
DESCENDANTS OF JOHN WALKER.

maintained in England, both being married at the time of emigration of their parents. Hannah, wife of Thomas Garside of Oughtibridge, Yorkshire, England, had seven children of whom three are living now in England:

i. Emma Walker, b. 9 May, 1842. Living in London, m. George Hudson.

ii. Lavinia Ann, b. 6 July, 1844; d. 30 Oct., 1848.

iii. Frederick, b. 23 Feb., 1847; d. 17 Sept., 1872, unmarried.

iv. George Walker, b. 8 Jan., 1851; d. 2 Feb., 1912, unmarried.

v. Willingby, b. 28 Jan., 1856; d. 4 Jan., 1903, unmarried, married.

vi. Harvey, b. 18 Feb., 1858. Living in Canada.


7. Thomas Walker (John, Thomas) remained at Gringley-on-the-Hill. He was by trade a cabinet maker. He lived there all his life with his wife Elizabeth (maiden name unknown). He died without posterity, on May 28th, 1896. His widow survived him a few years.

8. Charles Walker (John, Thomas) was born at Gringley. As a young man of 18 he joined the Church at the same time as his parents. With his brothers George and John he opened the way to America in 1850. He married when in Salt Lake, February, 1855. Miss Jemima Bowers, b. abt. 1839, Bishop Edwin D. Woolley performing the ceremony in the 13th Ward. Having no children, they adopted a son, George Walker, born 27th August, 1865; but he was by accident killed in Emigration Canyon at 23 years of age, unmarried. They also adopted a daughter, Laurel Walker, b. about 1866, married. Mrs. Jemima Bowers Walker has been a diligent worker in the Church and in the Temple, until her health failed. She died 27 March, 1919.

9. Jane Walker (John, Thomas) my mother, at the time of her landing to America with her parents, was 16 years of age, tall, slender, with dark hair and gray eyes. She emigrated from Gringley-on-the-Hill, Nottinghamshire, England to St. Joseph, Missouri, in 1852; her three brothers had preceded them there. They moved together to Utah.

My father, William Jennings, son of Isaac, son of Wm. of Birmingham was born in Yardley, Warwickshire, England, 13 September, 1823, emigrated from there to New York in 1847. Two years later he arrived at St. Joseph, Missouri and started in the butcher business for himself. In 1850 he became acquainted with
my three uncles, the new comers from England. One day in the summer of 1851 he went with his friends to the pier at St. Joseph, to welcome the dear ones expected by the boys; grandfather John Walker, grandmother Mary Corril Walker and their daughter Jane.

"There is my wife!" said he to himself, the moment he saw Jane Walker. But he was nearly engaged to another. What was he to do? He went to see her, who was displaced in his heart and said: "I am going to get married," (for at 24, and with a butcher shop to care for, he needed an helpmate).—"Oh! I am not ready yet," she answered; and thus ended their courtship. He married my mother, the 2nd of July, 1851. She was the mother of eleven children, seven sons and four daughters, all but three of whom are now dead, one son and two daughters.

Mother died at the age of thirty-five, her baby being two weeks old, and was buried in the Salt Lake Cemetery, 12 May, 1871. The children of William Jennings and Jane Walker Jennings:

ii. Thomas Walker, b. 10 Sept., 1854, d. 3 June, 1908.
iii. Jane, b. 19 Mar., 1856, author of this genealogy; m. James Alanson Eldredge.
iv. Isaac, b. 23 June, 1858, at Provo, Utah; d. 10 Jan., 1915; m. Irene Manning.
v. William Charles, b. 15 Feb., 1860. Living 1919; m. Martha Hooper Burgess.
vi. LeVina Ann, b. 31 Aug., 1861; d. 21 Nov., 1862.
vii. Mary Hannah, b. 1 May, 1863; d. 12 July, 1866.
viii. Heber Walker, b. 13 April, 1865; d. 21 Sept., 1865.
ix. May Crutchley, b. 14 Aug., 1866. Living; m. 1st John Boylon Farlow; 2nd Walter Scott Crisman.
x. Chase Heber, b. 24 July, 1868; d. 26 Sept., 1869.
xi. John Walker, b. 25 Apr., 1871; d. 26 July, 1871.

(For the second family of my father see the Jennings Genealogy.)

10. Ann Walker (George, John, Thomas) my cousin, daughter of Uncle George above, crossed the plains with her parents at the age of 12. Later she was married to Walter Paul. She became the mother of ten children, and like her father and her husband was a worthy pioneer of the West. She died at Mendon, Utah, the 14th of January, 1875.
DESCENDANTS OF JOHN WALKER.

Her children are:

i. Ann Elizabeth, b. 11 Dec., 1857; m. 5 Nov., 1877 Andrew Jeremiah Bigler.

ii. Walter George, b. 24 Sept., 1859; m. 10 Apr., 1885 Catherine Salina Painte.

iii. William Henry, b. 30 Sept., 1861; m. 15 Feb., 1886 Lovina Ann Jarvis.

iv. John Robert, b. 2 Dec., 1863; m. 20 May, 1886 Lunnar Ardell Hinckley.

v. Mary Jane, b. 11 Mar., 1866; m. 1 Oct., 1884 John Knewel Whitney.

vi. Priscilla, b. 6 Jan., 1868.

vii. Edmund Young, b. 22 Mar., 1869.

viii. Sarah Irvin, b. 22 Mar., 1869, twin.

ix. Frank Orson, b. 26 Sept., 1870.

x. Minnie Susan, b. 10 July, 1878.

After the death of Ann Walker Paut, her husband married again and had a second numerous family.

11. Mary 4 Walker (George 3, John 2, Thomas 1) born in Wakefield, Nottinghamshire, England, 10 December, 1846. She accompanied her sister Ann and her parents to America in 1850; crossed the plains in 1852, and married Henry Gardner of Mendon, Utah. She was the mother of seven daughters who are all a credit to her; her husband Henry Gardner was born at Chafford Hill, Gloucestershire, England, the 14th of May, 1840, and died at Mendon, Cache County, Utah the 22nd December, 1881. Their children were all born at Mendon and are:

i. Mary Ann, b. 21 July, 1866; m. 30 Dec., 1889, Levi William Wheeler.

ii. Emma Elizabeth, b. 28 Mar., 1868; d. 24 Jan., 1907; m. 17 Jan., 1891 Robt. Wheeler.

iii. Sarah Isabelle, b. 12 Apr., 1873; m. 27 Nov., 1890 John Cole.

iv. Laura Jane, b. 12 Feb., 1875; m. 27 Nov., 1890 Ezra L. Wheeler.

v. Ida Maud, b. 17 Oct., 1877; m. 15 June, 1910 Thomas P. John.

vi. Matilda May, b. 21 July, 1879; m. 4 Jan., 1906 Harry F. Basset.

vii. Minnie Jemima, b. 21 July, 1881; m. 4 Sept., 1907 Lolah H. Landon.

After the death of her husband, Mary Walker Gardner married Frank Williams, a widower and had a son:

viii. George, b. in 1884; m. 6 Jan., 1911, Velma McNeal.

(To be continued.)
THE NATURE OF THE COLLECTION.

One of the principal objects of the Genealogical Society of Utah is to gather into one library all the genealogical information it possibly can from whatever source and location in the whole world. We realize that the Spirit of Elijah has brooded and is brooding over the world as well as in the hearts of the Latter-day Saints, and this spirit has prompted men and women and communities to have great concern for the records of their dead. Many of the oldest records are in danger of being destroyed by the natural decay of time, and many also are not easy of access to the general public. To remedy these difficulties, interested communities, societies and individuals have taken it upon themselves to have these records copied, and printed in books, thus saving them for future generations and also making them easy of access to the public. This gathering and printing of records is especially prevalent in the British Isles and in the New England states of our own country. Logically, there is where the greatest interest should be taken for there is the source of genealogical information for the English speaking peoples.

The Genealogical Society of Utah has been purchasing all such records as fast as its means and opportunity afforded. It has now on the shelves of its library over 5,000 volumes. These books represent quite a variety of nationalities and languages, including, besides the English, German, French, Dutch, Danish, Norwegian, Swedish, Italian and Spanish. Of course, the great bulk consist of English printed books from England and the United States. These books consist of vital records, family histories, town and country histories, many of which contain genealogies of families living in the towns or counties, census reports, Revolutionary and Civil War records, etc. The English books are mostly copies of parish registers which contain records of births or baptisms, marriages and deaths or burials; histories of counties and parishes, and pedigrees of ancient families as collected by the Visitations in England.

None of these books are for sale. They are solely for the use of the members of the society. A membership in the society entitles him or her to search these records and to take from them all the names he or she is entitled to. (Each person is entitled to four lines, namely, his father’s line, his father’s mother line, his mother’s mother line and his mother’s father line). A record is kept in the office of all who are taking names to avoid duplication.
Naturally, the first inquiry a person in search of genealogy would make is: "Is there a printed book or genealogy of my family?" If there is and the society has it, fortunate is that individual. He may then proceed to copy from the book the names contained therein which belong to him, checking each name as it is taken; or he may obtain a copy of the book from the publisher, if that is possible, for his own home use. If no such family record is published, then the next resource is to search the vital records, the histories, the parish registers, etc., and glean from them such names as he has a right to, connect them, if possible, into family groups, and prepare them for use in the temple.

This, as stated, is the right of all members of the society. This, of course, requires an individual visit to the library in Salt Lake City. As a great many of the members cannot visit the library personally, provision is made for competent clerks who understand the books and the work of copying, to be engaged to do this work for those who desire it. The charge for the work is for members of the society, 40 cents an hour, for non-members of the society, 50 cents an hour. All who desire such research work done or who wish to make inquiries regarding it should address the Genealogical Society of Utah, 47 East South Temple street, Salt Lake City, Utah.

THE ARRANGEMENT OF THE BOOKS.

The library of the Genealogical Society of Utah is located in the large library room on the fourth floor of the Church Office Building, 47 East South Temple street, Salt Lake City, Utah. The room is furnished with tables and chairs for the convenience of all visitors.

The indexing and shelf arrangement of the library is somewhat different from that usually found in a public library. The reason for this is that a genealogical library cannot be indexed and arranged strictly according to the rules governing a library consisting of all classes of books. A public library is indexed mainly under titles and authors. In a genealogical library it is not important to know who is the author of a book, and frequently the title alone does not give the nature of the contents.

Most of the books in a genealogical library can be classified under two grand divisions, (1) the family histories, and (2) geographical or locational. Books that do not come easily under these divisions are those which deal with various phases of genealogy, such as treatises dealing with the history and nature of surnames, periodicals and magazines wherein world-wide subjects are found, index books, atlases, etc. In the library of the Genealogical Society of Utah, these books occupy an easily attainable section.
In the library, the first division—that of family histories—occupies the first row of shelvings counting from the south side of the room. These books are alphabetically arranged, the first book on the upper left hand shelf is one giving the genealogy of the family of Abbot, and the last book on the lower left hand shelf (at present) is one of the family of Young. It is, therefore, an easy matter to locate any family on the shelves if the one family only is found within the one or more books. However, it frequently happens that a collection of families is found bound in one volume. All such books are placed in a separate section. The way to find any of these families, other than by an actual examination of these books, is to refer to the card index. This index aims to give a list of all families whether found complete within a book or whether bound in with other families or other matter. The card will give the name of the book and page where possible, where the family is to be found. A large number of small pamphlets are received by the society, each containing a pedigree or family history. A number of these, enough to make a good-sized book, are bound together and are labeled "Family Collection" No. — (we already have eight of these). The card index will tell to which of these "Collections" one must refer for certain families found therein. The Genealogical Society of Utah has published a catalogue index of these families which will be sent to any address for five cents in stamps. Of course, there are a large number of smaller pedigrees and references to families scattered throughout the magazines and other publications which are not yet indexed. This is a work for the future which we hope will be accomplished.

The second grand division of the library—that which comes under the term geographical or sectional, is itself divided into a number of divisions, the two most important of these being the British and the American. Nearly all genealogical books printed in the English language may be thus classified. This is true even of family histories, most of these being of American families. True, most American families have their beginnings in some European country, but the American genealogist does not usually get very far back of the "emigrant ancestor," meaning the man or men who first left the old countries and landed in the new world. There may be an introductory chapter or two in an American family history dealing with the English ancestry, but the true point of beginning seems to be when the ancestor landed in America and began a new life in a new world. Thanks to the record-keeping New Englanders, many American families can trace their lines back to this emigrant ancestor.

Under the American division there comes first such books as Munsell's Index: The New England Genealogical and Historical Register. 72 volumes: The Mayflower Descendants; and other
works of a general character. The bulk of American books can be further classified under state divisions as they consist largely of county and town histories and the vital records of certain limited districts in cities and villages. The American books therefore, in our library, occupy certain shelf room and they are classified under the headings of states, where they are alphabetically arranged. Massachusetts occupies a much larger section than any of the other states because there is much more genealogical matter published in that state than any other. This section contains, first a set of "Regimental Histories of the Civil War," and "Soldiers and Sailors in the Revolution;" then it begins with the vital records of Abington and ends with Worcester. All the New England and Middle Atlantic states are fairly well represented by books. The number of volumes decreases as the states south and west are reached, owing to the fact that these newer sections of our country have not as yet put into print much of their genealogical records.

The British sections of the library begin with the general books which deal with the whole of Great Britain. These are the Burke’s Peerage, Landed Gentry, Commoners, etc. Here may also be found a number of bound periodicals full of genealogical information, such as "The Genealogist," "The Ancestor," "The Genealogical Magazine." Most of the British books consist of shire (county) histories, visitations, and parish registers, all of which can be classified under the headings of the shires, beginning with Bedfordshire and ending with Yorkshire. The most important and most numerous of these books are the parish registers, published largely by the various parish register societies of England. They contain a record of the births (or christenings), marriages, and deaths (or burials), as recorded in the old parish books of the country, more especially of the oldest ones, as these, having been in more danger of destruction, have been printed first.

The various kinds of books which can be classified strictly under the heading of Scotland, Ireland, and Wales are so done; they are not many, however, because not much has been printed. This also holds true of the other countries of Europe—Germany, Holland, France, and the Scandinavian countries. There is a section to each of these, but there are as yet not many books in them, owing to the scarcity of genealogical publications in these countries. Germany leads these countries in the number of publications, the library containing about 500 volumes of German genealogy. Of the Dutch books, a three-volume set of the genealogies of the first Dutch settlers of Cape Colony, South Africa, is of great interest and value. Of the French, we have a five-volume set of the genealogies of the French settlers of Canada.
WORK IN THE LIBRARY.

The library of the Genealogical society of Utah is open to all. However, only members of the society may search the records and copy names from its books. One of the first requisites for one who desires to do research work in the library is to become a member of the society.

Another very important pre-requisite to library work is a knowledge of how to take care of the information which may be found. One should know the first principles of genealogical arrangement and should be somewhat familiar with the system used in the keeping of records of temple work as taught in the little book, "Lessons in Genealogy," issued by the Genealogical Society of Utah (price 15 cents.) To do any effective work, a workman must first familiarize himself with the tools which he will have to use.

A beginner, then, being as fully equipped as possible, comes to the library. One of the first things to do is for him to find out as much as possible about other searchers or other families who may be interested in and doing work for the same names as he is. This is important, not only that he may be assisted to his names, but also that there may be a checking of names to the end that as little as possible of duplication of temple work be done. To aid in this checking, the Genealogical society of Utah has provided a card which calls for the family name, from whence it came, where and when temple work has been done for the family, the name of the heir, and the name and address of the person now having charge of the work. These cards have been distributed throughout the stakes, and genealogical workers have been asked to get the information required on the cards, these to be sent to the society where they are filed for reference. Also this information is given us, in part only, from the temples. One of the first things, therefore, for a beginner is to search these cards for anyone who may be interested in his line.

As these cards are as yet far from being a perfect index to temple work done, it is also well for the beginner to insert in the Genealogical department of the Deseret News a notice stating the line or lines he is interested in and asking for all interested in these same lines to get in communication with him. Such notices may be sent to the Genealogical society, where they will be taken care of.

The librarian on specially provided cards keeps an account of all workers and the families searched for and copied from the records in the library. The beginner should see that the librarian is given this information regarding the family or families which is to be searched for. In temple work, a person is limited to four lines: 1—His or her father's line; 2—his or her
father’s mother’s line; 3—his or her mother’s father’s line; 4—
his or her mother’s mother’s line. This limitation also governs
the rights of members of the society to take names from the so-
ciety’s records. Members are not permitted to go outside of
their own four lines, except by special arrangement with the li-
brarian.

If a person is fortunate in having had his family history
compiled and printed, he should find that out in the beginning.
By consulting the index of family histories in the library, he
can soon determine if such a book is in the library; or he can
consult the numerous catalogues on hand to see if such a book has
ever been printed. The possession of such a book, would, of
course, be of great advantage to him.

If no printed book pertaining to his family can be found
(and naturally most people’s family history has not been com-
piled and printed) the next thing to do is to see if the family has
ever been mentioned in a small way in any of the varied printed
books of history or genealogy. To aid in this one should con-
sult, if American, “Munsell’s Index,” or if British, “Marshall’s
Guide.” These books aim to give references to where the fam-
ily is mentioned. If there are some such references, then the
next thing to determine is whether or not these books are to be
found in the library.

When these sources have been exhausted, the next thing to
do is to determine if there is anything in the way of town or
county histories or of parish registers from the locality where
one’s people lived. After these have been found, the rest is a
matter of patient search. If the books are indexed, it is not
such a difficult matter to find the names, but if the books are not
indexed, they must be carefully examined page by page.

When a name is found which belongs to the searcher, he
should copy that name and all data concerning it in a note book.
The society has for sale at the office such note books, ruled for
the special purpose of entering such information. When a name
is taken from the books, a check mark should be placed oppo-
site that name, to the end that no one else shall take that name
again for purposes of temple work.

It is not usually possible to arrange the names in the proper
permanent form when taking them from the records in the li-
brary. It is, therefore, advisable to copy them first in the pencil
note book, and then later, to place them in the proper form in the
permanent record of temple work.
ORIGIN OF WESTERN GEOGRAPHICAL NAMES.

Associated With the History of the "Mormon" People.

By Andrew Jenson, Assistant Church Historian.

(Continued from page 85.)

DALTON (St. George Stake), Washington County, Utah, a small settlement of Saints, constituting a part of the Virgin City Ward, was settled in 1863 and named after John Dalton, one of the first settlers of the place.

DANIELS WARD (Wasatch Stake), Wasatch County, Utah, an outgrowth of Center Ward, was organized as a branch in 1885 and as a Ward in 1898. It was named in honor of Aaron Daniels, one of the first settlers in Provo Valley, who built a ranch house on the creek in 1858.

DARBY (Teton Stake), Teton County, Idaho, a small hamlet settled in 1891 and organized as a Ward in 1895. It is supposed to have been named in honor of an early non-"Mormon" settler in the valley by the name of Darby.

DAVIS (Uintah Stake), Uintah County, Utah, a small farming settlement, an outgrowth of Vernal, was organized as a Ward Jan. 1, 1913, and named in honor of George A. Davis, one of the early presiding officers in Uintah Valley and at present Stake clerk.

DAVISVILLE (Idaho Stake), Bannock County, Idaho, is an outgrowth of Soda Springs; it was organized as a Ward in 1917 and named in honor of William C. Davis, one of the early settlers in the district. This settlement includes old Morristown.

DAYTON (Oneida Stake), Franklin County, Idaho, is an outgrowth of Weston, and was named by the late Bishop Wm. B. Preston, who, when presiding over the Cache Stake of Zion, always visited the little settlement in the day time and never had occasion to stop over night. Dayton was settled in 1872, and organized as a branch of the Weston Ward in 1877, and as a Ward in 1893.

DEEP CREEK (Tooele Stake), Tooele County, Utah, was originally called Ibeapah and was founded as an Indian mission in 1859. For many years farming in the interest of the Indians was carried on by the brethren. Deep Creek was also for many years an important station on the route of overland travel. The place was named Deep Creek because the little stream on which the settlement is built, has cut a channel deep into the desert country on its way to lower ground.

DELTA (Deseret Stake), Millard County, Utah, is a new settlement founded under a recently constructed canal system
which has been built in such a way that the irrigated district forms' a sort of delta-shaped oasis in the desert.

**Dempsey** (Portneuf Stake), Bannock County, Idaho, was thus named for “Bob” Dempsey, a trapper or mountaineer, who built a small rock dugout in the lava rock, near the point where Dempsey Creek empties into the Portneuf River.

**Deseret** (Deseret Stake), Millard County, Utah, is a farming settlement founded in 1860, vacated in 1868, and re-settled in 1874. The name Deseret is derived from the Book of Mormon in which the definition of deseret is given as the honey bee. Oasis, Hinckley, Abraham and other settlements on the lower Sevier River are outgrowths of Deseret.

**Deweyville** (Bear River Stake), Box Elder County, Utah, was settled in 1864 and called Deweyville in honor of John C. Dewey, who with his family were among the first settlers of the place. Bro. Dewey was also the first presiding Elder in the settlement.

**Diamondville Ward** (Woodruff Stake), Uintah County, Wyoming, is a coal mining town on Hams Fork, where quite a number of brethren are employed in the mines and where a branch of the Church was organized in 1897 and a Ward several years later. The place was named Diamondville owing to the discovery of coal, which is often referred to as “black-diamonds.”

**Diaz, or Colonia Diaz** (Juarez Stake), Chihuahua, Mexico, was a settlement founded by exiled Saints in 1886 and named Diaz in honor of Porfirio Diaz, President of the Republic of Mexico. Recently, Diaz has been entirely destroyed by Mexicans.

**Dingle** (Montpelier Stake), Bear Lake County, Idaho, a small settlement on Bear River, was the temporary home of the so-called “Peg Leg Smith,” who was the first white settler in Bear Lake Valley. He was a mountain trapper, a blacksmith and a surgeon. The place was permanently settled by the Saints in 1871 and called Dingle Dell. Later it was called Cottonwood, owing to the number of cottonwood groves growing along Bear River, in the vicinity. Finally the name was changed to Dingle when a post office was established there in 1886.

**Dover** (South Sanpete Stake), Sanpete County, Utah, is a small settlement situated on the west side of the Sevier River, opposite Fayette, of which Ward Dover constitutes a part. The little settlement was named after Dover in England.

**Downey** (Portneuf Stake), Bannock County, Idaho, a flourishing railroad town in which many Saints are located, was organized as a Ward in 1907 and named in honor of a Mr. Downey, one of the builders of the Union Pacific Railroad.

**Draper** (Jordan Stake), Salt Lake County, Utah, was settled in 1849 and known originally as South Willow Creek. It was organized as a branch in 1852 and later became a regular Bishop’s
ward. It was named Draper in honor of William Draper, the first Presiding Elder of the place.

Driggs (Teton Stake), Teton County, Idaho, is the headquarters of the Teton Stake of Zion and was called Driggs when a postoffice was first established there in 1894, in honor of Don Carlos Driggs, one of the original settlers of Teton Valley and now the president of the Teton Stake.

Dublan, or Colonia Dublan (Juarez Stake), Chihuahua, Mexico, is a settlement of Saints situated near the old Mexican town of Casas Grandes. It was organized as a Ward, July 18, 1891, and named Dublan in honor of the Hon. Dublan, a member of President Diaz's cabinet (Secretary of Treasury).

Eagar (St. Johns Stake), Apache County, Arizona, is a farming settlement commenced by Non-"Mormons" in 1871 and permanently settled by "Mormons" in 1879. It was organized as the Round Valley Ward in 1880, divided into the Amity and Omer Wards in 1882, and amalgamated into the Union Ward in 1886. When a townsite was surveyed in 1888 it was named Eagar in honor of John T. Eagar and his two brothers who were among the early "Mormon" settlers of Round Valley.

Eastdale (San Luis Stake), Castilla County, Colorado, was a farming settlement founded by the Saints in 1890 and named Eastdale because of its location on the east side of the Rio Grande. The settlement has been entirely broken up within the last few years.

Echo (Summit Stake), Summit County, Utah, is a small settlement and railroad town situated near the junction of Echo Creek with the Weber River. The place was first settled by "Mormons" in 1861, became an important railroad town in 1868, and was organized as a Ward in 1877. The name was suggested by its location at the mouth of Echo Canyon, which mountain defile is especially noted for its acoustic peculiarities in transmitting sounds along the perpendicular rocky walls which rise to dizzy heights on the north side of this most romantic mountain gorge.

Eden (Ogden Stake), Weber County, Utah, is a small settlement situated in Ogden Valley (formerly known as "Ogden's Hole") founded in 1859, organized as a branch in 1865 and as a Ward in 1877. It was named Eden, owing to its beautiful location, which suggested thoughts of the original Garden of Eden.

Eden (St. Joseph Stake), Graham County, Arizona, a farming settlement inhabited by Saints, on the Gila River, was settled in 1881, and organized as a Ward in 1883. Like its namesake in Utah, it was named after the original Eden where our first parents dwelt.

Egin (Yellowstone Stake), Fremont County, Idaho, a farming settlement inhabited by Saints, is situated on the fertile Egin
bench west of Henry's Fork of Snake River. Egin is an Indian name signifying cold, and that name was suggested for the settlement when its founding was first proposed at a meeting held by some of the brethren early in the spring of 1880 on the coldest day of the season.

Elba (Raft River Stake), Cassia County, Idaho, was first settled in 1873 by non-Mormons, and called Beecherville, in honor of the Beecher family, who were among the first settlers on the upper Cassia creek. Later, a number of Saints located on the creek, and when a postoffice was established, and the postoffice officials objected to the long name of Beecherville, Elba was chosen as the name of the settlement, which was organized as a Ward in 1887. The name was undoubtedly taken from the island of Elba, lying off the Tuscan coast of Italy, to which Napoleon Bonaparte was exiled in 1814. There are also settlements named Elba in Alabama, Arkansas, Colorado, Louisiana, Michigan, Minnesota, Nebraska, New York and Ohio.

Elkhorn Ward (Wastach Stake), Wasatch County, Utah, originally called the Hailstone Branch, being located near the Hailstone Ranch, was named after a man by the name of Hailstone. When the Saints who had located in the neighborhood were organized as a Ward in 1899, Elkhorn was the name suggested for the new Ward, as it was well known that elks were plentiful in that part of the country in early pioneer days.

El Paso (Juarez Stake), Texas, is a city on the Rio Grande del Norte, where a number of Latter-day Saints are located and organized as a Ward. El Paso del Norte (the north pass) is a place where the Rio Grande river passes between mountains of some height and is one of the regular gateways from the United States into Mexico.

Elsinore (Sevier Stake), Sevier County, Utah, a farming settlement, was first settled in 1874, and organized as a Ward in 1877. President Joseph A. Young, in passing through that part of the Sevier Valley between Richfield and Clear Creek canyon, saw something that reminded him of Elsinore, Denmark, which city had impressed him on a voyage he had made from England to Copenhagen, and as most of the brethren who were making the new settlement south of Richfield were of Danish origin, President Young suggested that they name their proposed town Elsinore after the Danish city of that name.

Emerson (Granite Stake), Salt Lake City, Utah, was organized as a Ward in 1905, and named in honor of Ralph Waldo Emerson.

Emery (Emery Stake), Emery County, Utah, a farming settlement situated on Muddy Creek, was first settled in 1881, and organized as a ward in 1883. The settlement was originally known as Muddy Creek, but was later named Emery, in honor of George W. Emery of Tennessee, who was appointed governor
of Utah in 1875. Emery County had previously been named in his honor.

Emery (St. Joseph Stake), Graham County, Arizona, a settlement of the Saints on the Gila River, was organized as a branch in 1901, and named after its namesake in Utah.

Emigration Ward (Liberty Stake), Salt Lake City, Utah, is an outgrowth of the First Ward of Salt Lake City, and was organized as a ward in 1909. It was named Emigration Ward because of its location a short distance below the mouth of Emigration Canyon, through which the "Mormon" pioneers entered Great Salt Lake Valley in 1847.

Enoch (Parowan Stake), Iron County, Utah, was originally settled in 1851 and called Elkhorn Springs. Later it became known as Johnson's settlement, thus named in honor of the first settler, Joel E. Johnson, and his sons. But in 1884, when a post-office was established there it was called Enoch, a name suggested by the fact that some of the Saints (principally the Johnson family) lived together in the so-called United Order, or the Order of Enoch.

Ensign Ward (Ensign Stake), Salt Lake City, Utah, was organized as a ward in 1913, by the division of the Twentieth Ward, and named Ensign, owing to its location, not far from Ensign Peak, which previously had suggested the same name for Ensign Stake.

Enterprise (Morgan Stake), Morgan County, Utah, a farming settlement, was first located in 1862, and when a townsite was surveyed in 1865 it was named Enterprise as a compliment to the enterprising community who founded it. The settlement was organized as a ward in 1877.

Enterprise (St. George Stake), Washington County, Utah, was founded a few years ago when the settlement of Hebron (located on Shoal Creek) was moved down to the edge of the desert at the mouth of Shoal Creek Canyon, where a new settlement was quickly built up, the people by their industry and energy earning the praise that the name suggests. Originally the new settlement, like the older one on the same creek, was called Hebron, but was changed Oct. 19, 1905, to Enterprise.

Ephraim (South Sanpete Stake), Sanpete County, Utah, was first settled in 1854, and called Pine Creek. Later, when the people fortified as a protection against Indians, it was called Fort Ephraim, and still later Ephraim. When the Sanpete Stake of Zion was organized in 1877, Ephraim became the headquarters of that stake and remained thus till the Stake was divided into the North and South Sanpete Stakes, in 1900. Since 1877 Ephraim has been divided into two wards, namely, the Ephraim South and the Ephraim North wards. The settlement was named Ephraim in honor of one of the tribes of Israel. When it was first founded,
ORIGIN OF WESTERN GEOGRAPHICAL NAMES.

It was the intention to locate another town on the west side of Sanpitch River to be called Manassa, thus honoring both sons of Joseph who was sold into Egypt, but the contemplated town of Manassa was never built, although a few farm houses were erected to which the name of Manassa was locally given.

Ephraim (San Luis Stake), Conejos County, Colorado, was founded by the Saints in 1879, and like its namesake in Utah, called Ephraim, in honor of the tribe of Israel of that name. About the same time the sister town of Manassa was located near by, which became the principal “Mormon” settlement in the Conejos Valley and the headquarters of the San Luis Stake. Thus both the sons of Joseph of Bible fame were honored by the Latter-day Saints in Colorado.

Escalante (Panguitch Stake), Garfield County, Utah, was settled in 1875 and organized as a ward in 1877. The valley, in which the settlement is located, was originally called Potato Valley, from the fact that a species of wild potato was growing there when the first settlers came in. Later, the settlement was named Escalante after Silvestre Valez de Escalante, the Spanish friar and explorer, who, in 1776, visited parts of what is now Utah.

E T City (Tooele Stake), Tooele County, Utah, is a village founded in 1854 and organized as a ward in 1877. The little settlement, which is situated near the southeast corner of the Great Salt Lake, was named E T City, in honor of the late Apostle Ezra Taft Benson who first located the place.

Eureka (Tintic Stake), Juab County, Utah, is a mining camp centrally located in Tintic Valley where precious ore was first discovered in 1869. A number of Saints who were employed around the mines were organized as a branch in 1883 and as a ward in 1893. The place was named Eureka after a number of other towns of the same name in different parts of the United States. The word “Eureka” is of Greek origin and stands for an exclamation, meaning “I have found it,” which must be a phrase used frequently by miners who are looking for precious ores.

Evanston (Woodruff Stake), Uinta County, Wyoming, came into existence in 1868 as a station on the Union Pacific Railroad when that road was first built. The Saints who located there were organized as a branch in 1872 and as a ward in 1877. The town was named after a Mr. Evans, who was associated with the building of the railroad.

Fairfield (Alpine Stake), Utah County, was founded in 1855 by Saints, and practically taken possession of in 1858 by U. S. soldiers under Gen. Johnston, and named Camp Floyd in honor of John B. Floyd, Secretary of War under President Buchanan. After Mr. Floyd joined the southern confederacy, the name was changed to Fort Crittenden, in honor of John Jordan.
Crittenden, a senator from Kentucky, and father of the so-called Crittenden Compromise Bill. When the soldiers left, in 1861, the place became a small farming village named Fairfield, the first syllable of the word "fair" being suggested by the beautiful location of the settlement and the other syllable "field" being chosen to honor the name of Amos Fielding, under whose direction the settlement was first founded in 1855.

Fairview (North Sanpete Stake), Sanpete County, Utah, was first settled in 1859, and called North Bend, because the Sanpitch River in its course at this point makes quiet a bend. Later it was called Fairview because of its location in the north end of Sanpete Valley commanding a fine view of said valley looking south and southwest.

Fairview (Star Valley Stake), Lincoln County, Wyoming, is beautifully situated in Star Valley, at the mouth of Crow Creek Canyon. It was first settled in 1885, organized as a branch in 1888 and as a ward in 1889. Because of its location overlooking the beautiful valley in its entirety it was named Fairview by the early settlers.

Fairview (Oneida Stake), Franklin (formerly Oneida) County, Idaho, was settled in 1879 and organized as a ward in 1884. It is located immediately north of the boundary line between Utah and Wyoming, and was named Fairview because of its location commanding an unobstructed view of Cache Valley in its entire length, both north and south.

Farmers Ward (Granite Stake), Salt Lake City, Utah, was organized as a ward in 1877 and named because nearly all the inhabitants in that locality at that time were farmers. The ward includes a part of what was called the Five-Acre Survey, now forming the southern part of Salt Lake City.

Farmington (South Davis Stake), Davis County, Utah, is the county seat of Davis County, and was first settled in 1847. For several years the place was known as North Cottonwood Creek, one of the small streams rising in the mountains east and supplying the settlement with water. Later, the flourishing settlement was named Farmington because of the excellent opportunities afforded the husbandman for raising grain, vegetables and fruits of every description.

Farnham (Yellowstone Stake), Fremont County, Idaho, is a farming district inhabited by Saints who were organized as a ward in 1906. The settlement was named Farnham in honor of an early settler.

Farr West (North Weber Stake), Weber County, Utah, is an outgrowth of Harrisville, and was organized as a ward Nov. 30, 1890. It was named Farr-West in honor of Lorin Farr, the first president of the Weber Stake, and Chauncey W. West, formerly Bishop of the whole of Weber County.
FAYETTE (South Sanpete Stake), Sanpete County, Utah, was first settled in 1861, and called Warm Creek. It was vacated in 1866 because of Indian troubles, but re-settled soon afterwards permanently. Originally the little settlement constituted a part of the Gunnison Ward, but was organized as a separate ward in 1877 and named Fayette, after Fayette, Seneca County, New York, where the Church was organized in 1830.

FERRON (Emery Stake), Emery County, Utah, was first settled in 1877 and organized as a ward in 1879. The settlement is situated on Ferron Creek, which stream had previously been named in honor of A. D. Ferron, pioneer surveyor of Cache Valley.

FIELDING (Bear River Stake), Box Elder County, Utah, is an outgrowth of Plymouth Ward, and when that Ward was divided in 1891, the south part was known for several years as South Plymouth. This name was subsequently changed to Fielding in honor of the late President Joseph F. Smith, whose middle name was Fielding (his mother's maiden name).

FISH HAVEN (Bear Lake Stake), Bear Lake County, Idaho, is a fine little hamlet, beautifully situated on the west shore of Bear Lake. It was settled in 1864, organized as a Ward in 1877, and called Fish Haven from the beginning. The place is a fine pleasure resort for people who are fond of fishing, as Bear Lake abounds with fish of different kinds.

FOREST DALE (Granite Stake), Salt Lake County, Utah, is an outgrowth of Sugar House Ward, and was organized as a separate ward in 1896. The name was suggested by the great number of orchards and groves of shade trees which abound in that part of Salt Lake Valley, and particularly because of the so-called Forest Farm which had been laid out there by the late President Brigham Young.

FOREST DALE (Snowflake Stake), Navajo County, Arizona, situated on the south slope of the Mogollon mountains, was settled by Saints in 1878, but vacated by them in 1880, because the place was supposed to be within an Indian reservation. The little settlement represented a very pleasant nook in the mountains, and the Saints gave up their possessions there with many regrets. The name was suggested by the location of the settlement near the forest covering the Mogollon mountains.

FOUNTAIN GREEN (North Sanpete Stake), Sanpete County, Utah, was first settled in 1859 and organized as a ward in 1877. The place was originally known as Uintah Springs, in which Silver Creek rises and is at once a stream large enough to run a mill. Later the place was called Fountain Green because of the green grass or meadow patches found by the early pioneers near and below the springs, where the town is now built.

FOX CREEK (San Luis Stake), Conejos County, Colorado, is a small settlement founded by Saints in 1887 and named Fox
Creek owing to the unusual large number of foxes and other mammals roaming through that part of the country before it was settled by whites.

**Francis Ward** (Wasatch Stake), Summit County, Utah, is an outgrowth of Woodland Ward, which was an outgrowth of Kamas Ward. Francis is a farming district organized as a Ward in 1899, and named in honor of the late Apostle Francis Marion Lyman.

**Franklin** (Oneida Stake), Franklin (formerly Oneida) County, Idaho, was first settled in 1860 and named in honor of Apostle Franklin D. Richards. Franklin is one of the many flourishing settlements in Cache Valley, and is the oldest permanent Anglo-Saxon settlement founded in what is now the State of Idaho.

**Franklin** (St. Joseph Stake), Graham County, Arizona, is a small farming settlement founded in 1885, organized as a branch in 1897 and as a ward in 1898. The settlement was named in honor of the late Apostle Franklin D. Richards.

**Fredonia** (Kanab Stake), Coconino County, Arizona, was first settled in 1885, organized as a branch in 1890, and became a ward in 1894. When the townsite was first surveyed in 1886 it was called Fredonia, which name was suggested by the hope of freedom from prosecution under the Edmunds-Tucker law.

**Freedom** (North Sanpete Stake), Sanpete County, Utah, is a small farming village first settled in 1871 and originally called Draper, in honor of a family by that name who were among the early settlers of the place. A ward was organized in 1877, and the place named Freedom, a favorite cognomen among Americans who love freedom, liberty and equal rights.

**Freedom** (Star Valley Stake) is a small settlement situated in the lower Salt River Valley, partly in Idaho and partly in Wyoming, the principal street running north and south, being the boundary line between the two States. The place was first settled in 1879 and organized as a ward in 1891. It was called Freedom from the beginning, the founders of the place intending it to become a place of refuge and safety for those of the brethren who were being arrested and prosecuted for infractions of the so-called Edmunds law.

**Fremont** (Wayne Stake) Wayne County, Utah, is a farming settlement situated in the north end of Rabbit Valley. It was first settled in 1876, organized as the Spencer Branch in 1876, and became a ward in 1887, named Fremont, in honor of the renowned explorer and frontiersman John C. Fremont, who had already been honored through the changing of the name of the Dirty Devil River to that of Fremont.

*(To be continued.)*
WASHINGTON SWEDISH ANCESTRY.

WASHINGTON'S SWEDISH ANCESTRY.

On December 11, 1782, the Societas Scandinaviensis gave a farewell dinner in Philadelphia to the Swede, Count von Fersen, who later on conducted the unfortunate flight of Louis XVI and Marie Antoinette, ending in their arrest at Varennes, and to the Swedo-Finn, Count von Sprehntporten. Both these men had performed valuable military services in the Revolution and had already received from Washington himself the order of the Cincinnati for their valor. At this dinner Washington acknowledged his pleasure at being present among people of the blood of his forefathers.

According to Sweden-America, the organ of the Swedish Chamber of Commerce here, genealogists claim descent for Washington from a family which left Scania, Sweden, at the time of the Norse migrations to Britain. They were the Wassings, founders of a community in Durham County, England, whose name passed through the variations of Wissington, Wossington, Wissington, Wessington, Whessington, Wasington, and Wasington, to become finally the cognomen Washington.

That Swedes should lay claim to Washington may surprise most Americans; however, the Scanians, in this country at least, celebrate the birthday of Washington as that of a blood-brother—a prerogative to which they no doubt are well entitled in the light of the proverbially truthful Washington's own asseveration of his Swedish origin.

Swedish admiration for America and American statesmen has been second only to the French.

Swedish literature contains many poems on American themes, not a few on the heroic figures of Washington and Lincoln. The best known Swedish verses on Washington were written by Archbishop J. O. Wallin (1779-1839). In these he bids the Swede drink a cup of kindness to the memory of the then recently deceased Father of his Country, and continues:

Where high in honor's Pantheon
Thine own Gustavus Vasa dwelleth,
There sets he his great Washington;
With equal pride each bosom swelleth.

Commenting at length on the venerable Washington's role in America's successful war for freedom, he concludes:

Our thoughts go pilgrims to his tomb,
The hero's grave wherein he lieth;
No fragrance there from fragile bloom
Distils, nor weeping willow sigheth;
There hovers zeal for law and state,
And liberal humanity,
And heritage of lasting hate
For violence and vanity!

—Am. Review of Reviews.
NOTES ON NORTHERN EUROPEAN GENEALOGY.

By Hyrum Kay, Pocatello, Idaho.

I have been privileged to have access to genealogies compiled in the twelfth century by Saxo Gramaticus, the Danish historian of that date, who wrote by appointment of, if not by, the government, at least by influential ecclesiastical officials, and succeeded in producing 16 volumes, which fate decreed should lie dormant for 300 years, to again come forth in our day through the power of the press.

Curiously enough, similarly engaged was his contemporary, Snorre Sturlasson, the Icelandic historian and man of letters, who gathered and compiled the greater part of the two volumes of the Eddas or "Grand Mother's Tales."

Thus several volumes contain many genealogies that purport to go back to the settlement of northern lands, or at least to the time they became organized governments, possessed of written language, learning, and stability to maintain national existence.

The one problem that confronts the present-day generation is the difficulty to ascertain within reasonable probability in what year or period those persons lived and died. In former ages there appears to have been no need of dates, according to the modern calendar, and very probably the people of long ago could not of their own knowledge say in what year they lived, except in measured zones with reference to contemporary rulers or events.

The present generation, however, have access to knowledge not available to the ancients, which, when correctly and intelligently applied to today's problems, will go far towards solving dates for living actors.

So I say that it devolves upon this generation to do for our forebears what they could not do for themselves, that is, for us to say that our progenitor lived about such a year and probably died within a 100-year period.

In other words reduce this problem to the generation meter, as recorded for our guide in the book of Genesis.

Luke gives us a list of 75 forebears to the Christ. No one can tell with a certainty when those persons lived and died, but, it is well for us to know that they did live. What are "the generations" from the Christ to the present era, say 1925, based upon a generation meter of 25 years to parenthood as an average to the 1,000 in statistics? The answer is, 75 persons or fathers.

Statistics will support the claim for human life a marriage between ages 20-30, and family of five children to the family figured by the thousand.
NOTES ON NORTHERN EUROPEAN GENEALOGY. 130

Now there are recorded a good many characters in northern European countries, forebears to the Scandinavian, American and English nations that cover several generations of time—say about 1,500 years, about 500 years B. C., and 1,000 A. D., or even 300 B. C., and 1,200 A. D.

Comparatively few can trace their forebears beyond the 11th century, when William the Conqueror, by statute, made it a fixed custom to create and maintain a family name.

If agreeable I will offer occasionally notes, compilations and genealogies of those worthy ancients, and assign them a probable date, and reasons for the same.

Saxo Gramaticus lived about 1150 and died about 1225. He was the first great Danish historian and writer, and secretary to Archbishop Absolom of Lund. (Londinum Gothorum, a city of Gothland, in the extreme south of Sweden, rated the oldest city in Scandinavia and for a long period the capital of Denmark.) Very little is known of his life or ancestry. He was probably born in Zealand, and probably lived to be three score and ten. Some claim he died in Roskild.

"Framaticus" is not a surname, but is an added appellation to the then common name of Saxo and means: Saxo the Learned. The index to his birth year we gain by a casual reference in his preface to the Historica Danica. He refers to his grandfather serving (probably as "kingsman") to King Waldemar the First, who reigned 25 years, 1157-1182.

"Wherefore, Waldemar, faithful prince and father of all, shining light of thy land, whose lineage, most glorious from times of old. I am now to relate, I beseech thee let thy grace attend the faltering course of this work. . . . Moreover, I, bound, by an old and inherited duty of obedience, have set my heart on fighting for thee, if it be only, with all the forces of my mind; my father and grandfather being known to have served thy illustrious sire in camp with loyal endurance of the toils of war. . . .

"And I would not have it forgotten that the more ancient of the Danes, when any notable deeds of mettle had been done, were filled with glory and imitated the Roman style; not only by relating in a choice kind of composition, which might be called poetical work, the roll of their lordly deeds; but also by having graven upon rocks and cliffs, in the characters of their own language, the works of their forefathers, which was commonly known in: poems in their mother tongue. . . . Men who thought they lacked acquaintance with the speech of Rome, were yet seized with such a passion for bequeathing some record of their history, that they encompassed huge boulders instead of scrolls, borrowing rocks for the usage of books."

"Nor may the pains of the men of Thule be blotted in oblivion; for though they lack all that can foster luxury (so nat-
urally barren is the soil), yet they make up for their neediness by their wit, by keeping continually every observance of soberness, and devoting every instant of their lives to perfecting our knowledge of the deeds of foreigners. Indeed, they account it a delight to learn and to consign to remembrance the history of all nations, deeming it as great a glory to set forth the excellence of others as their own. Their stores, which are stocked with attestations of historical events, I have examined somewhat closely, and have woven together no small portion of the present work by following their narrative, not despising the judgment of men whom I know to be so well versed in the knowledge of antiquity—Saxo’s Preface, Book 1, Norraena, Viking Edition.

Saxo speaks of Dudo, the historian of Normandy, who considers that the Danes are sprung and named from the Danai.

He refers to Bede (673-735) “Bede, no mean figure among the writers of the church, who was a native of England, and made it his care to embody the doings of his country in the most hallowed treasury of his pages; deeming it equally a religious duty to glorify in writing the deeds of his land, and to chronicle the history of the church.”—Saxo Gramaticus, Book 1, page 91, Norraena, Viking Edition.

THE GATHERING OF GENEALOGY.

In reply to an inquiry as to what one must do to obtain genealogical information, we give the following:

Your letter of inquiry regarding how you may obtain your genealogy is so indefinite that we are unable to reply definitely to it. There is no one general way by which people may obtain their genealogy. Many conditions enter into the consideration of this important work. Among these are the amount of information you already have and the country from which your people originally came. If your people are from England, then we must know from what shire (county) and if possible from what parish in the shire, otherwise we will not know where to begin the search. If they are from the New England states, we must also know from what part they came. Of course, if you are fortunate to have had someone of your family gather, compile, and print a family genealogy, we can usually tell you of that fact and perhaps put you in the way of getting a copy, if it is to be had. The great bulk of our books are from England and the eastern part of the United States. With the information mentioned at hand, we can by a little examination, determine if there is likelihood of finding many of our names in our books. If, as your name implies, your family is from one of the Scandinavian countries, we can not offer you much in the way of printed
records, as there is very little genealogy published in those countries, and of course, we cannot get possession of records other than those which are printed and for sale. Your recourse, therefore, would be to the original records in the old country from whence your people came; and someone would be required to visit these records, inspect them, and copy from them those names which belong to your family. For this kind of work in Denmark we can refer you to Hofman Bang, Landsarkivet, Viborg, Denmark, who has access to records in the northcentral part of Denmark, and to Mrs. Marie Wright, Brandes Alle 1, Copenhagen, who does research work in the district included in Copenhagen, Falster, Sealnd, Bornholm, Moen, Falster, and Lolland. Oscar Lindbo, Osterhousegade 27, Christiania does research work in and about Christiania. The best result from Sweden at present is obtained by correspondence. C. A. Carlson, 47 East South Temple street, Salt Lake City, Utah, will help any who wish to get into communication with Swedish sources of information.

We westerners live in a new country—genealogically speaking, in a very new country. Either we, or our parents, or our grandparents came to this country from some other and older state or country. A hundred years would cover the record period of our history. We have no ancient church yards or moss-grown tombstones, or records which are crumbling to dust through the wear of time. Therefore, in order to obtain any extended genealogical records, we must go elsewhere for our information—we must go to the countries where we or our forefathers came from.

This obtaining of genealogical data from a distance is done largely by correspondence. Personal visits are expensive, and often unsatisfactory. Frequently a properly written letter, persistently and wisely followed up, will bring as great results as the more costly personal visit. But much depends on the letter, and letter-writing for the gathering of genealogy should be given careful attention. To such as contemplate trying to obtain genealogical information through correspondence, the following suggestions are offered: As a rule, it is a task for people, not accustomed to writing to answer letters. This should be borne in mind when writing to such, and the answering of a letter should be made as easy as possible. Whenever possible an addressed, stamped envelope should accompany the inquiry. The nature of the information desired should be made as clear as possible. A printed form, stating just what is desired, is especially serviceable for this. Such a form should be enclosed with the letter. The form may be partly filled out with what information the searcher already has, on the theory that one should not ask another, and usually a stranger, to do something which one can himself do.

Genealogists who have done any considerable research by correspondence realize the advantage of a printed form; they,
therefore, have drawn up forms which suited their purpose; and of course, each genealogist thinks his own form is the best. The forms which professional genealogists "invent" are frequently so complicated that they become difficult of understanding to the non-genealogical mind; then they become more of a hindrance than a help.

The Genealogical society of Utah has often been asked to recommend the best forms for the gathering of data. Not finding any suited to the purposes of the average genealogical worker, the society, taking the best ideas from the many forms obtainable, has drawn up and had printed forms which combine simplicity with definiteness and completeness. One of the forms is for the gathering of the data required to do work for the dead, calling only for names of parents and children with dates and place of birth and date of marriages and deaths. The other form is intended to help those who wish to gather the names of their family, more especially the living, into a family record book, and it calls for such headings as are found in the individual record book, recommended to all families in the Church. In this form a separate sheet is provided for the husband and one for the wife as also for each adult, member of the family. The husband’s sheet calls for dates of various ordinations to the priesthood, to the setting apart to various missions, callings, etc. The children are called for only on the mother’s sheet, which also has headings for the various offices to which women are called.

It is confidently hoped that these sheets will prove a help to all who are gathering their records, both of their dead and of their living relatives. The forms are for sale at the office of the Genealogical society of Utah, and will be sent postpaid to any address at ten cents a dozen or 65 cents a hundred. When ordering, state definitely what kind are wanted. The first sheets are known as "Family Record Sheets;" the second form is known as "L. D. S. Individual Sheets," (a) for the father, (b) for the mother.

Our ancestors, our posterity, to the remotest ages of antiquity, or of future time, are all brought within the circle of our sphere of joys, sorrows, interests, or expectations; each forms a link in the great chain of life, and in the science of mutual salvation, improvement, and exaltation through the blood of the Lamb.—Parley P. Pratt.
BOOK REVIEW.

Morgan. Descendants of Thomas Morgan, b. 1756, and his wife, Jane Jenner, b. 1767. These two sailed for America during the French Revolution, but their ship was captured by the French, and they, with other passengers, were imprisoned in Paris, and sentenced to death by the guillotine. An order was issued freeing the women, and Thomas Morgan, disguised as a woman, also escaped. Making their way back to England, they set sail in an American ship and arrived without mishap. The pedigree of this interesting character is given in a well-arranged chart by Reginald B. Henry, 511 Fairfax Ave., Norfolk, Va. Mr. Henry has also kindly sent in another chart containing brief genealogies of the following families: Beverley, Bland, Boling, Burke, Byrd, Carter, DeJarnette, Meade, Randolph, Ruffin, Shippen, Skipwith, Taylor, Willing, and Worneley.

History of the First Presbyterian Church of Babylon, L. I.
By James W. Eaton. This is a creditably compiled book of 64 pages which contains much genealogical information. The price is $1.25. Address the author, Babylon, N. Y.

Wisner. The Wisners in America, and their kindred. A Genealogical and Biographical History; by G. Franklin Wisner, B.S., 7 and 9 East Baltimore St., Baltimore, Md; cloth; 8 Vo., 270 pages. Price, $5.00.

"The author says: Johanes Weesner, of Switzerland, was the progenitor of most of the Wisners now living in this country. He came to America about 1714 with 10,000 troops of Queen Annie's Swiss contingent, who had fought against Louis XIV of France, under the Prince of Orange and later under the Duke of Marlborough."

The first part of this interesting volume is taken up with biographical sketches of the prominent Wisners. The latter part of the book consists of 66 charts of the various lines of the family. The chart arrangement makes the family relationship easy to understand. The book is well made and printed, and is a credit to the compiler, representing as it must an immense amount of work.
CATALOGUE—INDEX OF FAMILY HISTORIES.

In the Library of the Genealogical Society of Utah.

(Concluded from page 96.)


**Stevens**—Branches of the family descended from Puritan Ancestry with others. By Dr. Elvira Stevens Barney.......Skelton Pub. Co.: Salt Lake City, 1907.

**Stevenson**—Stevenson Family. (See “Our Family Ancestors,” by Potts.)


**Stewarts**—Genealogical History of, from the earliest period to the present (1798). By Andrew Stuart.......A. Straham, etc.: London, 1798.

**Stickney**—Stickney Family. Descendants of Wm. and Elizabeth Stickney from 1637-1869. By Matthew A. Stickney .........Essex Institute Press: Salem, 1869.

**Stirk**—Stirk Family. (See “Our Family Ancestors,” by Potts.)


**Stobo**—Family. (See “History and Genealogy of Bullock and Stobo.”)

**Stoddard**—Being an account of some of the descendants of John Stodder of Hingham, Jr. .........Trow Press: New York, 1912.

**Stokes**—(See “American Family Antiquity,” Vol. 1, page 195.)


**Stone**—Stone Family. (See “Genealogies and History of Watertown,” Vol. 1, pp. 521 and 584; also Vol. 2, p. 950.)


**Stone**—Stone Family of John Stone, one of the first settlers of Guilford, Conn. By Wm. L. Stone 2nd.......Joel Munsell’s Sons: Albany, 1888.


**Storrs**—Samuel, who came from Sutton, Notts., Eng., to New

Stough—See Hester Stough.

Stout—(See “Allied Families of Kent Co., Del.”)

Streets—(See “Allied Families of Kent Co., Del.”)

Stribling—In Some Families of Virginia, page 33.


Swift—(See “Hanaford Family History,” page 285.)

Taintor—Family, from the period of their emigration from Wales. By Chas. M. Taintor . . . . Merriam & Wirick: Greenfield.

Taft—Robert, probably from Scotland, settled in Mendon. (See “Family Histories,” Collection 5.)


Talbot—Talbot Family. (See “Genealogies and History of Watertown,” Vol. 1, page 529.)

Tapp—Genealogy of the Cloyd, Basye, and Tapp Families in America. By A. D. Cloyd . . . . Pub. by the Author: Omaha, Neb., 1912.

Tate—In Some Families of Virginia, page 100.

Taylor—In Some Families of Virginia, page 251.


Thackeray—Pedigree (English). (See "Herald and Genealogist," Vol. 2.)


Thompson—Judge Ebenezer of Durham, N. H. By Mary P. Thompson. (See "Family Histories," Collection 4.)


Thompson—(See "Hanaford Family History," page 29.)


Torrey—of England and Mass. (See "Beake and Tarrey Genealogy.")

Totman—John and Thomas Totman, and their descendants. (See "Collections of Worcester Society of Antiquity," Vol. 13, P. 45.)

Tousey—Tousey Family in America. Compiled by Theo. C.


Trout—In Some Families of Virginia," page 111.

Truman—(See "Tremaine" in "Five Colonial Families").

Tucker—Tucker Family of Rhode Island (See "Family Histories," Collection 2.)


Tyler—(See "James-Denison Genealogy," page 189.)

Upham—Upham Family. (See "Genealogies and History of Watertown," Vol. 1, p. 611.)

Van Alen—Van Alen Family from Holland to N. Y. (See "Early American Families," in Family Collections No. 4.)


Van Cott—Genealogy of John Van Cott: The Van Cats Family in the Netherland....1913.

Van der Horst—(See "Historic Families of S. Carolina").


Van Tienhoven—Van Tienhoven Family. (See "Our Family Ancestors," by Potts.)


Vernatti—Vernatti Family and its connections (English) (See "Herald and Genealogist," Vol. 5.)
Vinge—Vinge Family. (See "Our Family Ancestors," by Potts.)


Wadsworth—(See Candee.)


Waite—Thomas of Portsmouth, R. I. By John C. Wait. (See "Family Histories," Collection 4.)

Waite—Samuel of Wethersfield, Eng. (See "Starkies of New England.)

Wakeman—of England and New England. (See Bates, Bears, and Bunker Hill.)


Ward—(See Coe-Ward Memorial.)

Ward—(See Hughes Family and Connections, page 155.)


Warren—(See Wheeler and Warren Families.)


CATALOGUE OF FAMILY HISTORIES.


Watson—Watson Family in America. (See “Family Histories,” Collection 3.)

Watts—Watts Family. (See “Memorials of the Reading, Howell,” etc.)

Weaver—Weaver Family; found in Contributions; Bio., Gen. & Hist. By E. W. Peirce. D. Clapp & Son: Boston, 1874.

Webb—Webb Family of Braintrie, Mass. (See “Giles Memorial.”)

Webb—Webb Family. (See “Driver Family,” page 475.)


Webley—(See Shark River District N. J., page 18.)


Wellington—Wellington Family. (See “Genealogies and History of Watertown,” Vol. 1, page 627.)

Wellman—Wellman Family. (See “Driver Family,” page 491.)


Wells—Wells Family. (See “Our Family Ancestry,” by Potts.)


West—Francis West of Duxbury, Mass. Ancestors and Descendants; also Descendants of Chauncey Walker-West of Ogden Pub. by Joseph A. West: Ogden, Ut......1911.


Wessel—Wessell Family. (See “Our Family Ancestors,” by Potts.)


Wheelers—John—emigrant from Salisbury, Eng., 1662. (See Thompson Lineage.)

Wheeler—Genealogy—Moses born in Kent, Eng. settled in New Haven, 1636. (See “Family Histories,” Collection 6.)


White—(See Shark River District, N. J., page 29.)

White—Genealogical Memoranda relating to the family of White of Horsham Steyning, etc. with pedigree. (See Sussex Eng. Archaeological Collections, Vol. 34, page 127.)


Whitehead—New Jersey. (See “Condit Family,” page 390.)


Whitney—Whitney Family. (See “Genealogies and History of Watertown,” Vol. 1, page 642, also Vol. 2, page 964.)


Wight—Record of Thos. Wight of Dedham and Medfield, 1635-1890. By Wm. W. Wight. Swain & Tate: Milwaukee, 1890.


Wildermuth—(See “Blue Book of Schuykill Co., Pa.”)

Williams—New Jersey. (See “Condit Family,” page 371.)
CATALOGUE OF FAMILY HISTORIES.


Williams—Roger-Descendants to 5th Generation. (See "Rhode Islanders Thirty-three.")

Williams—Williams of N. J. and Mass. (See "Early American Families," in Family Histories," Collection 4.)

Williams—Robert—of Roxbury. (See "Family Ancestors," by Lawson.)


Wilson—(See "Hanaford Family History," page 245.)


Winchell—Genealogy in America since 1635. By Newton H. and Alex. N. Winchell. 2nd edition Howard Winchell, Minneapolis, Minn., 1917.


WITHERSTINE—Family. (See "Bentley Gleamings," p. 120.)


Woodbury—Life of James A. (See "Family Histories," Collection 3.)


Woodhouse—Pedigree, chart facing page 244 in Yorkshire Diaries Surtees Society, Vol. 65.

Woodward—Woodward Family. (See "Our Family Ancestors," by Potts.)

Woodward—Woodward Family. (See "Genealogies and Hist-


Wright—Wright Family. (See "Family Ancestors," by Lawson.)

Wright—History of the Wright Family, descendants of—Sam., 1722-1789. By Wm. H. Wright & Gertrude Wright Ketchum, Denver, Col., 1913.

Wright—Wright Family. (See "Family Histories," Collection 1 and 3.)

Wyandt—(See Putman-Wyandt-Snyder History.)

Yardley—Pedigree of the family of Yardley of Chatham, Kent, England. By William Briggs, (See Family Histories Collection, 8.)


Yeater—Genealogy. (See "Family Histories," Collections 2.)

Yerkes—Yerkes Family. (See "Memorials of the Reading, Howell," etc.)

York—Family. (See Maine Hist. and Gen. Recorder Vols. 1 and 2.)

Young—Genealogy & Life Sketch of Lorenzo Dow Young. Arranged by Persi L. Young Richards. (Mss, Bound)


Zerbe—Zerbe Family. (See "Blue Book of Schuylkill County Pa.)
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Upper picture, front view, showing grounds; lower picture, corner view.
THE

UTAH GENEALOGICAL

AND HISTORICAL MAGAZINE.

OCTOBER, 1919.

SANDWICH ISLAND GENEALOGY.

BY SUSA YOUNG GATES.

At the International Federation of Genealogy held in San Francisco, California, July, 1915, a paper by B. Cartwright, Jr., Ph. B., on Genealogy in Hawaii was read. This was published both in the proceedings of the Federation in the Utah Genealogical and Historical Magazine, and is now included in chapter 15 of the Surname Book and Racial History. The paper refers incidentally to the history written by Fornander, and quotes a little genealogy from that book. I inquired, after the congress was over, concerning the books written by Fornander and was told that they were long out of print. Mr. Phillips, President of the congress, who read the paper, said that he had had these volumes but that they had been burned in the San Francisco fire. I have been endeavoring to get trace of these books for the last four years. Recently a set of the books were found by Elder Miner, President of the Honolulu branch, and sent to the Genealogical Society of Utah. They contain, however, only the traditions and genealogies of the Maori peoples of New Zealand who are called the "Polynesian Race."

Finally Mr. Frank Wilder of Boston recommended me to correspond with Mr. Bruce Cartwright of Honolulu concerning this matter, and the following letter was received:

"Your letter of genealogical inquiry to Mr. Bruce Cartwright, of Nov. 30th last, has been handed me for consideration and reply, and in doing so I must untangle some of the threads of your data. Perhaps Fornander's 'Polynesian Race' is what you refer to as his 'History of the Sandwich Islands.' The former has long been out of print and commands a high figure; the latter, at one time planned for, never appeared. His subsequent labor was given to collecting the folk-lore of the islands. This was purchased some years after his death by Chas. R. Bishop, and is now just being
published with translation and notes by the Bishop Museum, in qto. form, under the title of 'Fornander Collection of Hawaiian Antiquities and Folk-Lore.' Vol. 1, with copious index for its three parts, is complete, and part 1 of the second vol. is issued, with other portions to follow. There will be three vols. in all, of over 600 pages each. Their price, with postage, will range about $6.50."

"Possibly Mr. Ed. Henriques, of the genealogy board of our Historical Society might be able to help you on Kamehameha or Young information.

"Thomas G. Thrum."

Here is the review of the work, as prepared by the Hawaiian Genealogical Society, and as it is vitally interesting to our Hawaiian Saints and missionaries, especially at the present time, we will give it space here:

"REVIEW.

"'Fornander's Collection of Hawaiian Antiquities and Folk Lore.'"

"We have now received the third and last part of this valuable publication issued as 'Memoirs. Vol. IV.,' of the Bernice Pauahi Bishop Museum of Honolulu,' Hawaiian Islands, and heartily congratulate that most excellent museum on its liberality in thus making known to the world at large, and to Polynesian scholars in particular, this exceptional collection of Polynesian literature.

"The three numbers of 'Memoirs' form a volume, twelve by ten inches, of 609 pages, with an exhaustive index of 52 pages in addition. These traditions were collected by the late Abraham Fornander, of Hawaii, and form the basis of his great work on 'The Polynesian Race,' 1878. From his position as a judge of the High Court, Fornander was in touch with the most learned of the old Hawaiians, and many of them were persuaded to write down their history, etc., as handed down by their forefathers. These original documents are given in the work before us, expressed in the Hawaiian dialect, with the translation into English on opposite pages. The early part of the work was—we understand—translated and supervised by our late member, W. D. Alexander, LL. D., but the bulk of the work is due to the careful translation of Mr. Thomas G. Thrum, of Honolulu.

* * * * * * * * * * *

"The traditions embodied in this volume on the origin of the people do not appear to be so full and precise as those of the Maori people of New Zealand. There is in the first mele, or song, given in the book, an indication that the current beliefs pointed to the people being, in their minds, autochthrones on the Hawaiian islands, in which they resemble the Samoans. * * *
"On page 28 is to be found the Hawaiian account of their first encounter with white people (haole), which is embodied in an ancient chant in reference to Kuali'i (Tu-ariki in Maori form of letters), a former king of Hawaii. It is not now clear when this chieftain flourished, but still, evidently long ago. Does this reference to a white race, with a strange language, refer to the visit of the Spanish in the early sixteenth century? Or, as the story says, the strangers were seen in Tahiti, does it refer to the Indonesian Tawhiti alluded to above? There can be no reasonable doubt that the old Hawaiian voyagers were quite capable of reaching Indonesia guided by the knowledge of the route handed down by their ancestors who came from there originally, and here they might have met some of the early Portuguese explorers who were in Indonesia as early as 1509. These haole might even have been Chinese, who frequented the Archipelago as early as the first century of the Christian era, if not before. Fornander mentions (Vol. II., page 25) some white foreigners brought to Hawaii by Pumakua. This is probably the same man as Paumatua of New Zealand tradition, a noted voyager who flourished some twenty-five generations ago. However, these are questions surrounded by uncertainties.

"The bulk of the traditions are naturally local in color, but no doubt, as is often the case, some have been localized, whilst in reality the events took place in far distant countries before the people settled in Hawaii. For example, the search of Aukelenuiaiku (or, to express his name in Maori form, Autere-nui-a-itu) for 'The water of life of Kane' (Te Waiora a Tane, in the Maori tradition) is certainly older than the Hawaiian settlement.

"We are given in these traditions much relating to the period of the long voyages of the Hawaiians, and here we come across other ancestors of the New Zealand Maoris, particularly in the persons of Olopana and his wife Ru'ukia, who are no doubt identical with Tu-Koropanga and his wife Rukutia, who flourished some twenty-seven generations ago in the Eastern Pacific, according to Maori history. Such identities of names tend to show the close connection of branches of the race now separated by the width of the Pacific.

"There is one thing that causes some surprise in this series of legends, and that is, the absence of the well-known traditions in reference to Kahai (Maori Tawhaki) and of Maui. And yet both ancestors were known to the Hawaiians, for they enter into the genealogical table on page 25; and Mr. Westervelt in his little book, 'Maui the demi god,' has preserved a great deal relating to the latter from Hawaiian sources, Fornander has suggested that Kahai, his father, son and grandson were inter-
polated on the Hawaiian lines from southern genealogies, and this seems probable from the period in which they appear on the Hawaiian lines.

"Altogether the appearance of this series of traditions marks a stage in the history of the Polynesian race to which the future historian must refer for much that is not elsewhere to be found. We congratulate Mr Thrum on his labors, but wish he had seen his way to separate the 'article' from the 'noun' in proper names, and to have divided some very long names into their component parts by hyphens. Of course we know he was only following those who originally reduced the language to writing, but some of the names prove very difficult of pronunciation to those not having a knowledge of Polynesian languages."

How strange are the hand dealings of the Lord! For twenty years this Hawaiian genealogist and antiquarian has been at work on the preparation of this book; and now, with the completion and approaching dedication of the Hawaiian Temple, comes the publication of this master work for the people of that nation. "God moves in a mysterious way, His wonders to perform."

We wish, however, that these students had been conversant with the Book of Mormon and its statements regarding Hagoth and his ships as told as follows:

"And it came to pass that Hagoth, he being an exceeding curious man, therefore he went forth and built an exceeding large ship, on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward.

"And behold, there were many of the Nephites who did enter therein and did sail forth with much provisions, and also many women and children; and they took their course northward. And thus ended the thirty and seventh year.

"And in the thirty and eight year, this man built other ships. And the first ship did also return, and many more people did enter into it; and they also took much provisions, and set out again to the land northward.

"And it came to pass that they were never heard of more. And we suppose that they were drowned up in the depth of the sea. And it came to pass that one other ship also did sail forth; and whither she did go, we know not."—Book of Alma in Book of Mormon. Chapter 63, verses 5-8.

It is generally considered by Book of Mormon believers that the people in the ships of Hagoth who sailed westward into the Pacific ocean and were never heard of, found and settled the islands of the Pacific, and were the progenitors of the Hawaiians as well as of other Pacific Islanders.
We herewith present the following genealogical table as found in this Memoirs of the Hawaiians, Chapter 6 of Volume 6. The migration spoken of in the Book of Mormon occurred 55 B.C. It will be seen that there are 99 generations in this table, bringing it to Kamehameha, A.D. 1800. Allowing twenty-five years to a generation, this would bring the original Hawaiian settlers to about 55 years B.C. Might not these facts be more than an interesting coincident?

**GENEALOGY OF OPUUKAHONA.**

"In the genealogical tree of Opuukahonua it is not stated who his parents were, but it is stated in the genealogy of Kualii that Opuukahonua came to live in Hawaii when these islands were inhabited by human beings. Opuukahonua came with his two younger brothers, Lolomu and Mihi and one woman, Lana, and they became the progenitors of the people of Hawaii nei, and this is how they increased:

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12. **Elizabeth** Hopkins Walker (*George,* John,* Thomas*) was the first of Utah born daughters of the Walker family; Henry, son of John, being the first Utah born son; both were born at Cottonwood, Salt Lake county. Her husband was a son of Phillip Gern (or Garn): Samuel Garn, born in Ohio, the 24th May, 1847. After many moves in the West, they settled at Rigby, Idaho. The first six children were born at Mendon, Utah, the following four at Park City, Utah.

i. **Elizabeth Mary**, b. 18 Nov., 1874; d. 18 Sept., 1875.
ii. **Sarah Maud**, b. 17 Nov., 1875; d. 4 Dec., 1875.
vi. **Emma Walker**, b. 7 Nov., 1882; d. 29 July, 1883.
vii. **Cresstel Walker**, b. 18 June, 1884; d. 18 Apr., 1890.
13. **John Hopkins Walker (George, John, Thomas)**, brother of the two preceding, was born in 1855 at Salt Lake City. At his marriage, 11 April, 1882, he settled at Mendon, Utah, where his nine children were born. His wife, Helen Virginia Bigler, daughter of Andrew Bigler and Loretta Helen Smith, was born at Farmington, Utah, 1st Jan., 1865. John Hopkins Walker died in consequence of a runaway accident, 27 Mar., 1900. His children are:

i. Laura Virginia, b. 13 Feb., 1883, d. 28 Mar., 1883.

ii. George Andrew, b. 25 Sept., 1884; m. 6 Jan., 1909, Annie Laura Olsen

iii. John Wallace, b. 12 Dec., 1886; d. 9 Feb., 1887.

iv. Gerald Cecil, b. 23 Apr., 1888; m. 19 Apr., 1911, Camilla Veneta Ladle.

v. VANCE DEMONT, b. 20 Jan., 1891.

vi. Jesse William, b. 23 Feb., 1893.

vii. Charles Henry, b. 27 Aug., 1895; d. 25 Apr., 1898.

viii. Cleopatra, b. 3 Mar., 1898; d. 4 Apr., 1898.

ix. Loretta Mary, b. 2 May, 1899.

14. **Sarah Lavana Walker (George, John, Thomas)** was born in Salt Lake, 12 Sept., 1858, and there married to Charles Hughes, (son of Henry and Ann Howells of Mendon, Utah) born at Salt Lake, 12 June, 1858. Their marriage took place, 12 Dec., 1879, in Salt Lake Endowment House; their seven children were born at Mendon, Utah:

i. Mary Ann Hughes, b. 14 Dec., 1879, m.

ii. Charles Walker Hughes, b. 8 June, 1881.

iii. Lavinia Hughes, b. 25 Sept., 1884.

iv. Henry Gorril Hughes, b. 15 June, 1886.

v. Edith Hughes, b. 26 Jan., 1889.

vi. John Owen Hughes, b. 26 July, 1893.

vii. Gladys Hughes, b. 10 June, 1895.

15. **Frederick Walker (John, John, Thomas)** was born at Gringley-on-the-Hill, Nottinghamshire, England, in 1843. His mother was Priscilla Smith, born in England about 1822. With his parents and his brother George and his two uncles came to America in 1850. After the death of his mother at St. Joseph, Missouri, he lived with the family of his uncle George and with
 DESCENDANTS OF JOHN WALKER.

them came to Utah across the plains in 1852. He married a native of Staffordshire, England, Sarah Lettley [d. of William and Eliza Lettley], born the 8th of June, 1841. Frederick Walker died the 31 July, 1906 at his home in Oxford, Bannock County, Idaho. His sons and daughters are:

21. i. JOHN WILLIAM, b. 25 Feb., 1867, Salt Lake.
   ii. PRISCILLA JANE, b. 16 Nov., 1868, Mill Creek, Utah.
22. iii. FREDERICK GEORGE, b. 4 Aug., 1870, Mendon, Utah.
   iv. MARY ELIZA, b. about 1872; m. Mr. Gooch.
23. v. CHARLES HENRY, b. 14 Sept., 1873, Mendon, Utah.
24. vi. FRANK, b. 28 Sept., 1875, Mendon, Utah.
   vii. JOSEPH, b. 10 Jan., 1878; d. 10 Apr., 1878.
25. viii. ANNIE, b. 10 Mar., 1879, Clarkston.
27. x. SUSAN, b. 11 Sep* 1884; Oxford, Idaho.

16. George Walker (John, John, Thomas) born at the old family seat, Gringley-on-the-Hill, Nottinghamshire, England. Emigrated with his parents to St. Joseph, Mo., where his mother died soon after. His father married again and came to Utah in 1852, in the Walker and Townsend Company. After coming to the Valley, George Walker lived with us, (in the family of William Jennings) until his marriage, which took place the 17th Aug., 1867, and after that he worked for father a number of years in the tannery and the flour mill. His wife Maria Deborah Kay, was a daughter of William Kay, the first Bishop of Kaysville. They lived in Ogden, where he died the 30th of Sept., 1905, they had two sons and two daughters as follows:

28. i. GEORGE WILLIAM, b. 27 Feb., 1872.
29. ii. ETHEL MAY, b. 13 Jan., 1875.
30. iii. VERA, b. 28 Oct., 1878.
31. iv. LEE, b. 24 Apr., 1886.

17. Henry Walker (John, John, Thomas) was the first Utah-born son of the Walker family, having been born at Salt Lake City, 24 Nov., 1852. His parents moved to Genoa, Nevada, where he lives today (1919). His wife, Emma H. Crammer, daughter of William was born in Iowa, 15 Dec., 1873. Their children:

i. JOHN, b. 3 Sept., 1894.
ii. ARLEEN, b. 17 Nov., 1896. (daughter.)
iii. IRENE, b. 10 Dec., 1898.
iv. ARTHUR, b. 16 Mar., 1901.
v. GEORGE F., b. 24 Sept., 1904; d. 19 Feb., 1905.
vi. RAYMOND, b. 1 Dec., 1905.
vii. RUTH, b. 13 Mar., 1909.
viii. BERENICE, b. 14 Mar., 1911.

Children:
1. Wesley Francis, b. 28 Sept., 1897; Genoa, Douglas Co., Nev.
2. Maud Evelyn, b. 16 Jan., 1900; Genoa.
3. Dorothy Margaret, b. 18 Mar., 1902; Genoa.
4. Hubert Vincent, b. 11 Jan., 1907; Genoa.
5. Loyd John, b. 10 June, 1913; Genoa.


Children:
1. Verrill Vance, (boy) b. 27 Sept., 1909, Mendon, Utah.
2. Thora Virginia, b. 23 Dec., 1910; Mendon, Utah.
3. Gerald Walker, b. 18 July, 1913; Mendon, Utah.


Children:
1. Leona, b. 22 Jan., 1912, Mendon, Utah.
2. Luella, b. 11 Sept., 1913; Mendon, Utah.

21. **John William Walker** (*Frederick*, *John*, *John*, *Thomas*). His mother was Sarah Lettley of Staffordshire, England. His native town is Salt Lake City, where he was born 25 Feb., 1867. He married Betsy Selena Boyse, b. 15 Jan., 1876, at Oxford, Bannock County, Idaho.

Children:
1. George, b. 25 May, 1894; Cottonwood, Idaho.
2. Alvin Ray, b. 6 Nov., 1895; Cottonwood, Idaho.
3. Eldon, b. 6 Oct., 1897; Cottonwood, Idaho.
4. Ariel Frances, b. 27 July, 1899; Cottonwood, Idaho.
5. Muriel Boyse, b. 10 June, 1901; Cottonwood, Idaho.
8. Martin Frederick, b. 23 Oct., 1907; Lovell, Wyoming.
9. Sarah Louia, b. 6 Nov., 1910; Lovell Wyoming.
22. Frederick George Walker (Frederick, John, Thomas), b. at Mendon, Utah, 4 Aug., 1870; m. Abbie B. Elizabeth Howell, b. 6 Nov., 1872 at Oxford, Idaho, and died 6 Jan., 1898. No children.

23. Charles Henry Walker (Frederick, John, Thomas), b. at Mendon, Utah, 14 Sept., 1873, m. Ellen Elvira, daughter of George Thomas and Elvira Marshall, b. at Franklin, Cache County, Utah, 6 Jan., 1875.

Children:


iv. Violet Lily, b. 18 Sept., 1900; Soldier, Idaho, d. June, 1902.

v. Leonard Henry, b. 27 Sept., 1902; Soldier, Idaho.


vii. Susie, b. 11 Feb., 1907; Dempsey, Idaho.

viii. George Thomas, b. 1 Nov., 1909; Franklin, Idaho.

ix. Sarah Ethel, b. 6 Feb., 1914; Lava Hot Springs, Idaho.

x. Freddie Glen, b. 8 Oct., 1916; Lava Hot Springs, Idaho.

24. Frank Walker (Frederick, John, Thomas) born at Mendon, Cache County, Utah, 28 Sept., 1875, m. Sarah Elizabeth Clements, b. 29 Mar., 1878 at Springville, Utah County, Utah.

Children:

i. Frank Elwood, b. 2 Mar., 1900; at Oxford, Idaho.

ii. Lucy Pearl, b. 19 Aug., 1901; Oxford, Idaho.

iii. Sarah Elizabeth, b. 10 Aug., 1903; Oxford, Idaho.


v. Fay Alton, b. 28 July, 1908; Bates, Idaho.

vi. Vera, b. 19 May, 1910; Bates, Idaho.


viii. Ada, b. 1 April, 1914; Bates, Idaho.

25. Annie Walker (Frederick, John, Thomas), d. at Clarkston, Utah, 10 Mar., 1879; m. Robert George, son of Andrew and Elizabeth Quigley, b. 13 Dec., 1878, at Swan Lake, Idaho.

Children:

i. Frederick Andrew, b. 25 Aug., 1900; Swan Lake, Idaho.


iii. Willard, b. 17 July, 1904; Swan Lake, Idaho, d. 10 Jan., 1905.


v. Roy, b. 19 June, 1906; Swan Lake Idaho, d. 23 Dec., 1906.

vi. Frank G., b. 9 June, 1909; Swan Lake, Idaho.

vii. Edgar, b. 14 May, 1912; Swan Lake, Idaho.

viii. Sarah Elizabeth, b. 9 Jan., 1913; Swan Lake, Idaho.

ix. Ivin, b. 5 Oct., 1915; Swan Lake, Idaho.

x. Elmer Wayne, b. 19 June, 1917; Swan Lake, Idaho.
26. **Albert Walker (Frederick, John, Thomas)*** born at Oxford, Idaho, 23 May, 1881; m. Elizabeth Ann King, b. 12 Jan., 1885 at Logan, Cache County, Utah.

   Children:
   
i. Clara Elizabeth, b. 28 Feb., 1904; Logan, Utah.
   ii. Theodore, b. 3 Nov., 1909; Logan, Utah.
   iii. Alice, b. 11 Sept., 1912; Logan, Utah.

27. **Susan Walker (Frederick, John, Thomas)*** sister of the preceding is the youngest child of Frederick Walker and Sarah Lettley. Born at Oxford, Idaho, 11 Sept., 1884. She married Owen Elijah Kendall of Springville, Utah, b. in said place the 8th July, 1877.

   Children:
   
i. Owen Frederick, b. 17 Dec., 1904; Oxford, Idaho.
   ii. Sarah Elizabeth, b. 27 June, 1906; Oxford, Idaho.

28. **George William Walker (George, John, Thomas)*** son of George Walker and Maria Deborah Kay, was born at Ogden, Utah, 27 Feb., 1872. He married, 27 Aug., 1891 Selena Hull, b. 8 July, 1873.

   Children:
   
i. Duro Kay, b. 9 June, 1892; W. Weber, Utah.
   ii. Alta, b. 7 Oct., 1893; Ogden, Utah.
   iii. Ethel Jane, b. 23 May, 1895; Ogden, Utah.
   iv. Zelta Marie, b. 24 Oct., 1897; Ogden, Utah.
   v. Blanche Irene, b. 23 Nov., 1900; Ogden, Utah.
   vi. Cecil, b. 16 Oct., 1903; Ogden, Utah.
   vii. Glenn, b. 1 Mar., 1904; Ogden, Utah.
   viii. Fenton, b. 28 Feb., 1907; Ogden, Utah.
   ix. William La Mar, b. 30 Mar., 1910; Pocatello, Idaho.

29. **Ethel May Walker (George, John, Thomas)*** was born 13 Jan., 1875 at Ogden, Utah, and married Frank Elisha Alvord, 2 Aug., 1897, b. New York, N.Y. 7 June, 1867.

   Children all born at Ogden, Utah:
   
i. Frances May, b. 16 Aug., 1899.
   ii. Myron Walker, b. 4 July, 1902.
   iii. Wylma, b. 6 Sept., 1905.
   iv. Thern, b. 6 Mar., 1908.
   v. Irene, b. 1 Aug., 1910.
   vi. ...... b. 13 Nov., 1913.
30. **Vera Walker** (*George,4 John,3 John,2 Thomas1*) was born at Ogden, Utah, 28 Oct., 1876 and married on the 25 Nov., 1900, George Douglas Wheat, b. 8 Nov., 1876 at Ogden, Utah.

Children:

i. **Doris**, b. 20 Mar., 1904, Ogden, Utah.
ii. **Blaine Douglas**, b. 2 Aug., 1912, Ogden, Utah.

31. **Lee Walker** (*George,4 John,3 John,2 Thomas1*) the youngest child of George Walker and Maria Deborah Kay, was born at Ogden, Utah, the 29th April, 1886, and married 6 Aug., 1906 Sarah Belle Harrison, b. 7 Feb., 1887, at Ogden, Utah. She is the daughter of Jos. J. Harrison and Elizabeth Ann Tillotson.

Children:

i. **Verlin Lee**, b. 2 Feb., 1908, at Ogden, Utah.
ii. **Norma**, b. 21 Nov., 1914, at Ogden, Utah.
iii. **Laurel K.**, b. 5 Nov., 1918, at Ogden, Utah.

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. HISTORY OF THE CALENDAR.

BY GEORGE HODGES, D. D.

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People seem to have got on for a long time without any definite arrangement of dates. They counted the years over again with every new King, or at least with every new line of Kings, There is an echo of this ancient chronological system in the formula with which the President ends his Thanksgiving Proclamation: “In the year of our Lord one thousand nine hundred and nine, and of the Independence of the United States the one hundred and thirty-fourth.” In Athens they measured time by the term of office of the president of the university.

This was convenient enough for the moment, but when men began to write the history of the past it was confusion worse confounded. The statement, “Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat, King of Judah,” referred the reader to the chronicles of Judah; but there it said that Jehoshaphat began to reign in the one-and-fortieth year of his father Asa. As for
HISTORY OF THE CALENDAR.

Asa, his rule began in the third year of his father Abijah, of whom it is said with a provoking accuracy of enumeration that he "waxed mighty and married fourteen wives and begat twenty-and-two sons and sixteen daughters." Abijah's reign began in the eighteenth year of Jeroboam, King of Israel. Thus we go back and back without arriving at any initial date.

The need of an initial date seems to have presented itself to the minds of the Greeks and of the Romans about the same time; for in the eight century before Christ each of these people, then at the beginning of their great history, adopted a definite year from which to reckon. The Greeks took 776, and called it the First Olympiad. That was the time, they said, when the Olympic games were made a regular event. Thereafter these games, of wrestling and racing, were performed every four years, which space made an Olympiad. It was as if New England should agree to date the years from 1852, when Harvard and Yale rowed their first race, on Lake Winnipesaukee. The Romans selected 753, and called it the year of the Foundation of the City. That was the time, they said, when Romulus began to build the walls of Rome. The year 1910 is the 2663rd since the Foundation of Rome, and is the second year of the 672nd Olympiad.

It is in the same half of the same century that we come upon the appearance of a fixed date in the affairs of Assyria. There was found, some time ago, a copy—indeed, several copies—of an Assyrian calendar. It contained an unbroken series of more than two hundred and fifty years. Each of these was given the name of a state official and is called from the fact an eponym, which means "named after." The accessions and conquests of the Assyrian sovereigns are set down in this calendar under the years in which they occurred. In one of these years there took place a total eclipse of the sun, so described and identified that astronomers are able to submit it to their calculations; for eclipses of the sun are, of course, calculable to the very day. It was thus found that that particular year of the eponym canon or calendar was that which we would call B.C. 763. There, then, was a date which definitely established the whole series of two hundred and fifty years.

Now the Assyrian sovereigns were at that time busy with invasions of the West—the West then meaning Syria and Palestine and parts adjacent; for this quarter-millennium ran from about 900 to about 650 B.C. And this, for the first time, gave clear dates to the Old Testament. When, for example, Assyrian inscriptions spoke of Ahab at a certain Assyrian date the year was found to be 854. Jehu paid tribute in 842. Sargon destroyed Samaria at the close of the year 722. Sennacherib besieged Jerusalem, in the time of Isaiah, in 701. Thus the year
of the Eclipse became to the history of the Jews what the year of the Foundation was to the history of the Romans, and the year of the Games to the history of the Greeks.

But the year One, according to which we translate these dates, how was that determined? Who arranged the Christian Era?

In the year 525 A. D. there was living in a monastery in Italy a learned monk called Dionysius the Little. It is uncertain whether the adjective which follows his name refers to the smallness of his stature or to the modest opinion which he had of himself; but he became possessed of a great idea. He felt that none of these methods of counting time was consistent with the importance of the Christian religion. He proposed to begin with the Birth of Christ. Dionysius was a mathematician and an astronomer as well as a theologian, and he made a calculation of that central date. From the best knowledge which he had he decided that Christ was born in the year of the Foundation 753, and that he accordingly took as the year One. Gradually the new idea made its way about Europe, and became general in France and in England in the eighth century. Thus the eighth century after Christ became the period of the adoption of a fixed date for Christendom, as the eighth century before Christ had been the period of the adoption of a fixed date for the ancient civilizations of the Greeks, the Latins and the Hebrews. This year is 1919 because Dionysius the Little reckoned that Christ was born in 753 from the Foundation of Rome. This, however, while it settled chronology in the large, left room for much confusion of detail.

Thus it was found long afterward too late to make a change, that there was an error in the initial Christian date. For one plain point of contact between the beginning of the life of Christ and dated history is the death of Herod the Great. Christ was born at least two years before the death of Herod. The account of the massacre of the children at Bethlehem indicates that. But according to Josephus, Herod died in the thirty-seventh year of his reign; and according to Roman history his reign began in the year of the Foundation 714. He died, therefore, in 751. Christ must then have been born about 749—that is four years before the Roman date of 753 which Dionysius took for the year One. The true year One is 4 B. C.

An uncertainty as to the days of the year made a further complication in the adjustment of the calendar. In the time of Dionysius the Julian calendar was in common use. It had been arranged in the time of Julius Caesar. It was based on an earlier system in which the year had ten months instead of twelve, beginning with March. Of this we have a reminder in the names of our last four months—September meaning the seventh month,
October the eighth, November the ninth, and December the tenth. Under Julius the twelve months were regularly arranged to contain thirty-one and thirty days alternately, except that February had only twenty-nine. But, according to this arrangement, the month of July, which had been named after Julius had thirty-one days, while August, which had been named after Augustus, his successor, had but thirty. And this displeased Augustus. He therefore took a day from February and added it to August, and in order to prevent three thirty-ones coming together—July, August and September—he gave September thirty, and changed October, November and December; thus providing us with that confusion of numbers out of which we are obliged to extricate ourselves by pronouncing the incantation of a familiar rhyme. To provide for the fact that the year instead of being three hundred and sixty-five days in length is a quarter of a day longer, a day was to be added every fourth year to February. This was the Julian calendar which continued into the sixteenth century, and with a slight change continues still.

The necessity for further change arose from a further irregularity of the year. Instead of consisting of exactly three hundred and sixty-five and a quarter days it lacks that amount by eleven minutes and fourteen seconds. The result was disastrous. Side by side swung the two clocks, the clock of the sky and the clock of the state, but the state clock lost eleven minutes and fourteen seconds every year. Thus, when the Julian calendar began, that spring day when light and dark are equal fell upon the twenty-fifth of March; but in 325, when the Council of Nicaea determined the calculation for the date of Easter, the vernal equinox of the state almanac came on the twenty-first of that month. The Julian calendar was four days slow: when it ought to have struck twenty-five it was striking twenty-one. No attention was paid to the matter at the time, and the twenty-first of March was adopted by the church as the equinoctial date.

But the clock of church and state continued to lose. In 1582, at the vernal equinox, when the almanac ought to have said March twenty-first it was saying March eleventh. At last the Pope determined to correct the clock. He climbed, in the presence of an amazed and even terrified Europe, and set the hands ahead. The fifth of October, 1582, Pope Gregory XIII called the fifteenth. And in order to rectify the ancient error and regulate the clock aright for all the future he ordained that the leap-year day should be omitted in all the centenary years except such as are multiples of 400. Thus the Gregorian calendar took the place of the Julian. And in 1900 there was no added day, but there will be one in 2000.

This change, coming as it did in the midst of the Protestant Reformation, was adopted very reluctantly by the Protestant
countries. There was no denying that the new time was right, but a great many people hated to take the right time from the Pope. They preferred to be wrong rather than to be corrected, even in the almanac, by the Pope. It was not until 1752 that the Gregorian calendar was adopted in England. By that time the English almanac was eleven days too slow. In 1751 it had been decreed by Parliament that the third of September, 1752, should be called the fourteenth. It became the custom of accurate persons to write dates before that time twice, "old style" above the line and "new style" below. Thus the Pilgrim Fathers were said to have landed at Plymouth on December eleven-twenty-one, 1620. In Russia, to this day, the Julian calendar is followed, and there the almanac is twelve days too slow. Christmas does no come in Russia until after our New Year's Day.

Of course in the midst of all this chronological confusion, the year of our Lord's birth being itself uncertain, there was no knowledge whatever of the day. Tradition did not even remember the season of the year, though the presence of the shepherds in the fields seemed to suggest the comfortable nights of summer. It became necessary to select a definite day for the purposes of devout commemoration. By whom this selection was made, and for what reasons the twenty-fifth of December was made the day, nobody knows with certainty. Even the time when the Christmas celebration was begun is undetermined. In the Eastern Church, even now, the great day is the Feast of the Epiphany rather than the Feast of the Nativity—the day of the Wise Men rather than the day of the angels and the shepherds; and this probably indicates the primitive custom. Indeed, Epiphany in the Eastern Church is kept in memory not of the birth but of the baptism of Christ; the celebration of the birth coming later and beginning in the West. They made light of birthdays in the early church. They remarked that only two men in the Bible kept their birthdays: Pharaoh when he hanged the baker, and Herod when he beheaded the Baptist; and they did not think them good examples. The true birthday, they said, is when one attains the second birth of the Spirit, or by a holy death, the birth into the life celestial. Thus for a good while there was no Christmas among the Christians; at least until toward the end of the second century.

But in those days there was another religion side by side with Christianity, a strong competitor—the religion of Mithra. This came from Persia, and by the close of the second century had so prevailed in Europe that a Roman Emperor, Commodus, was initiated into it. The ruins of its ancient shrines have been found from the sands of Sahara to the glens of Scotland. It was a worship of the Sun, personified in Mithra. He was born, they said, among the hills and his first worshipers were shep-
herds. He delivered man from a devouring bull, whose blood became the vine and the marrow of his bones the wheat. They who believed in him were first baptized and then admitted to a sacred feast of bread and wine. The first day of the week was kept in memory of him and this was called Sunday. When Constantine decreed that that day should be a day of rest in his dominions he did it for the sake of the Christians, but the phrase which he used, "the venerable Day of the Sun," was taken from the religion of Mithra. It seemed likely at one time that this would be the religion of all Europe.

Now Mithra had a birthday, kept with great rejoicing, on the twenty-fifth of December. The date was perhaps determined by a vernal equinox, coming nine months before, on the twenty-fifth of March. It was a day of general domestic festivity; and in this respect it nearly coincided with the Saturnalia, the feast of Saturn, which was also a time of gladness. These December jubilations attracted the people and tempted the Christians. Why not take possession of them? Why not say: "Go on, good people, with your merrymaking, but keep the feast in memory of Him who is the true Sun of Righteousness? Saturn is a myth; Mithra is a myth; but here is One who actually lived among us and is alive for evermore."

Why not, indeed! Thus gradually, without edict and without proclamation, the change was made. The birthday of Mithra became the feast of Christ the Birthday of the Son of God.

OUTLINES


Prepared and issued by the Genealogical Society of Utah.

OFFICERS OF THE SOCIETY.

The officers required to carry out this program are a Stake Representative in each stake and a Ward Representative in each ward and branch of the stake. Where it can be done it is advised that a number of brethren and sisters be called to assist these Representatives, forming stake and ward Genealogical Committees.

The duties of Stake and Ward Representatives of the Genealogical Society are three-fold, and may be briefly stated as follows:
OUTLINES.

1. To convert the people to the need of doing temple work.
2. To instruct and assist the people in the proper method of record keeping.
3. To support the Genealogical Society by obtaining memberships to it and subscribers for the *Genealogical Magazine*.

MEETINGS.

The stake representative will find it of great assistance to his work to meet with the ward representatives as often as he conveniently can, to hear reports and to discuss the work with them.

A course of twelve meetings or classes have been outlined to be held in each ward. These meetings should begin in October and continue for six months. This will require the holding of two meetings a month. The Ward Representative should preside at these meetings, but he may, if thought advisable, appoint some other person to conduct the class. These lessons should be as practicable as possible in assisting all its members, not only to get an understanding of the principles of genealogical arrangement of names and that of temple work, but all who attend should be made able to properly gather and record the names of their own families.

THE LESSONS.

The principle text for these lessons is “Lessons in Genealogy” published by the Genealogical Society of Utah and sold for 15 cents. When bound with “Salvation Universal,” by Joseph Fielding Smith, 20 cents. A new edition of this book has just been issued, the only change from the 1915 edition being a re-writing of the chapter on “Work in the Library,” and the addition of another chapter (Chap. VII) on “The Library of the Genealogical Society.” These new chapters may also be found in the *Genealogical Magazine* for July, 1919.

Lesson One.

THE PLACE OF GENEALOGY IN THE PLAN OF SALVATION.

Subject matter for this lesson will be found in “Lessons in Genealogy,” pages 3-8, also in “Salvation Universal.”

Subjects for discussion: What is there in modern Christianity which makes it an incomplete means of salvation? In what way does the restored gospel not only give the doctrine of a universal salvation, but also provides the means of salvation? What is meant by calling genealogy a “handmaid” of temple work?
OUTLINES.

Read and discuss the following passages from the Book of Mormon on the importance and manner of the keeping of genealogy, I Nephi 3:3; 5:14; Jarom 1:1; Omni 1:1. A Maori chief can repeat his genealogy for a hundred generations. How far can you go?

Lesson Two.

THE SPIRIT OF ELIJAH.

Text: “Lessons in Genealogy,” pages 8-12; “Salvation Universal,” pages 26 and 27. When and where was Elijah announced? When and where did he come? What is meant by the “Spirit of Elijah?” The subject might well be treated under the two heads: (1) The Spirit of Elijah as made manifest in the Church through the building of temples and the general interest shown by Church members in doing the work for their dead. (2) The Spirit of Elijah manifested in the world by the interest taken in genealogy and the gathering and publishing the records of the dead. Show how these two branches of the same spirit are working in harmony for the salvation of the race. Narrate personal experiences, if there are any in the class.

Tell about the purpose, organization and growth of the Genealogical Society of Utah.

Lesson Three.

SOURCES OF GENEALOGICAL INFORMATION.

Text: “Lessons in Genealogy,” Lesson II. The following are some of the most important sources of genealogical information: Personal, that is, information which the individual may have either recorded or not recorded; Relatives, get from old members of the family all the information they may have; Correspondence, conducted with relatives, friends, recorders, etc.; Bibles; old record books; genealogical societies, especially the Genealogical Society of Utah; foreign research. What is the logical way of collecting, compiling, and preserving genealogical information? Many interesting experiences may be related by individuals in their search for and their gathering of genealogy.

Lesson Four.

MATERIAL FOR RECORD KEEPING.

Text: “Lessons in Genealogy,” pages 16, 17, and 18. The importance of keeping records should be emphasized. Read Sections 127 and 128 of the “Doctrine and Covenants.” What
work was the Prophet Joseph Smith exercised over during his last days? What connection appears between earthly things and heavenly things, as indicated in Lec. 128, verse 8? What importance is given to records “truly made out” in 128:14? Explain the difference between keeping a record of the living who do the temple work for themselves and the keeping of a record of the temple work done for others. The two record books needed for this should be exhibited and explained. Show the use of cards, note books, etc. Show the need of a systematic keeping of all records.

Lesson Five.

ARRANGEMENT OF NAMES IN THE RECORD OF TEMPLE WORK.

Text: “Lessons in Genealogy,” Lesson III; see also the sample page printed in front of the Family Record of Temple Work, and study it carefully. A painstaking study of the lesson in the text should give a very good idea of how the names should be arranged. Pencil note books and a blackboard would be great aids in this lesson. The learner should not be satisfied with the theory only, but should work out some simple pedigree, preferably of his own family. Begin as far back as you can go and bring the genealogy up to date. As this will be new work in many cases, the genealogist will meet some of the real difficulties.

Lesson Six.

IDENTIFICATION.

Text: “Lessons in Genealogy,” Lesson IV. As the chapter in the text explains, it is important that every name for whom temple work is done be identified as exactly as possible in the records. The means used to do this should be pointed out. Why cannot temple work be done for “John Smith” if there be no further information than his name to identify him? Explain the use of “of” and “about” as means of identification. What are the best means of identifying the names in the Temple Record? When definite data is not attainable what may be done? Give some practical examples of approximating dates. When we say that the word “about” is elastic, what do we mean?

Lesson Seven.

NUMBERING NAMES IN RECORD.

Text: “Lessons in Genealogy,” Lesson V. Explain that the numbers placed by the names in a record is not a part of the record but merely a useful device for the keeper of the record to
more readily identify the names. The system of numbering explained in the text follows logically the system of arrangement of the names. Show how additional information may be taken care of even after the main record is completed. The Temple Recorder does not copy the numbers into the records of the temple. Why?

Lesson Eight.

THE HEIR AND RELATIONSHIP.

Text: "Lessons in Genealogy," Lesson VI. In this lesson make clear the distinction between the heir to the names in the Record of Temple Work and the name of the individual who now has the work in charge. The heir to the temple work may be dead, but the temple work goes on, and there are living representatives who carry it on. The purpose of the relationship called for in the record should be explained, and the relationship chart on page 34 of the text should be carefully studied. In this lesson it would be well to explain the limitations placed on the number of lines one may work for as also the district limitations provided for those who get a connected pedigree. (See pages 37, 38 and 39 in text.) Study also the key on page 37 (1919 edition).

Who is the Heir? Show clearly the distinction between the Heir and those who may be responsible for the carrying on the work.

Lesson Nine.

THE LIBRARY OF THE GENEALOGICAL SOCIETY.

Text: "Lessons in Genealogy," chapters VII and VIII, 1919 edition. This lesson deals with the books found in the library of the Society, the kinds of books, and the manner of their arrangement on the shelves. Of course, no one can get a perfect knowledge of all this without a personal visit to the library; but it is hoped that a careful reading of this lesson will give some assistance to those who intend to do work in the library. There are certain orderly steps to be taken by every beginner who wishes to do work in the library, and these steps are explained in Chapter VIII, "Work in the Library." It will save much time and effort if this is studied carefully before coming to do the actual work.

The privilege of research and taking names from the records of the library is limited to members.

The steps to remember are: 1. Find out as far as possible if others are interested in your lines. 2. Register with the librarian the lines to be searched for. 3. Consult the index of family histories. 4. Consult Munsell's or Marshall's Guide. 5. Search town and parish histories and registers.
The library is located on the fourth floor of the Church Office Building, 47 E. South Temple Street, Salt Lake City, Utah.
If time will permit, the class might devote some time to the study of Lesson IX in the text, "Diagramed Pedigrees Reduced to Family Groups."

Lesson Ten.

MAKING OUT TEMPLE SHEETS.

Within these chapters will be found reproductions in miniature of the sheets used in making out lists of names for the temple. These, with the explanations given in the text, should make clear this work. Sheets for actual use in temple work may be obtained without cost from the temple where the work is to be done. Stamps for returned postage should be inclosed. Address the recorder.
Name the three kinds of sheets used. State the order in which they are used. How may the sheets be returned to the proper person after the work has been done? Why is it necessary to have males only on one sheet (for baptism) and females only on another?

Lesson Eleven.

FAMILY ORGANIZATIONS AND TEMPLE EXCURSIONS.

Text: "Lessons in Genealogy, 1915 edition, Lesson IX; 1919 edition, Lesson XI; also the Genealogical Magazine for January, 1917. Show the reason why every family having temple work to do should organize for the systematic carrying out of that work. The Ward Representative might keep a record of the families in the ward that have organized, and he should lend his encouragement and aid for further organizations. The constitution and by-laws in the Lesson book are suggestive only, and may be modified to suit conditions. The importance of the Temple Committee should be emphasized.
Read the suggestions printed in the January, 1917, number of the Genealogical Magazine, on temple excursions. Temple excursions may be planned for any month in the year when the temples are open, and so discussions regarding them may be held at any appropriate time. Some stakes and wards have annual excursions to the Temple, and these are among the most useful and enjoyable events in their history. As a rule the number of such excursionists who can be received in the Temple, on any one day, is limited to one hundred and fifty, exclusive of children. Arrangements must be made with the Temple Recorder at least
one month before such excursions. Those who purpose engaging in ordinance work should have the records therefor properly prepared beforehand, on the blanks provided for that purpose.

Lesson Twelve.

INSTRUCTIONS REGARDING TEMPLE WORK.

Text: "Lessons in Genealogy," 1915 edition, Lesson X; 1919 edition, Lesson XII. These instructions, issued over the signature of the First Presidency, become an official review of the many phases of temple work, together with much matter not included in the previous chapters. The whole lesson should be carefully read and the various points emphasized. It is not profitable to discuss matters which can only be officially ruled upon by the President of the Church or the President of the Temple.

ACCESSORIES TO THE LIBRARY.


The families contained in this work are: Bowne, Byrd, Carroll, Carter, Coates, Graeme, Harrison, Herriman, Jefferson, Livingston, Mac Pherson, Page, Philipse, Preston, Randolph Rawle, Schuylers, Stocton, Wayne.

GENEALOGICAL PAMPHLETS.

Ballard—Genealogy from Essex Antiquarian.
Barton—Leut. Wm. Barton of Morris Co., N. J. and his descendants.
ACCESSIONS TO THE LIBRARY.

**Blin**—Genealogy of Peter Blin of Weathersfield, Conn.
**Brown**—Family of Marblehead, Mass.
**Casavant**—Family. (French)
**Copeland**—Gleanings 1651-1905.
**De La Moor**—Genealogy of the family in the parish of Colhampton, Devon, England.
**Dodge**—Early records of the family in America.
**Dodskeys**—in Nottingham, England.
**Durrell**—Descendants of the descendants of Nathaniel Durrell of Kingfield, Me.
**Elwell**—The family of Thomas Elwell of Hardwick, Mass.; also of Thomas Ellwell of Westhampton, Mass.
**Fuller**—Descendants of Robert Fuller of Salem and Rehoboth, Mass.
**Finch**—Family of Greenwich, Conn.
**Fraser**—The "Frazer Clan" in America.
**Greene**—Descendants of Robert Greene of Wales, Mass.
**Guy**—Descendants of William Guy from England to America in 1634.
**Hart**—Memoranda of the Hart Family from Wallingford, Conn.
**Hutchinson**—Notes on the ancestry of Wm. Hutchinson.
**Keesling**—Family of California.
**Kelsey**—Family of Shirley, Mass.
**Luddington**—Family of New England.
**McKinley**—The Scotch Ancestors of President McKinley.
**Palmers**—Family of Sussex, England.
**Ravenelle-Lalime**—Family. (French)
**Shelmerdine**—Extracts from church registers regarding the family.
**Tainter**—Family from their emigration from Wales to 1847.
**Trumbull**—Maternal ancestry of Frank Trumbull and brothers Charles and Robert.
**Turner**—Family and its representatives in England.
**Upwood**—Family of Terrington St. Clements, Norfolk, Eng.
**Whittier**—Family of Edmund Whittier.

**Civil War Records**, Nearly one hundred volumes of Civil War Records, containing histories of the various Regiments of the North with roster of men.

The following genealogies have been recently added to the library. They are found either in separate volumes or in collections and periodicals. The card index will specify.

Alden, of Middleborough, Mass.; Ayres, of Brookfield, Mass.; Barton, of Morris Co. N. J.; Barrows, family of Maine; Best family; Brinckeroff family; Britton family records; Budge, Life of Wm. Budge of Utah and Idaho; Chase, of Yarmouth, Conn.; Clark, Progeny of Jeremiah Clark of New England; Cochrane-Inglis of Halifax, N. S.; Cooper, of Row-
ley, Mass.; Curtis, of Worcester, Mass.; Dary, of Norton, Mass.; Dennison, of Maine; Dingley, of New England; Dixon, of New Brunswick; Doane, family in America; Drowne, of Long Island; Dunlap, of Maine; Elder, of Maine; Flitner, of New England; Fogg, of New Hampshire; Frohock, of Maine; Gage family; Goodwin, of Kittery, Maine; Greene, of Malden, Mass.; Greswold, of Windsor, Conn.; Haley family; Havers, of Surrey, England; Howe family gatherings; Kent family; King, of Maine; Ladd family of New England; Leferts family; Locke, of New Hampshire; Lowe family; Moore family; Morgan family; Moulton family; Mower family; Munson family; Nettleton family; Oakham family; Parker records; Parshall genealogy; Peaslee, of Haverhill, Mass.; Presbrey of England and Mass.; Rice, of Conway, Mass.; Rogers, of Freeport, Maine; Roseboom family; Ruggles, of New England; Seagrave family; Sears, of Yarmouth, Mass.; Scott, of Pittston, Maine; Skillings, of New England; Smith, of Coventry, England; Smith, of Topsfield, Mass.; Sparhawk, of New England; Stillwell family in America; Sullivan family notes; Titchenor family in America; Thomas family in America; Thompson of New Haven, Conn.; Tracy family of America; Treat family of England and America.

THE HUNT FOR PEDIGREES.

From the Chicago Evening Post, January 16, 1897

Pedigree hunting has become not only one of the most popular of fashionable diversions, but it furnishes employment for an increasing number of experts who devote their enlire time and energies to the professional tracing of genealogical trees. No single department of the public libraries has been subjected to greater pressure, within the last two or three years, than has the genealogical section, and the librarians have been compelled, by this general public demand, to devote special attention to strengthening their collections in this particular.

So successfully has this been done in Chicago that the expert pedigree tracers, from far and near, now admit that the genealogical departments of the Newberry and the Public libraries are admirable, and that Chicago is rich in the lore of family history. A substantial proof of the statement is the fact that scores of enthusiasts upon this subject come from cities hundreds of miles distant to consult these treasures and that the Librarians are besieged with correspondence, from remote sections of the union,
asking for information from certain works in the libraries.

While the general interest taken in this peculiar line of research cannot be characterized as a sudden furore, its growth has been rapid and it has spread from family to family with the swiftness of an unimpeded contagion.

The principal cause of the phenomenal activity in genealogical study must be attributed to the vogue which ancestral societies have recently obtained. As membership in these Revolutionary and Colonial orders is dependent upon proof that the candidate is the direct descendant of ancestors who participated in the War of Independence or were distinguished by certain social, political or military connections, the procuring of abstracts of family lines is obligatory upon all who make effort to become allied with these societies.

The social advantage which is popularly believed to result from a membership in organizations of this kind has induced a widespread movement to secure entrance into these elect folds, and this has induced a general investigation of all sources bearing upon the subject of American genealogy. The growth of ancestral societies in Chicago has been very marked, and an agitation is now on foot for the establishment of a library which shall be exclusively devoted to work on American genealogy. While the success of this enterprise is by no means assured, its promoters are confident that a library of this character will, in the course of a few years, become an accomplished fact, and will be recognized as one of Chicago's most valued institutions.

Although the books most sought after by the pedigree hunters who frequent the public library are not massed in any one room or section of shelves, they are as easily under the thumbs of the "finders" as if this arrangement prevailed. Taking from his desk a bulky volume, Librarian Hild said:

"Here is a bibliography of works upon genealogy which bears the same relation to that subject that Pool's Index does to magazines. It practically covers everything published in the genealogical line. On the margin of this book and opposite the title of each work there listed which is a part of this library is the shelf number which it bears in our collection. By this means any volume which we have and which is listed in this 'Durrie's Index to Pedigrees' can be instantly located on our shelves.

"The general public, I have no doubt, would be very much surprised to know of the large number of persons who are devoted to this line of research and who follow it assiduously day after day. And in this class I do not include such experts as Mr. Claypool and Mr. Bradley, who may be considered as professional pedigree hunters. I allude to the men and women, most of them persons of comparative leisure, who have become interested in tracing their own line of descent and the history of their ancestors. With these the study frequently amounts to a passion.
THE HUNT FOR PEDIGREES.

In many instances, however, the women who enter upon their researches with the greatest enthusiasm lose the ‘line’ which they are tracing, become confused and discouraged and finally give up the task in despair or delegate it to one of the professional genealogists.

"Not only have we been forced to add many hundred books of this nature to the library, but all the standard periodicals in this line are subscribed for and preserved in good bindings. Among these are such current publications as the 'New England Historical and Genealogical Register' and the 'New York Genealogical and Biographical Record.'"

"While more of an effort has been made to keep pace with American genealogical matters in the building of our collection than to go into English family history, the library is by no means weak on the later score. Standard works regarding the important houses of the English and continental aristocracy are to be had here. With the volumes by Burke, Fairbairn, Lodge, Lower, Marshall, Nicholas, O'Hart, Walford and Simms, the patrons of the library are generally able to satisfy themselves as to whether or not they belong to a titled line.

"It may be said, in a word, that the Chicago Public Library has several thousand volumes which are much used and prized by the pedigree-hunters. If the demand for this class of reference books continues to increase in the ratio which it has preserved for the last two or three years, very extensive additions to the genealogical section will have to be made."

A study of the persons who frequent the reference-room of the public library for the purpose of working out ancestral puzzles reveals the fact that a majority of the women who desire to acquaint themselves with their family trees are mature matrons or spinsters. Few very young women are interested in the exacting line of diversion. The younger the female pedigree-hunter, the less likely is she to continue unto the end and perfect her family tree. The men are far more persevering and generally keep to their clew as enthusiastically as a hound sticks to a fresh trail.

One man traced his line to England, but was finally unable to find the information which would lead him back to the supposed founder of his house. But he refused to give up. In desperation he began to call for books at random. At last he paid himself the doubtful compliment of drawing a volume entitled "British Copepoda," which deals with the lowest forms of animal life, and, if possible, goes farther back in its ancestral researches than did Mr. Darwin.

The Newberry contains in the neighborhood of six thousand volumes of a genealogical character and the great increase of interest in this field of study is credited with having much to do with the fact that the year 1895 showed an increase of 400 per
cent over the number of volumes called for during 1894. It is often possible to find five or six tables in the "historical room" entirely occupied with pedigree hunters, who come around with elaborately prepared blanks and record books specially designed and ruled to their use.

"This is one of the departments," said Librarian Cheney, "which we seek to foster, and a constant effort is made to anticipate its demands. The people who patronize it are well dressed, studious and intelligent. Many of them belong to the fashionable class, and evidently pursue their investigations as a matter of combined amusement and instruction. This should be encouraged, as it leads to the bedrock of American history, and cannot fail to give the person who follows it, even for a short time, an insight into the early affairs of our people which could scarcely be gained in any other way. It has the strong inspiration of direct personal or family interest which abstract historical study could not have.

"I am in constant receipt of letters from distant states making anxious inquiries for all sorts of genealogical information. When it is possible to do so these questions are answered, although such service does not, perhaps, come strictly within the prescribed labor of a librarian. To the end of meeting these numerous demands I am preparing a general catalogue, arranged upon a new plan, which shall cover this subject as completely as possible."

"The Newberry is strong in the line of English genealogy and the increasing desire on the part of the public to trace lines of descent back to a titled English ancestry will probably result in the continued strengthening of this particular class of works. How strong is the present interest in the matter is indicated by the fact that we have received as many as forty calls in a day for works of this character."

One of Chicago's professional genealogists was formerly city salesman for a piano house. He became interested in a tradition in his family to the effect that he could trace a direct line of descent from Oliver Cromwell. He devoted his spare time to an effort to substantiate his tradition. Although he failed in so doing, he found the work very interesting and was employed by a relative to make an abstract of the family line. This brought him other work and in a few months the demands upon him warranted him in forsaking the business of piano-selling for the more congenial profession of genealogist. The cost of securing a "family line" from an expert varies from $50 to $300. Not a few people are inspired to have their descent traced for the purpose of establishing their right to a family crest, while

*See the article which follows on "The Genealogical Index of the Newberry Library."
others are actuated by the more noble motive expressed by Thucydides:
"Both justice and decency require that we should bestow on our forefathers an honorable remembrance."

GENEALOGICAL INDEX OF THE NEWBERRY LIBRARY.


Possibly the most herculean task ever attempted by any similar institution is that now nearing completion at the Newberry library. It is a genealogical index and will contain over 400,000 entries. When finished it will equal in size the Century dictionary.

Yet it is only an index—an intellectual guide under the lead of which one may trace the ramifications of his family all through his country and back into the old lands from which his ancestors came.

National, state, county and town archives have been gone through by experts and searched for these records. Thousands of volumes have been gone through by experts for inklings of individual history and books long since out of print and moth-eaten have given up their hidden treasures to the keen minds in search of facts.

This has been in response to a national demand. Patriotism has been crying for this work. Societies like the Sons of the American Revolution and the Cincinnati and countless others show the widespread interest in ancestry. Not with a view to the formation of classes, not to merely pride oneself on a glorious lineage, but as a token of esteem for what is best in our national strain, as an effort to preserve the records of those who made our country what it is and to keep up in the midst of us a high standard of citizenship.

This work has been accomplished by business methods unique in their way.

When Librarian John Vance Cheney and Assistant Librarian A. J. Rudolph came to the Newberry library old methods were in use.

"It is one thing to have books," said Mr. Cheney, "and another thing to have them under your thumb for use. The library has had to adapt itself to the requirements of modern business life; it has cast off its old slow methods and adapted itself to the rush, rapidity and instant, new and ever-recurring wants of a
progressive age. Thus, the old card method of cataloguing had to give way to more businesslike plans. I found pens in use here when I took charge. Now you can hear the click-click-click, all day long, of the typewriter. We can undertake work today that would have been herculean to our ancestors, solely through the business methods we have adopted. By our indexing we know just as the merchant does what goods we have in stock or can command and where they are, so we can display our wares just as readily for our patrons as he can for his.”

To appreciate this one must visit the work room and see the genealogical index—that mammoth work—in course of construction. Four individuals with a typewriter and a rubber stamp do the whole work. They are Assistant Librarian Rudolph, who planned the great work and directs it; Miss Caroline M. McIlvaine, who is an expert in hunting up genealogies; a young lady who is skillful on the typewriter, and a small boy who uses a rubber stamp or stamps under direction.

Hitherto facilities for genealogical study have been confined to Savage's "Dictionary of Genealogy," D. S. Durrie's "Index of American Genealogies" and "Whitemore's Index," all incomplete. These latter works compare with the Newberry genealogical index as follows: Whitemore gives ten differences under "Brown," Durrie gives 141 and the Newberry index gives 682 under "Brown." Since the work began about 400,000 entries have been made in this genealogical index alone.

A typewriter prints two columns of names, selected by Miss McIlvaine, about an inch apart, on a sheet, business size of typewriter paper. This paper is then slit by the shears, making two separate columns. These two sheets are then pasted on cardboard; then, by means of a rubber stamp, a subentry is impressed under each name by a boy, after being determined by Miss McIlvaine. These subentries contain the name of the allied family or the name of the state where another branch of the family lived and the name of the book and author, the date of publication of the book and the number of the volume in which is the required information.

When these cardboard lists are ready they are passed through a machine and chopped off just at the limit where each entry is complete, thus making cuttings varying from a quarter of an inch to an inch in width. They are then inserted in a binder, each page of which has two channels, bound by a raised edging, which enables one to insert the clipped entries and slide them easily back and forth. They are here put in alphabetic order. A sample entry looks as follows:

CLARKE FAMILY.

...................... Prentice family (Binney C. J. F.) 1883.  
See Index.  
E. 7. 9161.
By means of books these entries, mounted on cardboard, can be fastened to the gearing of a rotary cylinder, fitting into a metallic bed, the whole machine inclosed in an oaken case, with glass tops, where they can be seen by a reader and made to revolve by turning a crank on the side of the machine. By moving the crank once around him the inquirer has before him eight rows of entries.

This is an invention of Assistant Librarian Rudolph, as is also the method of binding and cutting referred to above.

Studying an index thus ceases to be the bugbear it has always been to many and becomes the pleasant pastime of turning a crank, each round of which discloses some hidden source of genealogical lore.

The machine is more adapted for small indexes. The immense size of the wonderful genealogical index prevents its being placed in boxes in the rotary form and it has been decided to eventually issue printed copies of it to the public.

As found at present, it occupies several tiers of a bookcase 8 by 15 feet and makes 200 volumes of good size. It is the largest index ever made in this country. No other library has the facilities, the requisite documents or cash to undertake so great a work.

The public library in Boston would not dream of such an undertaking. It remained for Chicago to accomplish it.

Already has the Newberry library become the mecca of the genealogical expert, student and patriotic citizen in quest of ancestral knowledge. Visitors from the east come expressly to consult it; experts are paid good prices to establish the lineage of our most sturdy middle classes and avail themselves of its treasures.

The genealogical department of the Newberry library is daily crowded with interested students. And there is no calculating the future use of the great work. It will be the key to American citizenship. It will be of value in probate and pension matters. Through it the great silent army of the rank and file will be made known to posterity and the soldier who is now known as "only a private" in the Spanish-American war will receive the gratitude of a grateful and sympathetic nation.

It is an index to the histories of all American families of any standing and the work has been done so carefully, conscientiously and with so much research that it will be of unquestioned authority in all matters relative to descent.

There is little doubt that in time the United States government will be convinced of its immense value and that it will receive eventually the imprimatur of the federal authorities.
THE HEARTS OF THE CHILDREN.

By B. F. Cummings.

The program which the Lord has followed in introducing and developing the dispensation of the fulness of times, has been methodical, and has caused events to occur in their natural order. It is a program which has provided for the salvation of the dead as well as of the living—of the inhabitants of the spirit world as well as those of this world. The dead could not be saved but through the ministrations of the living; and that the work of salvation might spread in the spirit world while it was spreading in this world. Elijah was sent to Joseph Smith and Oliver, Cowdery, in the Kirtland Temple, in the early rise of the Church, and bestowed upon them keys of power by which they were qualified to build and dedicate temples, and administer all ordinances pertaining thereto; in other words, the keys of salvation for the dead.

The angel Moroni, on his first visit to the Prophet Joseph Smith, foretold the commencement of the work for the dead at the same time he foretold the commencement of the spread of the Gospel among the living; he did this by quoting from Malachi, the last two verses of the last chapter, the prediction that Elijah should be sent to the earth before the great and dreadful day of the Lord. As quoted by Moroni, the language of this prediction differs materially from that in which it is couched in King James’ translation of the Bible. The latter version reads:

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”

As quoted by Moroni, this passage reads:

“Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming.” P. G. P. II 28, 29.

While Moroni’s vision of Malachi’s prophecy is plainer than that given in King James’ translation, the Prophet Joseph accepts the latter as sufficient. D. & C. 128:18.

In those countries in which the fulness of the Gospel has been preached, and in which many converts to it have been made, events and developments, relating to the salvation of the dead have occurred which are simply amazing in their magnitude and significance. “The hearts of the children have turned to
their fathers" to an extent and in a manner impossible to account for on what are commonly called natural principles. The vastness of this movement, affecting as it does millions of people; the grip in which it holds tens of thousands of wealthy and cultural persons, who cannot account for the influence that prompts them to spend time and money freely in the pursuit of genealogy; the effect it has had in shaping legislation relating to records and vital statistics; the vast literature of genealogy which it has created—these and other features that might be named, justify the Latter-day Saints in the belief that this movement was begun and is being fostered by divine power.

It will be remembered that the visit of Elijah in the Kirtland Temple occurred April 3, 1836. Within a few months thereafter, English parliament passed a law which provided for the collection of certain records of births, marriages and deaths throughout England and Wales, and the deposit of the same in Somerset House, London. An enormous accumulation of these records was thus created and made available to searchers. A few years later a similar law went into effect in Scotland, providing for the collection at Edinburgh of all parish registers; and a little later the parish registers of Ireland were deposited in Dublin Castle, Dublin, under a similar law.

Since the year 1836 a number of different societies in England have caused to be transcribed and printed many parish registers and similar records, that cover several centuries, incurring an expense which, in the aggregate, amounts to an enormous sum. But private individuals have freely contributed to this expense. Many works on local history and kindred subjects, containing genealogical data, have also been published; and the literature of genealogy has grown throughout Great Britain with great rapidity during recent years.

In the early rise of the Church its missionaries canvassed with considerable thoroughness the older states of the Union, and baptized thousands of converts. In those states the development of genealogy has been even more remarkable than in Great Britain. All or nearly all of them have passed laws for preserving and making accessible to searchers vital and other records containing genealogical data, and a spirit of genealogical research has spread among the people to an astonishing extent. A noted French writer and traveler, using the nom de plume "Max O'Reil," some years ago made a prolonged visit to the United States. Commenting on this trait he wrote: "Every American is interested in knowing who his grandfather was."

In all or nearly all of the older states local societies have been formed for the purpose of preserving all kinds of records that in any way relate to the genealogies of old families. The New England states lead in this work, and in all of them it is being conducted with great thoroughness. Town records of
births, marriages and deaths; church records of baptisms, marriages and burials; land and probate records; inscriptions in cemeteries; family Bibles; old account books; public documents and archives of all kinds; diaries and private papers of all sorts that tell of the past; these and all other sources of information from which it is possible to obtain genealogical data, are subjected to scrutiny.

A restless desire is manifested by individuals and organizations to put in print and thus render indestructible the genealogical data obtained from all these sources; and this is being done at a rapid rate and at an expense which, in the aggregate is enormous. Members of families club together and publish the history and genealogy of their forebears; societies maintain publications in whose pages genealogical data appear; wealthy persons make generous donations for printing such data; town councils make appropriations for printing the histories and records of their towns; and in America the literature of genealogy is growing faster than that of any other subject. Truly and amazingly, "the hearts of the children are turned to their fathers."

The great work here described is not being carried on by cranks nor fanatics, but by the most intelligent classes. Some of its promoters are poor or comparatively so, but a very large proportion of them are wealthy and cultured. Many men of national prominence are interested in genealogy. All of the leading Protestant Denominations are represented among the devotees of genealogy, though a large proportion of them are non-Church members. My impression is that not many Roman Catholics take much interest in the subject. In former years I had a wide acquaintance among genealogical workers in the older states, but so far as I knew none of them were Roman Catholics. However, in collecting data I have had occasion to apply to members of that church, who cheerfully gave me all the information they had.

In Germany, Switzerland and Scandinavia the spirit of genealogy was spreading before the great war broke out, and it was fast becoming in those countries what it already was in Great Britain and the United States, a leading feature of the culture of the age.

When the Latter-day Saints first began the great work of Temple building in the valleys of the mountains they were very poor; probably they were the poorest community of any size in the civilized world, so far as worldly wealth was concerned. And yet in the days of their deepest poverty they deliberately planned and began the erection of one temple that cost millions; and while it was building they erected three others of less cost, yet all three of them imposing and expensive edifices.

In the days of their poverty, and while they were suffering from severe persecution, the Latter-day Saints built these
ORIGIN OF WESTERN GEOGRAPHICAL NAMES.

Temples. Tens of thousands of them contributed money, labor and property for this great work, presenting to the world a most remarkable example of faith and devotion. They were building these sanctuaries partly for the benefit of the living, but chiefly for the salvation of the dead—their kindred in the spirit-world. And yet, while these temples were building, not one Latter-day Saint in a hundred possessed more than a small fragment of his genealogy; not one in a hundred had the least idea how or when or where he would obtain the records that would make possible the work for his dead kindred, for which the Temples were chiefly designed. All of them lived thousands of miles from where records were kept that contained the names of their ancestors, and they had no possible means of procuring those names.

But while Israel was building Temples, the Gentiles from among whom Israel had been gathered were preparing the records without which Temple work for the dead would be impossible. Yet years passed before Israel learned what the Gentiles were doing. Today, in most cases, Saints who will make an effort to obtain a record of their dead will succeed, for the Gentiles have made it easy. Is it not wonderful! Is it not amazing! Who can deny that all this is the work of God?

ORIGIN OF WESTERN GEOGRAPHIC NAMES.

Associated With the History of the "Mormon" People.

BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

(Continued from page 128.)

GARCIA (or Colonia Garcia), a settlement of the Saints situated in Chihuahua, Mexico, and named after Telesforo Garcia, a wealthy Spaniard from whom the tract of land on which Garcia is built was purchased.

GARDEN CITY (Bear Lake Stake), Rich county, Utah, was settled by Saints in 1877 and organized as a Ward in 1879. The name Garden City was suggested from the fact that the beautiful tract of country on which the settlement is built may easily be considered a garden spot in the beautiful Bear Lake Valley.

GARDEN CREEK (Portneuf Stake), Bannock county, Idaho, was first settled by Saints in 1877, organized as a branch in 1880 and organized as a Ward Nov. 6, 1887. The locality was called Garden Creek from the beginning, owing to the existence of a number of natural garden spots along the creek.
GARFIELD (Pioneer Stake), Salt Lake county, Utah, a prosperous town situated near the shores of the Great Salt Lake, owes its existence to the erection of a number of smelters there, which give employment to many people. The name was originally applied to a bathing resort built a short distance south-west of Black Rock. Both the bathing resort and the new town were named in honor of the late James A. Garfield, the 20th president of the United States.

GARFIELD (Rigby Stake), Jefferson county, Idaho, one of the settlements of the Saints in the great Snake River Valley, is an outgrowth of Grant, Rigby, Willow Creek and Coltman Wards, and was named in honor of President James A. Garfield. It was organized as a Ward in 1908.

GENEVA (Montpelier Stake), Bear Lake county, Idaho, is an outgrowth of the Thomas Fork settlement. It was organized as a Ward in 1895 and called Geneva after Geneva in Switzerland, the majority of the Saints who had located there being natives of that land.

GEORGETOWN (Montpelier Stake), Bear Lake county, Idaho, was settled by Saints in 1871. It was originally called Twin Creek, but soon afterwards changed to Georgetown, in honor of George Q. Cannon, who, as delegate to Congress from Utah, was the means of obtaining a postoffice for the place. The settlement was originally supposed to be in Utah.

GLENCOE (Oneida Stake), Franklin county, Idaho, is an outgrowth of Mink Creek Ward and was named from its location in a natural glen or cove, near the junction of Mink Creek and Bear River.

GLENDALE (Kanab Stake), Kane county, Utah, is a small settlement of Saints in Long Valley on the head waters of the Rio Virgen. When it was first settled in 1864 it was called Berryville, in honor of the Berry family who were among the original settlers. In 1866 it was vacated because of Indian troubles, but was re-settled in 1871 and called Glendale from its natural surroundings, the place being a beautiful glen or narrow valley hemmed in on all sides by mountains.

GLENDALE (Oneida Stake), Franklin county, Idaho, is an outgrowth of Preston and was organized as a Ward in 1893. The name was suggested by George C. Parkinson who recognized its beautiful location at the foot of the Wasatch mountains. It is a perfect natural glen.

GLENWOOD (Sevier Stake), Sevier county, Utah, was first settled by Saints in 1864 and called Glincoe, later changed to Glencove and still later, at the suggestion of Elder Orson Hyde, named Glenwood. The name was given to the place in honor of Robert Wilson Glenn, one of the first settlers.

GLINES (Uintah Stake), Uintah county, Utah, was first settled in 1880 and named in honor of James H. Glines, who
was an early convert to Mormonism, a resident of Nauvoo, Illinois, a member of the "Mormon" Battalion and one of the first settlers of Glines and also the first Bishop of the settlement.

**Goshen (Tintic Stake),** Utah county, Utah, was first settled by Saints in 1857. The settlement changed location several times and was successively known as Sodom, Sandtown, Mechanicsville, Lower Goshen and finally Goshen, the latter name being suggested by Phineas W. Cook, the first bishop of the place, who was born in Goshen, Litchfield county, Connecticut.

**Goshen (Shelley Stake),** Bingham county, Idaho, is an outgrowth of Basalt and was first settled in 1883. It was named Goshen after the ancient land of Goshen, in Egypt.

**Grace (Bannock Stake),** Bannock county, Idaho, is the largest settlement in Gentile Valley. It was first settled in 1887, and when a postoffice was applied for in the latter part of 1894 it was named Grace, on the suggestion of the land attorney at Blackfoot.

**Grafton (St. George Stake),** Washington county, Utah, was first settled in 1859 and organized as a Ward in 1861. The first settlement was washed away by floods and the second or new Grafton has nearly shared a similar fate. The place was named after an English town of that name.

**Graham (Kanab Stake),** Kane county, Utah, was first settled in 1865 and called Upper Kanab, to distinguish it from Lower Kanab. The place was vacated in 1866, re-settled in 1872 and organized as a Ward in 1887, called Graham, in honor of Graham Duncan McDonald, who was chosen as Bishop of the settlement.

**Graham (St. Joseph Stake),** Graham county, Arizona, was first settled by "Mormons" in 1880 and organized as a Ward in 1883. It was named Graham after the county, which had previously been named.

**Granger (Cottonwood Stake),** Salt Lake county, Utah, was first settled by emigrants from Great Britain in 1849 and named the "English Fort." It belonged originally to West Jordan, and later to North Jordan (Taylorsville), and when the Saints in the locality were organized as a Ward in 1894, it was named Granger, its capacity for raising grain having been particular noted.

**Granite (Jordan Stake),** Salt Lake county, Utah, is an outgrowth of South Cottonwood and was called Granite, when organized as a Ward in 1877, because of its close proximity to the Church quarry at the mouth of Little Cottonwood Canyon, where granite was being quarried for the Temple at Salt Lake City, when the Ward was organized.

**Grant (Cottonwood Stake),** Salt Lake county, Utah, is an outgrowth of South Cottonwood, and when organized as a Ward
in 1900 it was named Grant in honor of Apostle, now President Heber J. Grant.

**Grant** (Rigby Stake), Bingham county, Idaho, is an outgrowth of Lewisville and organized as a Ward in 1892 and named Grant in honor of Apostle, now President Heber J. Grant.

**Grant** (Portneuf Stake), Bannock county, Idaho was organized as a Ward, Aug 27, 1899 and named in honor of Apostle, now President Heber J. Grant. The first settler in that part of Idaho which is now included in this Ward was the late Captain Jefferson Hunt of Mormon Battalion fame.

**Grantsville** (Tooele Stake), Tooele county, Utah, was first settled in 1850 and called Willow Creek, but in about 1853 the name was changed to Grantsville in honor of Colonel George D. Grant, a military officer in the Nauvoo Legion.

**Gray’s Lake** (Idaho Stake), Bannock county, Idaho, was settled by “Mormons” in 1887, organized as a Branch, Feb. 23, 1896, and organized as a Ward, Aug. 9, 1896. The valley and lake were originally named in honor of John Gray, an early explorer and non-“Morman” settler in the valley.

**Greenville** (Beaver Stake), Beaver county, Utah, was first settled in 1860 and named Greenville from the beginning from the fact that the Beaver Valley in that particular locality was covered with a heavy growth of green grass when the early settlers located in that part of the country.

**Greenville** (Cache Stake), Cache county, Utah, is a small settlement lying at the foot of the Wasatch mountains between Logan and Hyde Park. The settlement was called Greenville after the adjacent canyon which had already been named in honor of an early settler by the name of Green.

**Greer** (St. Johns Stake), Apache county, Arizona, is a small mountain settlement, originally settled by non-“Mormons,” and by “Mormons” in 1879. It was first known as Lee’s Valley, was organized as a Branch in 1896 and as a Ward in 1897. In 1898 it was named Greer in honor of Americus V. Greer and family, who were among the early “Mormon” settlers of Arizona.

**Grouse Creek** (Raft River Stake), Box Elder county, Utah, was first settled in 1876 and organized as a Ward in 1877. It is situated in Grouse Creek Valley, which had previously been named by early travelers on account of the number of grouse (also called prairie hens) which were found in the locality.

**Groveland** (Blackfoot Stake), Bingham county, Idaho, is an outgrowth of Moreland, was organized as a Branch in 1902 and as a Ward in 1903. The name was suggested by O. F. Smith, a non-“Morman,” on account of several small groves of trees growing on the banks of Snake River in the immediate vicinity.

**Grover** (Star Valley Stake), Lincoln county, Wyoming, was first settled in 1885, organized as a Branch May 27, 1888, and
organized as a Ward July 1, 1889. It was named in honor of Grover Cleveland, President of the United States.

Gunlock (St. George Stake), Washington county, Utah, was first settled in 1857 and named Gunlock in honor of William Hamblin, who in crossing the plains a short time before had distinguished himself as an expert hunter and thus became universally known among his companions as "Gunlock Will," and when George A. Smith on one of his visits to southern Utah found "Gunlock Will" living on Magatso Creek, he suggested Gunlock as a proper name for the little settlement.

Gunnison (South Sanpete Stake), Sanpete county, Utah, was first settled in 1859 and named in honor of Lieutenant John W. Gunnison, a U. S. typographical surveyor, who was killed by Pauvan Indians on the Sevier River, August 28, 1853.

Haden or Hayden (Teton Stake), Teton county, Idaho, was settled in 1889 and organized as a Ward in 1898, the name Haden being selected in honor of the late Ferdinand V. Hayden, of Massachusetts.

Hamblin (St. George Stake), Washington county, Utah, was a small settlement first founded by Jacob Hamblin in 1856, in the north end of the Mountain Meadows. The place was named Hamblin in honor of its original settler.

Hamilton (Parowan Stake), Iron county, Utah, a small settlement originally founded in 1852 and known as Shirt's Creek, was named after the pioneer Peter Shirt, who located there in 1852. It was also called the Walker Fort. John Hamilton located on the creek as Peter Shirt's neighbor in 1853. In 1857 the place was known as Sidon (after Sidon in Phoenicia, Asia). In 1869 the present location of Hamilton was made and the name Hamilton suggested and adopted.

Harmony (Parowan Stake), Iron county, Utah, was first settled by John D. Lee in 1852, was temporarily abandoned in 1853 because of Indian troubles, but soon afterwards re-settled. The location of the settlement has been changed a number of times and the Ward, which was first organized in 1867, has alternatively belonged to the St. George and Parowan Stakes. It was named Harmony after Harmony in Pennsylvania where the Prophet Joseph Smith resided when translating the Book of Mormon.

Harper (Box Elder Stake), Box Elder county, Utah, was first settled in 1852 and named Call's Fort in honor of Anson Call, who opened a large farm there in 1854 and who, together with others, built a fort there that year as a protection against the Indians. When the place was organized as a Ward in 1877 the name was changed to that of North Ward, because of its situation immediately north of Brigham City. Later it was named Harper in honor of Thomas Harper, the first bishop of the Ward.

Harrisburg (St. George Stake), Washington county, Utah,
was a small settlement first founded in 1859 by Moses Harris (in whose honor the settlement was first named) and others who had recently arrived in Utah from San Bernardino, California. The location of the settlement was changed in 1861 and the few families who are left on the second location now belong to the Leeds Ward.

HARRISVILLE (North Weber Stake), Weber county, Utah, was first settled in 1850 and later named Harrisville in honor of Martin H. Harris, a nephew of Martin Harris, (one of the three witnesses to the Book of Mormon) and one of the first settlers in that district of country.

HATCH (Panguitch Stake), Garfield county, Utah, was first settled in 1872 and called Mammoth. Later the name was changed to Hatch in honor of Meltier Hatch, one of the first settlers of the place.

HATCH (Idaho Stake), Bannock county, Idaho, was first settled in 1882 and originally known as Eighteen-Mile Creek, (a branch of the Chesterfield Ward), but when the branch was organized as a Ward in 1898 it was named Hatch, in honor of the sons of Ransom Hatch of Bountiful, Utah, who first settled on the creek.

HAWKINS WARD (Portneuf Stake), Bannock county, Idaho, is a small settlement situated in Hawkins Valley, thus named after an old settler by that name. The place was organized as a branch of the Church, February 17, 1901.

HAWTHORNE WARD (Granite Stake), Salt Lake county, Utah, is an outgrowth of Emerson Ward and was organized, June 15, 1919. It was named in honor of the late Nathaniel Hawthorne, renowned American author, the name having previously been given to the school district.

HEBER (Wasatch Stake), Wasatch county, Utah, was first settled in 1859 and named in honor of the late President Heber C. Kimball. Heber is the headquarters of the Wasatch Stake of Zion and is now divided into three Bishops’ Wards.

HEBRON (St. George Stake), Washington County, Utah, was a little mountain settlement situated on Shoal Creek by which name the settlement was first known. When a townsite was surveyed in 1868 it was called Hebron, after the ancient Hebron, in Palestine. According to the Bible narrative, Abraham separated from his nephew Lot on a certain occasion. Something similar happened to the people of modern Hebron. Apostle Erastus Snow gave some of the brethren a mission to take care of the stock belonging to St. George. They moved on till they came to Shoal Creek, the first place they found suitable for their business. There they found plenty of feed for their flocks and herds; hence they located themselves, called the place Hebron and gave thanks to the Lord. Brother Snow and the brethren who traveled with him were
pleased with the location; therefore a pretty little townsite was surveyed on high ground, covered with a heavy growth of sagebrush. Thus commenced the town of Hebron, which for many years was a favorite summer resort for the people from the lower St. George country who were in search of fresh, cool and invigorating mountain air. A few years ago Hebron was almost entirely evacuated and the town of Enterprise, on the edge of the Escalante desert, built up instead.

**Helper (Carbon Stake),** Carbon county, Utah, a railroad town on the Rio Grande Railroad, was named Helper, owing to the fact that every train that crosses the Wasatch range of mountains at Soldiers' Summit here obtains help in the shape of extra locomotives to move up the heavy grade.

**Henefer (Summit Stake),** Summit county, Utah, a small settlement on the Weber River, was organized as a Ward July 9, 1877. It was named for James and William Henefer, two brothers, who established a blacksmith shop there on the overland road in 1859.

**Henrieville (Panguitch Stake),** Garfield county, Utah, was originally a branch of the Cannonville Ward, but when organized as a separate Ward in 1889 it was named Henrieville, in honor of James Henrie, the first president of the Panguitch Stake.

**Herbert (Fremont Stake),** Fremont county, Idaho, is a small settlement situated on the Rexburg bench and named in honor of Herbert England (son of Charles England), the first white child born in that part of Snake River Valley. A Branch was organized called Herbert in 1908.

**Herriman (Jordan Stake),** Salt Lake county, Utah was first settled in 1851 and called Herriman in honor of Henry Harriman, one of the first seven Presidents of Seventies and one of the first settlers of the place. It soon became an organized branch of the Church, but has alternated a number of times between a Branch and a Ward organization.

**Hubbard (St. Joseph Stake),** Graham county, Arizona, was organized as a branch of the Pima Ward, May 14, 1899, and organized as a separate Ward June 27, 1900. It was called Hubbard, in honor of Elisha Freeman Hubbard, the first presiding Elder and Bishop of the settlement.

**Hunter (Cottonwood Stake),** Salt Lake county, Utah, is an outgrowth of Pleasant Green, was first settled in 1876 and organized as a Ward in 1888 named Hunter in honor of the late Edward Hunter, presiding Bishop of the Church.

**Huntington (Emery Stake),** Emery county, Utah, was first settled in 1877 and organized as a Ward in 1879 and named Huntington after the creek on which it was built and which had previously been named in honor of an old explorer of the name of Huntington.
Huntsville (Ogden Stake), Weber county, Utah, the largest settlement in Ogden Valley, was first founded in 1860 by the late Captain Jefferson Hunt, in whose honor the settlement was named. The Huntsville Ward was organized in 1877.

Hurricane (St. George Stake), Washington county, Utah, is a flourishing settlement on the Rio Virgen at the foot of the celebrated Hurricane hill, thus named by the late Apostle Erastus Snow who on one of his visits to southern Utah encountered a terrific hurricane in that particular neighborhood.

Highland Park (Granite Stake), Salt Lake county, Utah, is an outgrowth of the Sugar House Ward and was organized as a Ward, Dec. 3, 1916. The Ward was named after a subdivision of Salt Lake City, which had previously been named Highland Park because of its location on a bench or high land which overlooks the greater part of Salt Lake Valley.

Hillsdale (Panguitch Stake), Garfield county, Utah, was first settled in 1871 and called Hillsdale, because of its location in a little valley surrounded by hills or low mountains. It was organized as a Ward in 1877, but was afterwards reduced to a branch. many of its inhabitants having moved away.

Hinckley (Deseret Stake), Millard county, Utah, is an outgrowth of Deseret and was organized as a Ward in 1891 and named Hinckley, in honor of the late Ira W. Hinckley, President of the Millard Stake.

Holbrook (Snowflake Stake), Navajo county, Arizona, is an important railroad town on the Atlantic and Pacific Railroad and the shipping point for most of the settlements in the Snowflake Stake. The place was named by the railroad people in honor of a railroad official by the name of Holbrook.

Holden (Millard Stake), Millard county, Utah, was first settled in 1855 and called Cedar Springs because of a number of springs rising between the cedars at the foot of a low range of hills. Later the settlement changed name to Holden, in honor of Elijah E. Holden, a member of the Mormon Battalion and one of the early settlers of the place, who froze to death in the mountains near the settlement.

Holliday (Cottonwood Stake), Salt Lake county, Utah, was named, when the Big Cottonwood Ward was divided in 1911, in honor of John Holliday, one of the first settlers on Cottonwood Creek.

Honeyville (Box Elder Stake), Box Elder county, Utah, was named by the late Abraham Hunsaker, who kept a number of bees there in an early day. It is also asserted that it was named because of the fertility of its soil which reminded some of the first settlers of Caanan, a land "flowing with milk and honey."

Hooper (Weber Stake), Weber county, Utah, is situated near the east shore of the great Salt Lake and was named in honor of the late William H. Hooper, Utah's delegate to Congress, who
first located a herd ground where the settlement of Hooper now stands.

HOWELL (Bear River Stake), Box Elder county, Utah, is a small settlement named in honor of the late Joseph Howell, Utah's representative to Congress.

HOYTSVILLE (Summit Stake), Summit county, Utah, was originally called Unionville, but when it was organized as a Ward July 9, 1877, it was named Hoytsville, in honor of Samuel P. Hoyt, one of the first settlers and mill builders in Summit county.

HYDE PARK (Cache Stake), Cache county, Utah, was first settled in 1860 and named in honor of William Hyde, the first presiding Elder and one of the first settlers of the place.

HYRUM (Hyrum Stake), Cache county, Utah, was first settled in 1860 and named Hyrum in honor of the martyred Patriarch Hyrum Smith.

IDAHO FALLS (Bingham Stake), Bonneville county, Idaho, was originally a non-"Mormon" town called Eagle Rock, thus named after a rock in Snake River on which the eagles were wont to congregate before the advent of civilization. It became a place of importance when the Utah Northern Railway (now a part of the Oregon Short Line system) was built through that part of Idaho. About 1898 the name was changed to Idaho Falls, being situated near the falls, or rapids, in Snake River known by that name.

IMBLER (Union Stake), Union county, Idaho, was founded by non-"Mormons," but Latter-day Saints located there in 1898 and were organized as a branch in 1899 and as a Ward in 1901. Origin of name is not known.

INDEPENDENCE (Fremont Stake), Fremont county, Idaho, was first settled by a half-cast Indian known as "Tex" who built a cabin there at an early day. The first white settlers in that part of Snake River Valley were mostly half-hearted "Mormons" or apostates who asserted their independence of Church government by naming their settlement "Independence."

INDIANOLA (North Sanpete Stake), Sanpete county, Utah, is the only settlement in Thistle Valley and was set apart for the use of Indians who were wards of the Church, by President Brigham Young. On this account the settlement was given the name of Indianola. Thistle Valley was known at the time of the Black Hawk war because of repeated Indian troubles.

IONA (Bingham Stake), Bonneville county, Idaho, was first settled in 1883 and called Sand Creek, but when the Ward was first organized in 1886 the place was named Iona after a small town of that name in Palestine.

ISLAND WARD (Fremont Stake), Fremont county, Idaho, is an outgrowth of Rexburg and Salem and was organized as a
Ward in 1895 and called Island, because of its location on the so-called Teton Island, in Snake River Valley.

IVINS (Idaho Stake), Bannock county, Idaho, is a small settlement originally known as Ten-Mile Creek (ten miles from Soda Springs). When the Ward was organized in 1917 it was named Ivins in honor of Apostle Anthony W. Ivins.

JACKSON (Teton Stake), Uintah county, Wyoming, was named because of its location in the so-called “Jackson's Hole,” near Jackson’s Lake which was named at an early day in honor of a trapper by the name of Jackson.

JAMESTOWN (Blackfoot Stake), Bonneville county, Idaho, is an outgrowth of Taylor and Goshen Wards and was organized as a Ward in 1907, named Jameston, in honor of James Duckworth, president of the Blackfoot Stake.

JENSEN (Uintah Stake), Uintah county, Utah, is a small settlement located near the junction of Ashley creek and Green river. The settlement was named after Lars Jensen, a non-“Mormon,” who located a ferry on Green river in 1885.

JERICHO (Sevier Stake), Sevier county, Utah, was a temporary settlement founded by the Farnsworth family on the Sevier river, a short distance above Elsinore. It was founded with a view to establish a United Order community, but only existed a short time. The place was named after Jericho in Palestine, and the ground upon which the settlement stood is now a part of Joseph Ward.

JOHNSTON (Kanab Stake), Kane county, Utah, was first settled in 1871 and named Johnson after the four Johnson brothers (Joel H., Joseph E., Benjamin F., and William D.) who with their families were the founders of the place.

JOSEPH (Sevier Stake), Sevier county, Utah, is a prosperous little settlements situated on the Sevier river south-west of Elsinore. It was named in honor of the late Joseph A. Young, the first president of the Sevier Stake of Zion.

JUAB (Juab Stake), Juab county, Utah, was originally called Chicken Creek when settled in 1860, but became a place of some importance when the Utah Southern Railroad made its terminus there for a short time in 1879. The Saints at Juab were organized as a Branch in 1883 and as a Ward in 1886. Juab, which has dwindled down to a very small hamlet belonging to the Levan Ward, was named Juab, like the county in which it is situated, after a small tribe of Indians, called Uabs or Yuabs.

JUAREZ (Juarez Stake), the principal settlement of the Saints in Chihuahua, Mexico, and the headquarters of the Juarez Stake of Zion, was first settled by exiled Saints in 1885 and named Juarez, in honor of Benito Juarez, the immediate predecessor of Porfirio Diaz as president of the republic of Mexico.

(To be continued.)
RECORDS FROM THE HEBRIDES ISLANDS.

BY GEORGE MINNS, ENGLISH GENEALOGIST.

(Concluded from page 138, vol. 9.)

KILFINICHEN, MULL, ARG.

(S. W. of the island. Pop. 1,529. Register begins 1804.)
1804, Jan. 1. Duncan McIntyre, tenant, and Mary McLean, had bapt. Elizabeth.
1809, May 9. Nicol McIntyre, in Ardalinish, and Mary McCallum, of the same place, married.
1812, Mar. 19. Peter McIntyre, and Flora Bell, both in Ardalinish, married.

KILNINIAN AND KILMORE, MULL, ARG.

(N. W. of the island. Pop. 2,272. Register begins 1766.)

Marriages:
1794, Nov. 30. Niel McIntyre, at Ardasscross, ———
1800, July 10. Colin McIntyre, from Morvein, and ——— McDonald, in Lephein.
1817, Jan. 30. Donald McIntyre, Tobermory, and Janet McDonald, Dervaig.
1819, May 18. Duncan McIntyre, from Ardgour, and Catherine McLean, Kilninian.
1819, Apr. 25. Archibald McIntyre and Ann McLean, Dervaig.
1799, Feb. 27. James Fraser, from Paisley, and Catherine McDougall, Alarne, had bapt. Jo.
1803, Jan. 30. Alexander McIntyre and Dorothy ———, in Cragaig, had born John.
1805, Mar. 31. James.
1804, Feb. 29. Colin McIntyre, from Morvean, and Janet McDonald, had bapt. Marion.

SLEAT, SKYE, S. E.

(10 miles S. of Broadford. Pop. 1,665. Register begins 1813.)

There is a group of 8 children to Charles McDonald, and Anne McLeod, 1829-40.

SNIZORT, SKYE, N.

(7 miles N. W. of Portree. Pop. 1,663. Register begins 1823.)
Samuel McKay and Jess McKurnon, had born: John, July,
1829; Peter, Apr., 1831; Donald, Aug., 1833; Roderick, May, 1835; all bapt. 5 July, 1835.

The children of Roderick McSwean (of Tate) and Mary McInnes (of Snizort): John, aged 11 y. 7 mo.; Jane, aged 9; Mary, aged 6; Roderick, aged 4; Margaret, born — May, 1827; all bapt. 20 Mar., 1829.

Donald Nicolson and Catharine McInnes, Clachamas, had born: Donald, 1828; John, 1830; Neil, 1834; Christian, 1835; all bapt. 18 Jan., 1838.

Note (latter part). “These irregularities are much to be regretted, but as lax and unsound views in regard to ordinances have taken such a firm root, it will take time and the exercise of Christian prudence to rectify them. And that He who has the hearts of all men in His hand, may in His own good time bring about a happy change in the views and affections of the poor deluded people of this parish is the earnest prayer of Angus Martin, minister of Snizort, Skye.” [Dated] 28 Jan., 1844.

At his induction, he says, he found the Registers had been held by a person of unsound mind, who would not deliver them up. And that this particular book [beginning 1823] was not recovered till 1852.

STRATH, SKYE, S. E.

(Comprises Scalpay and Pabbay. Pop. 2,152. Register begins 1820.)

Donald Munro and Mary McRae, Glassellan, had born: Madeline, 7 Mar., 1815; Isabella, 13 Jan., 1817; John, 10 Dec., 1818; Anne McRae, 8 July, 1820; Christy Flora, 15 July, 1822; Donald, 27 Apr., 1826; Lachlan, 13 Nov., 1828.

Niel and Flora Robertson, Harripool, had born: Alexander, 10 July, 1815; Angus, 1 Apr., 1818; Donald, 13 Aug., 1820; Malcolm, 20 Jan., 1823; Marion, 20 Aug., 1825; Alexander, 12 Aug., 1832.

Groups to the following names are also recorded: 8 children to James Lockhart, 1838-48; 8 children to Donald Mackay and Flory Nicolson, 1831-47; 7 children to John and Rachel MacLeod, 1838-51; 8 children to Angus Martin and Margt. Nicolson, 1844-55; 5 children to William Young and Janet Gibson, 1806-15.

The oldest Register of Skye, in the Inner Hebrides, seems to be that of Portree, 1800. Earlier dates might possibly be found in the records of the western parishes of Inverness, Ross and Cromarty. The more distant island of Lewis, in the Outer Hebrides, is included in the latter county.

The Register begins 1780. I found no other of an earlier date than this belonging to any parish in this particular group.
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NEPHI ANDERSON, ASSOCIATE EDITOR

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“The hearts of the children shall turn to their fathers.”
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DEDICATION OF HAWAIIAN TEMPLE.

*Proceedings Reported by President Rudger Clawson*

The beautiful new Temple of the Latter-day Saints at Laie, Oahu, Hawaii territory, was dedicated on Thursday, Nov. 27, 1919, by President Heber J. Grant. The services were attended by a number of the general authorities of the Church, and by many local officers and Saints, and the religious ceremonies and the dedicatory prayer delivered by President Grant were impressive and inspiring to the last degree. It was a solemn and in many other ways memorable occasion, when the past and the present were linked together in ceremonious religious observance, and another epoch in the history of temple building was completed.

A train arrived at Laie, Oahu, Wednesday, Nov. 26, 1919, bringing Saints who had come from Honolulu and Hilo, the two principal cities, and from the various islands of the Hawaiian group. The missionaries, 21 in number, came in the day before. In the party there were about 300 Saints. They presented an animated scene at the depot as they stepped off the cars in their light-colored summer clothes and with smiling countenances. Friends from the colony were there to greet them with words of welcome and brotherly love, and to provide comfortable quarters for them. At 12 o'clock, Nov. 27, another train load of Saints arrived. During the Temple dedication, closing Sunday, the 30th inst., there were about 1,200 to 1,500 Saints gathered at this place.

DEDICATION SERVICE.

At 2:30 p. m. 310 Saints (including the missionaries from Zion) were admitted to the Temple upon written recommends and passing through the various rooms were finally seated in the upper rooms of the building.
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Presidents Heber J. Grant, Anthon H. Lund, together with Elder Stephen L. Richards of the Council of Twelve, Bishop Charles W. Nibley and Elder Arthur Winter of the visiting brethren from Utah were seated facing the congregation.

Upon either side and on the first several tiers of chairs were seated Presidents E. Wesley Smith, Samuel E. Woolley, William M. Waddoups, president of the Temple, Duncan M. McAllister, chief recorded. Sister Sarah Jenne Cannon and between 30 and 40 traveling elders and lady missionaries from Zion.

President Grant presided and conducted the service. The choir, composed of 12 singers selected in equal numbers from the Honolulu and Laie choirs, sang for the opening number the hymn entitled, “A Temple in Hawaii,” words by Ruth May Fox and music by Orson Clark, formerly a Hawaiian missionary.

President Heber J. Grant then offered the Prayer of Dedication, as follows:

DEDICATORY PRAYER.

_Dedication prayer delivered at Hawaiian Temple, Laie, Oahu Territory of Hawaii, Thursday, November 27, 1919, at 2 p. m._

O God, the Eternal Father, we thy servants and handmaidens, thank thee, in the name of Jesus Christ, thy well-beloved Son, with all the power of our being, that we are privileged this day to be present in this beautiful land, to dedicate unto thy Most Holy Name, a temple of the Living God.

We thank thee, O God the Eternal Father, that thou and thy Son, Jesus Christ, didst visit the boy, Joseph Smith, Jr., and that he was instructed by thee, and by thy Beloved Son.

We thank thee that thou didst send thy servant, John the Baptist, and that he did lay his hands upon Joseph Smith and Oliver Cowdery and ordain them to the Aaronic, or Lesser Priesthood.

We thank thee, for sending thy servants, Peter, James and John, Apostles of the Lord Jesus Christ, who ministered with the Savior in the flesh and after His crucifixion, and that they did ordain thy servants Joseph Smith and Oliver Cowdery Apostles of the Lord Jesus Christ and bestowed upon them the Holy Melchizedek Priesthood, by which authority and Apostleship, we do dedicate unto thee, this day, this holy edifice.

We thank thee for the integrity and the devotion of thy servants, the Prophet and Patriarch, Joseph Smith and Hyrum Smith. We thank thee that they labored all the days of their lives, from the time of the restitution of the Gospel of Jesus Christ until the day of their martyrdom, and that they sealed their testimony with their blood.
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We thank thee for thy servants Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith, who have severally stood at the head of thy Church since the martyrdom of thy servant Joseph Smith, and who have led and directed thy people by the inspiration of thy Holy Spirit, and who have sent forth representatives to proclaim the everlasting gospel in nearly every land and clime.

We thank thee for all the faithful members of the First Presidency of the Church, and of the Apostles, in this last dispensation; and for each and all of the faithful men who have held office as general authorities of the Church.

O God, our Eternal Father, we pray thee to bless the Presidency of thy Church—Thy servants Heber J. Grant, Anthon H. Lund and Charles W. Penrose. May these men, O Father, be guided by the unerring counsels of thy Holy Spirit day by day. May they be even as a three-fold cord that cannot be broken. May they see eye to eye in all matters for the upbuilding of the Church of Jesus Christ upon the earth.

Bless. O Father, each and all of the Apostles, the Presiding Patriarch, the First Council of the Seventy, the Presiding Bishopric.

Bless, we beseech thee, those that preside in all the stakes of Zion, and in all the wards and branches of the Church.

Bless those that preside over the Missions of the Church throughout the world, together with all thy servants, and handmaidens who have gone forth to proclaim to the peoples of the world, the restoration again to the earth of the plan of life and salvation.

Bless those. O Father, who preside in the temples that have been erected to thy Holy name in the land of Zion. Bless, also, those who preside and who labor in the Church schools which have been established from Canada on the North to Mexico in the south.

O God, accept of the gratitude and thanksgiving of our hearts, for the very wonderful and splendid labors performed in the land of Hawaii by thy servants Presidents George Q. Cannon and Joseph F. Smith. We thank thee for their devotion to the gospel to the people of this land. We thank thee for raising up thy servant Elder J. H. Napela, that devoted Hawaiian, who assisted thy servant President Cannon in the translation of the Book of Mormon, which is the sacred history of the Nephites, the Lamanites and the Jaredites. We thank thee that the plates containing the Book of Mormon were preserved so that they could be translated, and that thy words to the Prophet Joseph Smith might be fulfilled. namely, “That the Lamanites might come to the knowledge of their fathers, and that they
might know the promises of the Lord, and that they may believe
the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved.”

We thank thee, that thousands and tens of thousands of the descendants of Lehi, in this favored land, have come to a knowledge of the gospel, many of whom have endured faithfully to the end of their lives. We thank thee, our Father and our God, that those who are living and who have embraced the gospel are now to have the privilege of entering into this holy house, and laboring for the salvation of the souls of their ancestors.

We thank thee that on this occasion the widow of thy loved servant George Q. Cannon, even thine handmaiden Sister Sarah Jenne Cannon is present with us today, and is permitted to participate in these dedicatory services.

We thank thee, O Father in Heaven for our families, our friends, our relatives, and for all the many blessings which thou hast bestowed upon us.

We thank thee for all of the temples that have been erected in this last dispensation, and we pray thy choice blessings to be and abide with all those who minister therein. We pray that that same sweet spirit which is present in all the temples, may abide with those who shall labor in this holy house.

We thank thee, O Father, this day that the promise made in a dream to thy servant William W. Cluff, by thy Prophet Brigham Young, that the day would come when a temple should be erected in this land, is fulfilled before our eyes.

We thank thee, O God, that thy faithful and diligent servant, President Joseph F. Smith was moved upon, while in this land, on the birthday of thy servant President Brigham Young, in the year 1915, to dedicate this spot of ground for the erection of a temple to the most high God.

We thank thee for the long and faithful and diligent labors of thy servant President Samuel E. Woolley, who has so faithfully presided over this mission for these many years. We thank thee for his labors in the erection of this temple, and beseech thee, O Father, that thou wilt bless him and all of his associate workers.

We pray thee, O Father, to bless the son of thy beloved servant President Joseph F. Smith, E. Wesley Smith who now presides over the Hawaiian mission. May the missionary spirit be and abide with him. May he have that same splendid love for the people of this land which his dear departed father possessed.

We now thank thee, O God, our Eternal Father, for this beautiful temple and the grounds upon which it stands, and we dedicate the grounds and the building, with all its furnishings and fittings, and everything pertaining thereunto, from the found-
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ation to the roof thereof, to thee, our Father and our God. And we humbly pray thee, O God the Eternal Father, to accept of it and to sanctify it, and to consecrate it through thy Spirit for the holy purposes for which it has been erected.

We beseech thee that no unclean thing shall be permitted to enter here, and that thy Spirit may ever dwell in this holy house and rest mightily upon all who shall labor as officers and workers in this house, as well as all who shall come here to perform ordinances for the living or for the dead.

May thy peace ever abide in this holy building, that all who come here may partake of the spirit of peace, and of the sweet and heavenly influence that thy Saints have experienced in other temples, and that has also been experienced in visiting the monument and cottage erected at the birthplace of thy servant Joseph Smith, the great Latter-day prophet.

May all who come upon the grounds which surround this temple, in the years to come, whether members of the Church of Christ or not, feel the sweet and peaceful influence of this blessed and hallowed spot.

And now that this temple is completed and ordinance work will soon be commenced, we beseech thee, O Father, that thou wilt open the way before the members of the Church in these lands, as well as of the natives of New Zealand, and of all the Pacific Islands, to secure the genealogies of their forefathers, so that they may come into this holy house and become saviors unto their ancestors.

We thank thee, O God our Eternal Father, that the land of Palestine, the land where our Savior and Redeemer ministered in the flesh, where he gave to the world the plan of life and salvation, is now redeemed from the thralldom of the unbeliever, and is in the hands of the great, enlightened and liberty-loving empire of Great Britain. We acknowledge thy hand, O God, in the wonderful events which have led up to the partial redemption of the land of Judah, and we beseech thee, O Father, that the Jews may, at no far distant date, be gathered home to the land of their forefathers.

We thank thee that thy servants, the Prophets Joseph Smith and Brigham Young, were moved upon to send holy apostles to Jerusalem to dedicate that land for the return of the Jews.

We acknowledge thy hand. O God our Heavenly Father, that one of the benefits of the great and terrible world war, through which the nations of the earth have recently passed, will be the opportunity for the Jews to return to the land of their fathers.

We thank thee, our Father in Heaven, for the victory which came to the armies of the Allies, and we beseech thee that that victory may lead to increased liberty and peace throughout all the nations of the earth.
We pray for thy blessings to be upon the kings, and upon the nobles; and upon the rulers in all nations, that they may have it in their hearts to administer justice and righteousness and to give liberty and freedom to the peoples over whom they rule.

We thank Thee that Thou didst inspire the noble men who wrote the Constitution of our beloved country, and we beseech thee that the principles of that inspired document may ever be maintained; that the people may overcome selfishness and strife, and contention, and all bitterness, and that they may grow and increase in the love of country, in loyalty and patriotism, and in a determination to do that which is right and just.

We thank thee for this land of liberty in which we dwell which Thou hast said is choice above all other lands. We do thank thee, O God our Father, for the noble men who have presided over our country from the days of George Washington until the present time.

We pray thee to bless Woodrow Wilson, the president of the United States. Touch him with the healing power of thy Holy Spirit and make him whole. We pray that his life may be precious in thy sight, and may the inspiration that comes from thee ever abide with him.

We pray for the vice president of the United States, for the members of the president's cabinet, for the senators and congressmen, and for all the officers of this great and glorious government in every state and territory, and in every land where the United States bears rule. We also remember before thee, all those who have been selected to administer the law in this favored land of Hawaii.

We beseech the, O God in heaven, that the people of the United States of America may ever seek to thee for guidance and direction, that thy declaration and promise that this is a land choice above all other lands, and shall be protected against all foes, provided the people serve thee, may be realized and fulfilled, and that the people may grow in power, and strength and dominion, and, above all in a love of thy truth.

We thank thee, O God, that thy Son, our Redeemer, after being crucified and laying down his life for the sins of the world, did open the prison doors and proclaim the gospel of repentance unto those who had been disobedient in the days of Noah, and that he subsequently came to the land of America, where he established his Church and chose disciples to guide the same.

We thank thee, for restoring again to the earth the ordinances of the gospel of thy Son Jesus Christ, whereby men and women can be, in very deed, saviors upon Mount Zion, and where they can enter into thy holy temples and perform the ordinances
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necessary for the salvation of those who have died without a knowledge of the gospel.

We thank thee, O Father, above all things upon the face of the earth, for the gospel of thy Son Jesus Christ and for the priesthood of the living God, and that we have been made partakers of the same, and have an abiding knowledge of the divinity of the work in which we are engaged.

We thank thee for the words of thy Son Jesus Christ to the Prophet Joseph Smith and Sidney Rigdon; "This is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world. even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness that through him all might be saved whom the Father had put into his power and made by him, who glorifies the Father and saves all the works of his hands."

We thank thee, O Father, that thou didst send thy Son Jesus Christ, to visit thy servants Joseph Smith and Oliver Cowdery in the Kirtland temple, the first temple ever erected by thy people in this last dispensation. We thank thee for the words of our Redeemer: "I am the first and the last, I am he who liveth, I am he who was slain. I am your advocate with the Father. Behold, your sins are forgiven you, you are clean before me, therefore, lift up your heads and rejoice, let the hearts of your brethren rejoice, and let the hearts of all my people rejoice. who have, with their might, built this house to my name, for behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house." We thank thee, O God, that thou hast accepted, by the testimony of thy Holy Spirit, all of the temples that have been erected from the days of Kirtland until this present one.

We also thank thee for sending thy servants, Moses and Elias and Elijah, to the Kirtland temple, and delivering to thy servants, Joseph and Oliver, the keys of every dispensation of the gospel of Jesus Christ from the days of Father Adam down to the present dispensation, which is the dispensation of the fulness of times.

We thank thee, that Elijah has appeared, and that the prophecy of thy servant Malachi, that the hearts of the fathers should be turned to the children, and the hearts of the children to the fathers, lest the earth be smitten with a curse, has been fulfilled in our day, and that our hearts in very deed, go out to our fathers; and we rejoice beyond our ability to express that we can. through the ordinances of the gospel of Jesus Christ, become saviors of our ancestors.

We thank Thee, O God, with all our hearts and souls for the testimony of thy servants Joseph Smith and Sidney Rigdon;
"And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, even on the right hand of God. and we heard the voice bearing record that he is the Only Begotten of the Father—that by him and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

We thank thee, O Father, for the knowledge that we possess in our very souls, that thou dost live, and that thy Son Jesus is our Redeemer, and our Savior, and that thy servant Joseph Smith Jr., was and is, a prophet of the true and living God. And, O Father, may we ever be true and faithful to the gospel of thy Son Jesus Christ, revealed through thy servant Joseph.

We beseech thee, O Lord, that thou wilt stay the hand of the destroyer among the natives of this land. and give unto them increasing virility and more abundant health, that they may not perish as a people, but that from this time forth they may increase in numbers and in strength and influence, that all the great and glorious promises made concerning the descendants of Lehi, may be fulfilled in them; that they may grow in vigor of body and of mind, and above all in a love for thee and thy Son, and increase in diligence and in faithfulness in the keeping of the commandments which have come to them through the gospel of Jesus Christ.

We pray thee, O Father, to bless this land that it may be fruitful, that it may yield abundantly, and that all who dwell thereon may be prospered in righteousness.

Bless all thy people who have named thy name in all parts of the world. Especially bless thy people in the valleys of the mountains, whereunto they were led by thy divine guidance, and where the greatest of all Temples in this dispensation has been erected, and where thou hast blessed and prospered thy people even beyond anything that could have been expected.

Bless, O Father in Heaven, all those that hold responsible positions in all the various auxiliary organizations of thy Church, whether as general, stake, ward. or mission authorities; in the Relief Societies, in the Mutual Improvement associations, in the Sunday schools, in the Primary associations, and in the Religion Class organizations. Bless each and everyone of thy servants and handmaidens who hold places of responsibility in these various organizations throughout the entire world. Bless, also, each and everyone who is laboring for the benefit of the members as well as the members themselves, in these associations.

We especially pray thee, O Father in heaven, to bless the youth of thy people of Zion and in all the world. Shield and preserve and protect them from the adversary and from wicked and designing men. Keep the youth of thy people, O Father, in the
straight and narrow path that leads to thee; preserve them from all the pitfalls and snares that are laid for their feet. O Father, may our children grow up in the nurture and admonition of the Gospel of thy Son Jesus Christ. Give unto them a testimony of the divinity of this work as thou hast given it unto us, and preserve them in purity and in truth.

O God, our Heavenly and Eternal Father, sanctify the words which we have spoken, and accept of the dedication of this house, we beseech thee, in the name of thine only begotten Son Jesus Christ, our Redeemer. We have dedicated this house unto thee by virtue of the priesthood of the Living God which we hold, and we most earnestly pray that this sacred building may be a place in which thou shalt delight to pour out thy Holy Spirit in great abundance, and in which thy Son may see fit to manifest himself and to instruct thy servants. In the name of Jesus Christ, our Redeemer. Amen and Amen.

The prayer was most impressive and inspiring and was received with great rejoicing by the entire assemblage.

All seemed to feel that the Lord had accepted the beautiful prayer of dedication and the house which had been erected by the Church and the good people of Hawaii and was now dedicated to his service.

The choir then sang "Praise to the man who communed with Jehovah."

Following the song the Sacred Hosanna Shout was given with deep feeling and inspirational effect.

President Anthon H. Lund who was the first speaker, congratulated the Saints of the Hawaiian mission on having a House of the Lord in which they could enter and receive the choicest blessings of God both for themselves and their ancestors. The hearts of the children are turned to the fathers and they are trying to bring to them blessings of salvation.

Referred to the great blessing that came to the people when in 1850 Brother George Q. Cannon and other elders were sent here to preach the gospel. The Hawaiian race belongs to the House of Israel, through the lineage of Lehi, who left Jerusalem 600 years before Christ. Congratulated the people that they had accepted the message when it came to them and that they had taken upon themselves the name of Christ. Admonished them to remember what the Lord had done for them and to show their thoughtfulness by purifying their lives and living in harmony with the gospel. We are the children of God and should love him and love one another. Referred to the Kirtland Temple and the visit of the Savior to that temple. The fame of that house, as prophesied, had gone forth to all the nations of the earth. Urged the people to seek out the genealogies of their forefathers.
Elder Samuel E. Woolley was the next speaker. He expressed the feeling that this was the greatest of all days to him. It was the fulfillment of hopes long entertained. When President Cannon visited Hawaii to attend the semi-centennial of the opening of the Hawaiian mission in 1900, he predicted that there would be a House of the Lord erected in these islands and since that time President Woolley said he had been thinking about it and dreaming about it and laboring with all his power to bring about conditions favorable to its accomplishment. Referred to the dedication of the site in 1915 and to the construction of the building. He then addressed the Saints in the Hawaiian tongue.

Bishop Charles W. Nibley followed and referred to the dedication of the site by President Joseph F. Smith, he being present on that occasion. With deep emotion he expressed his sorrow that President Smith had not lived to attend this dedication but reminded the Saints that the authority which he held was still here and now resting upon President Grant. The dedication of this house must in the very nature of things be acceptable to the Lord, and well may we break out in the Sacred Shout of “Hosanna to God and the Lamb.” The Saints were blessed indeed in having so many of the general authorities with them, more than have ever been on the islands before at any one time.

President Rudger Clawson said in part: It is the greatest day in all the history of Hawaii, for here stands a temple reared to the Most High God. What must the feelings of Father Lehi be at this moment. He must be touched with a deep sense of gratitude for what the Lord is doing for his posterity. The key is turned and the door is unlocked for the full blessings of salvation to the posterity of Lehi. Rejoiced that God had raised up the Prophet Joseph Smith, and that the authority of the priesthood had been restored through him. Every blessing and principle we enjoy today, even the privilege of coming into this glorious house, have come to us through the Prophet Joseph Smith. It is a time not for many words but for rejoicing and thanksgiving. What a privilege it is for President Grant and his brethren to be here, also that Sister Sarah Jenne Cannon is here to represent her husband and President E. Wesley Smith to represent his father. It is also a great privilege for the missionaries from Zion, and for all the Saints who are permitted to participate in this service.

Elder Arthur Winter expressed the opinion that perhaps in no other part of the United States would there be so perfect a celebration of Thanksgiving day as here. It would be an epoch in the lives of the people. The Son of Man had now a place in Hawaii in which to manifest himself. This was a wonderful distinction for the people and for the country.

President E. Wesley Smith said it was an honor to serve in
the ministry in this land and a privilege to represent his father. Expressed his determination to realize the blessing invoked upon him in the dedicatory prayer. Expressed his love for the missionaries here and the people and hoped to be able to accomplish a noble work. He finished with remarks in the native tongue.

Singing, "We Thank Thee, O God, for a Prophet."

Sister Jenne Cannon, who by the way was the first woman to speak at a temple dedication, said it was a great day for her and that she rejoiced exceedingly.

President Grant here stated that he desired to give opportunity during the dedication services for all the missionary brethren and sisters to express themselves. The following were then called upon to make brief remarks: Elder Wilford J. Cole, president of the Laie branch and his wife, Sister Ellen Cole; Elder Ernest L. Miner and his wife, Sister Theresa Miner; Elder Arnold B. Bangertter and his wife, Sister Hazel Bangertter, and Elder William M. Waddoups, president of the temple. After which the congregation sang, "Praise God From Whom All Blessings Flow."

Elder Stephen L. Richards of the Council of Twelve said the predominant theme of the meeting was gratitude and thanksgiving and the only way to show our gratitude for the manifold mercies received was to do the will of God. Words are easily spoken, but the great thing is to work, and to conform our lives to the gospel of Jesus Christ which takes sacrifice and determination and an abiding faith. In presenting to the Lord this holy house, the overpowering thought he had was, Can we be worthy of it? Can we appreciate the full significance of it? The temple is something more than a beautiful building. It is a monument to the great truths of the gospel, and stands for all that is best and holiest in life. While it is a house for the salvation of the dead it should never be forgotten that it is also a house for the living and intended to stimulate us to higher things. He hoped that the young men and women of the Church would be worthy to come into this house and be united in the new and everlasting covenant. There is no greater monument of liberty in all the world than a temple of God, for true liberty is freedom from sin.

President Heber J. Grant expressed a keen regret that President Joseph F. Smith had not lived to come here and dedicate this temple. He read the hymn which he had read at President Smith's funeral, commencing with the line, "Thou dost not weep to weep alone." He then read extracts from a letter which he had written to the family after President Smith's death. Also read in full a dream that President Smith had in his early missionary experience in these islands, published in the last number of the Improvement Era. He said that language failed him
to express the thanksgiving and gratitude in his heart for the watchful care that the Lord had had over him since his childhood. He had hardly been able to realize from the day he became president of the Church, the greatness and importance of the obligations that rested upon him. Yet, like Nephi of old, he knew that the Lord would qualify him for his work.

He bore a strong and powerful testimony that God lives, that Jesus is the Christ, that Joseph Smith was a prophet and that the Spirit of the living God has been present on this occasion. He pleaded with the people to keep themselves free from sin that they might be in all respects worthy to enter this holy house. It is not the miraculous testimonies we may have but it is keeping of the commandments of God and living lives of absolute purity, not only in act but thought, that will count with the Lord. He bore witness that the Lord had delivered to the Prophet Joseph Smith, through heavenly messengers, the keys and power of every dispensation of the gospel from Father Adam down to this day. We are engaged in the work of the living God and "Mormonism" is in very deed the plan of life and salvation.

The president's inspired discourse stirred the people to their very souls. The closing song was "The Spirit of God Like a Fire is Burning," after which the benediction was pronounced by one of the native brethren. The first session of the dedication lasted four hours.

In addition to the dedication services of the Hawaiian temple which took place Thursday, Nov. 27, Thanksgiving day, there were four other dedicatory services given to accommodate the Saints who desired to attend, two on Friday and two on Sunday.

At the Friday morning service President Anthon H. Lund was called upon to offer the dedicatory prayer; Friday afternoon, President Rudger Clawson; and on Sunday afternoon, at the final service, Elder Stephen L. Richards.

The Sunday morning service was given for the benefit of the children of whom there were 235 present, mostly Hawaiians. The dedicatory prayer was not offered at this meeting. The children, as they sat there, the girls in white, listening attentively to the testimonies and remarks made, presented an inspiring picture.

In addition to the impressive talk of President Heber J. Grant, he led in singing Brother George Goddard's familiar song, "Who's on the Lord's Side, Who." In response to the question as to who were on the Lord's side, every hand was raised.

President Grant and the brethren who accompanied him spoke at all the services. Brief testimonies were borne by the mission president and all the traveling elders and lady mission-
aries and others. There were 81 speakers in all, at the five services, and a total of 1,239 people were in attendance.

While the dedication services were in progress, conference meetings were held for those who were not at the temple. These meetings, one on Thursday evening, one on Friday evening and two on Saturday at 10 a.m. and 2 p.m., were conducted by the president of the mission. The visiting brethren and also native elders were the speakers. The attendance was changed and a fine spirit prevailed.

At each and all the meetings, the speakers were abundantly blessed of the Lord in their remarks and expressed their gratitude for the erection of an Hawaiian temple. It was a wonderful time of rejoicing during the four days of temple services and conference meetings.

THE MORMON BATTALION AND ITS MONUMENT.

In a special message delivered to the Legislature in 1915 by Governor Spry, he recommended that initial steps be taken toward the erection of a monument in honor of the Mormon Battalion. The message was accompanied by a petition in which were set forth important facts pertaining to Mormon Battalion history. The petition in part reads as follows:

"To the Governor and Legislative Assembly of the State of Utah:

"Ladies and Gentlemen: It has been the custom in all ages and among all people for those who enjoy the advantages of a higher civilization to memorialize the achievements of those who, by heroic sacrifice, blazed the trails and laid the foundation of that civilization. Utah is unique among her sister states of the west, in that she has numbered among her citizens the members of a battalion that rendered a splendid service in that conflict which raised the standard of the United States over the Rocky Mountains, and upon the shores of the Pacific ocean. * * *

"After a lapse of almost seventy years, when the plain facts of history apart from prejudices and personalities depend upon their own merits for their illumination; when the seeds of a great patriotic service have matured to a glorious fruition we feel that the time is ripe to ask, not only for a site for this monument; but, further, that an appropriation be made for a monument to the Mormon Battalion.

"As a basis for such request we submit the following facts for your consideration:
"The Mormon Battalion was regularly enlisted into the service of the United States July 16, 1846, at Council Bluffs, Ia.

"The call for 500 volunteers came to the pioneers, the founders of this state and the vanguard of western civilization, when they were in the midst of their journey to the Rocky Mountains.

"While the enlistment of the Battalion entailed great sacrifice upon those who enlisted, and upon their families who were left behind homeless and unprovisioned, in an open country infested by savages and wild animals, it nevertheless was the means of rendering great assistance to the people as a whole in the preparations for their advent into these valleys.

"The fact that these 500 men were in the service of the United States was the plea effectually used by Colonel Kane at Washington in securing the privilege for the Utah pioneers to plant and harvest crops upon the Indian lands along the shores of the Missouri river. The seeds that matured upon these lands were brought here and planted in the virgin soil of Utah.

"The Mormon Battalion rendered financial aid to the pioneers of this state. Upon enlisting each soldier received from the government, besides his accoutrements, which he was to retain after his term of service had expired, forty-two dollars in cash, as clothing money for the year. The clothing was not purchased, and a good portion of the money was sent back to Council Bluffs for the use of the people there; and thus doubtless assisted in completing the equipment of the pioneers who entered Salt Lake Valley July 24, 1847.

"Under the command of Col. Philip St. George Cooke the battalion made an infantry march of 2,000 miles from the Missouri river to the Pacific coast. On account of the sacrifice which they had made in not purchasing appropriate clothing and shoes for the long, strenuous march, they endured excruciating hardships. * * *

"The chart of the road as made by Colonel Cooke’s engineer was placed upon the files at Washington, D. C., and later formed the basis for the construction of the Southern Pacific railroad.

"Upon their return march the Battalion pioneered a road from the Cajon Pass northeasterly into Salt Lake Valley, a distance of between 500 and 600 miles.

"They participated in that conflict which made California, Utah, Idaho, Nevada, Colorado, New Mexico and Arizona a part of the United States. * * *

"They took part in the discovery of the first gold in California, which event pacified the Californians; added uncounted millions to the nation’s wealth; gave an impetus to emigration from many nations; and marked the beginning of the wonderful development of the West."
"They brought from California to this state seeds of various kinds, which were of inestimable value to the people here in early days.

"The Pueblo detachments of the Mormon Battalion, comprising the sick and disabled who had winter-quartered at Pueblo, consisting of 143 soldiers and a number of families, entered Salt Lake valley July 29, 1847, five days after Brigham Young and his company. They reinforced the supplies of the pioneers with wagons, horses, mules, cattle and guns. They joined the pioneers in their occupation and defense of the land. They were among those who turned the first furrows; planted the first seeds and built the first houses. They built the first public edifice in the Rocky Mountains, the "Bowery" on the Temple grounds. They built the greater portion of the first 'fort' in Salt Lake City; it occupied what is now Pioneer Park.

"The first white child born in this valley was the daughter of John Campbell Steele, a member of the Mormon Battalion.

"Connection with Irrigation. While passing through the valley of Santa Fe members of the Battalion had made observations concerning a system of irrigation employed by the natives of that region. Our modern system of irrigation has doubtless evolved from ideas brought here by the Mormon Battalion.

"The Pueblo detachment was discharged after arriving in Salt Lake Valley. Capt. James Brown was sent to California with power of attorney to collect their pay. He returned with $10,000 in Spanish doubloons, which was the first gold coin circulated in Utah.

"The Pueblo detachment of the Mormon Battalion was the first United States military organization to come here. They entered Salt Lake valley to the strains of martial music, accompanied by Brigham Young and escort. They camped upon City Creek, and Brigham Young thanked them in the presence of all assembled for the service which they had rendered to the people and their country.

"Conclusions. The Mormon Battalion rendered a service to the nation:

"In that they performed an important part in opening the highways between the east and the west;

"In that they assisted in establishing the United States government and in introducing American civilization upon the shores of the Pacific ocean;

"The Battalion rendered not only a national service, but a world service;

"In that they participated in the discovery of the first gold in California."
"The Mormon Battalion rendered a service to the State of Utah—
"In that they aided her pioneers in their preparations for coming to these valleys;
"In that they added splendid reinforcements to the supplies of the pioneers;
"In that they took part in the earliest activities of the state:
"In that much of the seeds sown in the virgin soil of Utah were fruits of their enlistment;
"In that they brought here the first ideas for that wonderful system of irrigation which made possible the fruition of those seeds.

"Further, we desire to express our appreciation that the United States government, through the enlistment of the Mormon Battalion, rendered important aid to the Utah pioneers in their labor of founding this state. Government money paid to the Battalion assisted in equipping the pioneers of 1847. Government permission, obtained on account of the enlistment of the Mormon Battalion, gave the pioneers permission to pass through and settle temporarily upon Indian lands, and to plant and harvest crops; and

"Further, we feel that Utah's first memorial should commemorate the first national and patriotic event in her history as a state and a part of the United States.

"For the foregoing reasons we feel that it is right and fitting for the State of Utah to make an appropriation for a monument in honor of the Mormon Battalion; and further that a site upon the capitol grounds be set apart for that monument; and we ask that such be granted.

"DAUGHTERS OF THE MORMON BATTALION."

The Governor's recommendation, based upon the splendid achievements of our Pioneer Battalion as set forth in the petition, was met with such favor by the representatives of the State that unanimous support was given to a measure which provided for the appointment of a committee of seven citizens, whose duty it should be to select a site on the Capitol grounds and to procure a design for a monument in honor of the Mormon Battalion.

The Mormon Battalion matter was again brought before the State's representatives for their consideration, in 1917.

The Monument Committee had secured a design for a monument by means of a nation-wide competition. This design was presented to the Legislature for their inspection and approval.

The bill which was approved by the Legislature of 1917 provided for the appointment of a commission whose duty it should be to proceed with the erection of a monument upon the site which had been selected and for the appropriation of $100,000.00 to be available January 1, 1920, upon condition that a like sum
had been secured from other sources and deposited with the State Treasurer.

Shortly after the appointment of the commission our country became engaged in the Great World War and the work of the monument was necessarily delayed.

Quite as a surprise to many the subject of the monument was again brought before the attention of the Legislature of 1919. This proved to be a most fortunate thing. It was a test of the sentiment of the people of the state for the Mormon Battalion Monument, for this sentiment was expressed in the recommendation of the Legislature committee to which this matter had been submitted, "that the work of the Mormon Battalion Monument Commission should not be interfered with."

Following is a description of the monument model by Samuel C. Park, formerly mayor of Salt Lake City, now a member of the Monument Commission appointed with two other members as a committee to inspect and pass upon the model:

"The base is in triangular form, with concave sides and rounded corners.

A bronze figure of a Battalion man is mounted upon the front corner. Flanking him on two sides of the triangle are cut in high relief, on the left, the scene of the enlistment of the Battalion under the flag of the United States of America; on the right a scene of the march where the men are assisting in pulling the wagons of their train up and over a precipitous ascent while still others are ahead widening a cut to permit the passage of the wagons between the outjutting rocks.

"The background is a representation of mountains of the character through which the Battalion and its train passed on the journey to the Pacific.

"Just below the peak in the center and in front of it is chiseled a beautiful head and upper part of a woman symbolizing the 'Spirit of the West.' She personifies the impulsive power and motive force that sustained these Battalion men and led them, as a vanguard of civilization, across the trackless plains and through the difficult defiles and passes of the mountains.

"The idea of the sculptor in the 'Spirit of the West' is a magnificent conception and should dominate the whole monument.

"The bronze figure of the battalion man is dignified, strong and reverential. He excellently typifies that band of pioneer soldiers which broke a way through the rugged mountains and over trackless wastes.

"Hovering over and above him the beautiful female figure, with an air of solicitous care, guards him in his reverie. Her face stands out in full relief, the hair and diaphanous drapery waft back mingling with the clouds while the figure fades into dim
outline in the massive peaks of mountains, seeming to pervade the air and the soil with her very soul.

"The Spirit of the West is but one of the many attributes of Deity symbolizing that Infinite Love and care which the Deity has for all his children, and it represents the hope, courage and determination which moved and impelled the Battalion man, his comrades and all the others who have followed in their footsteps in the settlement and development of the great west.

"It is the Spirit back of the breaking of the soil by the farmer, back of the institution of our schools, back of our mines, back of our government and of our very hearth sides. It permeates the air, the soil and the hearts of men. It tempers the character of all who come within the influence of the boundless plains and majestic peaks. It has led men to make a garden of a desert and a treasure house of the mountain. It has justified and approved every sacrifice to make this part of the world a better place to live. It is constant, never ending—infinit.

"It is pleasant to contemplate these thoughts as expressed in the model at this time when the world is all but overcome with the idea of individualism, and while new governments, shifting as the sands, conceived in greed, envy and malice daily are born, struggle and die.

"Our proposed monument represents and commemorates such ideal in cooperation, steadfastness and progress as should be a lesson and an inspiration to this and to succeeding generations.

"The back of the monument has been most happily designed.

"It is the third side of the triangle and remains to be described.

"The central idea is the dimly suggested figure of an Indian woman, of the southwestern type, whose head shows in relief against the background peaks and whose body and outstretched arms draped in her customary blanket, are faintly suggested in the crags and rocks. In fact the head is the only part of the figure that is chiseled clear in outline, the balance of the figure being only dimly suggested.

"Just as the ‘Spirit of the West’ in the front dominates and pervades, so this figure has the air of receding and disappearance—the evanishment of a former race. The figure is heroic in size and beautifully conceived. On either side, really on the lower folds of the blanket or on the rocks whereon the blanket is suggested, a two more scenes incidental to the journey and labors of the battalion. On the right half is a scene at Sutter’s mill, where some of the battalion members in digging the tailrace for the mill turned up the first gold bearing gravel that led to the great gold rush to California, in ’49, and contributed so many millions to the wealth of the country.

"On the left half is shown a battalion man digging a ditch
and leading the water from a creek to overflow the land so that the pioneers could break the ground that had shattered their plow points and broken their plows.

"This was the introduction of irrigation into Utah.

"The back of the monument in its conception and treatment, by its stateliness and suggested grandeur and what the artists call 'Atmosphere' made a distinct impression upon the committee and no changes or modifications were thought of nor suggested. It seemed a very happy solution of a difficult problem.

"From the irrigation stream and the tailrace of the mill it is designed to have small streams of flowing water forming a pool in the shape of a half moon at the rear and so arranged as to pass this water through to the other side to form two pools or lagoons on the front side of the monument.

"Immediately surrounding the monument the architects have laid out a pavement in red brick tile with a border of an Indian design. This dark tile will save the glare and dazzling reflection of the bright sun of our clear atmosphere upon a white granite monument.

"There are also graceful and symmetrical walks, a granite coping and seats suitably located and arranged to give everyone ample opportunity for a casual or studied view of the monument and its parts.

"Beyond these walks and seats immediately around the monument, the pools, lagoon and walks are designed to join in and harmonize with the rest of the capitol grounds.

"Nothing like this monument has ever been designed or built before. It is original and unique. Few states can boast the achievements such as are commemorated in this design. More than seventy years have elapsed since the battalion made its memorable march and the most of its members have passed to the great beyond. So this monument should be built at once if we are to proceed according to first hand evidence and information and not according to more or less fanciful and legendary tales concerning them and their difficult journey.

"It is sufficiently creditable and glorifying to tell their history as it was and without adornment. The most important events are to be shown in bronze and stone upon this monument.

"Its execution will certainly tax the sculptor to his utmost, but I believe it is in thoroughly capable hands and when built will be one of the really great monuments of the United States.

"While, to be sure, these men were all of the 'Mormon' faith they were at the same time regularly enlisted soldiers of the United States army under command of regular United States officers and their sacrifices and accomplishments are to be put
in enduring form not only as belonging to this state and its people but to the people of the whole great West.

"Therefore, let us adhere to the proposed model with steadfast purpose to build it not only as an added attraction to the many we have for the tourist and visitor but more especially as an object of great interest for study and inspiration for our children and our children's children."

Such is the Monument to be erected in commemoration of this great march of infantry whose achievements are so closely and inseparably connected with winning for the United States her present inheritance in the intermountain west, and on the shores of the Pacific. Also whose achievements and glory are so inseparably connected with the founding of the State of Utah, as the work of part of her pioneer-state builders. It is the duty of the people of Utah, to whom appeal is now made, to raise the $100,000 necessary to make the state's appropriation of a like amount available to build the monument. To fail in such a duty would be to disgrace the state. No other state in the Union has such a unique incident to celebrate as this Battalion incident in our Utah Pioneer history. It is both heroic and dramatic; and in the results achieved is one of the largest events contributed by any state to the history of our country. Utah owes it to the state and the Nation to build their monument that memory of this greatest march of infantry in the world, and the heroism of those who made it shall not perish from among men.

It is the purpose of the Utah State Mormon Battalion Monument Commission to raise this fund by the 30th day of January, 1920—Battalion Day—being the seventy-fourth anniversary of the official ending of their march, and arrival upon the shores of the Pacific. The respective counties have been organized for the campaign for the funds, subscription lists have been opened. It is proposed to conduct a campaign of public meetings in the interest of the monument throughout Utah and the surrounding states, and give the people of the intermountain west every opportunity to honor themselves and their posterity and their state by fittingly memorializing the March and Achievements of the Mormon Battalion.

BOOK REVIEW.

History of Halifax County, N. C., by W. C. Allen, Welden, N. C.


We welcome additions to the printed records of the South. This volume is an interesting account of the founding and growth of this section of North Carolina rich in historic interest. The book is a beautiful specimen of the printer's art. For our purpose, we wish it could have contained more genealogical information regarding the people of the county.
BRIGHAM YOUNG GENEALOGY

1. **William Young**, b...., d. 1747, was first heard of in Barrington and Nottingham, N. H., in 1721. He was one of the original proprietors of those places. The county history says: "These towns were settled by men, or children of men, who had shown faithfulness and bravery in the Indian wars. The lands were given these men by the Government in recognition of this service." William Young had a number of freeholds in these towns, and bought several others. * * * He resided in later years in Boston, Mass. * * * Moved to Hopkinton, Mass., and died there in 1747. In his will in Middlesex County Record he leaves about $10,000.00 to his wife and daughter and minor son, and names Rev. S. Barrett as the guardian of the latter. He speaks of himself as a "cordwainer" (or shoemaker). The will was probated in Middlesex Co., in May, 1747. His estate was not settled in 1769, when his son Joseph, died, and not until 1772. He married, it is supposed **Hannah Healey**.

Children of William Young and Hannah Healey Young:

i. **Elizabeth**, b. (probably) 1725. Christened in the Old South Church, Boston. She m. 22 June, 1743, **Elisha Hall**. They had (1) **Mary**, b. 13 June, 1743; (2) **William**, b. June, 1753; (3) **Elizabeth**, b. 19 Nov., 1754; (4) **John**, b. 3 Jan., 1757. d. 7 Jan., 1818; (5) **Susanna**, b. 19 June, 1758; (6) **Martha**, b. 30 Sept., 1760; (7) **Samuel**, b. 24 July, 1762.

2 ii. **Joseph**, b. (probably) 1730; d. 1769.

2. **Joseph** Young (William) was a physician and surgeon in French and Indian wars and was in the siege of Fort Henry. He was married 27 Aug., 1759, to Mrs. Elizabeth Hayden Treadway, a widow with four children. He was accidentally killed by a falling pole from a fence in 1769, and in the letters of administration, filed by his widow, 14 Nov., 1769, his estate was valued at £70 personal property, and £22 cash.

Children of Joseph Young and Elizabeth Hayden Treadway Young:

i. **Susanna**, b. 2 Dec., 1759, m. **Joseph Mousley** and had four children: (1) **Joseph**, (2) **Nizola**, (3) **Aaron**, (4) **Electa** or **Eleta**, lived in Cayuga Co., N. Y.
ii. William, b. 28 Feb., 1761; d. (probably) 1784. He married and had: (1) Orin and (2) John.

iii. John, b. 6 Mar., 1763; d. 12 Oct., 1839.


v. Anna, b. 30 July, 1766.

vi. Ichabod, b. 24 July, 1768; d. young (probably).

3. John Young (Joseph, William) was born 6 March, 1763, in Hopkinton, Middlesex County, Mass., and lived there until January, 1801, when he moved to Whittingham, Windham County, Vermont: in 1804 he removed to Sherburn, Chenango County, New York. And moved to Auburn, N. Y. in 1821. In the history of Middlesex County Vol. III, page 789, in a descriptive list of men in the war of 7 July, 1780, under Captain Dix, is the name of John Young, age 17, height five feet three inches, complexion light. In Drake's history of the same county, on page 492, it reads: "John Young, son of Joseph Young, and born in Hopkinton, March 7, 1763, enlisted at the age of thirteen years and served throughout the war." He fought four engagements under Gen. Washington—was in the battle of Saratoga—and carried home a cannon ball (now in existence)—a distance of one hundred miles on foot. He was a pensioner of the Government, his second wife, Mrs. Hannah Brown Young retaining the pension until her death. He married (1) 31 Oct., 1785-6 Nabby Howe. He married (2) in 1817, Hannah Brown, a widow. He heard the Gospel preached in 1831—and was baptized by Eleazer Miller—and later was ordained a Patriarch of the Church of Jesus Christ of Latter-day Saints. He died 12 Oct., 1839.

Children of John Young and Nabby Howe Young:

i. Nancy, b. 6 Aug., 1786; d. 22 Sept., 1860. m. Jan., 1803, Daniel Kent, b. 31 Dec., 1778, d. 23 July, 1853; and had: (1) Edward, b. 1 Oct., 1803, New York, d. same day, (2) Emily, b. 2 Oct., 1804, N. Y. m. Horatio Phinny, had four sons and four daughters, d. 10 Aug., 1878, (3) Polly, b. 28 May, 1806. m. John W. Morrison, had two sons and one daughter, d. 6 Jan., 1876, (4) Edson, b. 29 Nov., 1808, d. 28 Sept., 1810. (5) Fanny, b. 15 Dec., 1810, (6) Nancy Matilda, b. 8 Nov., 1812, (7) Susan, b. 3 Apr., 1816, see (iii Rhoda,) record, for Susan's marriage, (8) Abigail, b. 1 Aug., 1818, m. in Orrin Griffith and had three sons. Two sons, (9) and (10) died young.

ii. Fanny, b. 8 Nov., 1787, m. (1st) 1803, Robert Carr, who died before 1832. She m. (2nd) Feb., 1832, Roswell Murray. came to the "Valley" with the pioneers and d. 11 June, 1859.

iii. Rhoda, b. 10 Sept., 1789, m. 15 Feb., 1812, John Portinus Greene, b. 3 Sept., 1792, d. 10 Sept., 1844; she d. 18 Jan., 1840; they had: (1) Evan Melbourne, b. 27 Dec., 1814 and
d. 2 May, 1882, he m. (1st) his cousin Susan Kent and had seven daughters and six sons; he m. (2nd) Susie Platt; they had three sons and two daughters, (2) Abby M., b. 17 Apr., 1817, d. abt. 1847, m. Henry B. Gibbs; had three daughters and one son, (3) Addison, b. 21 June, 1819, d. 1 Feb., 1892, m. Amanda Hoyett; had six sons and six daughters, (4) Fanny Eliza, b. 17 Jan., 1822, m. Isaac Decker; d. 7 Mar., 1901, (5) Rhoda, b. 7 Oct., 1824, d. 1856, m. Henry Norton, had one son and one daughter, (6) John Young, b. 21 Sept., 1826, d. 24 May, 1880, m. (1) Anna Spencer; had nine sons and two daughters; m. (2) Mary Amelia Pike; had one daughter, (7) Nancy Zerbiah, b. 17 Sept., 1829, d. 10 July, 1852.

4 iv. John Jr., b. 22 May, 1791; d. 27 Apr., 1870.

v. Nabby, b. 22 Apr., 1793; d. 1807.

vi. Susannah, b. 17 June, 1795; d. 5 May, 1852; m. (1st) James Little, b. abt. 1792, children: (1) Edwin Sobeiski, b. abt. 1816, m. Harriet Decker, (2) Eliza, b. abt. 1818; d. before 1822, (3) Eremora, b. 14 June, 1820; d. 14 Aug., 1887; m. 12 Feb., 1846, Fannie Maria Decker; they had seven daughters and five sons. He was a banker and prominent citizen of Salt Lake City—was twice elected mayor. (4) James A., b. 14 Sept., 1821. She had an illeg. son, (1) Charles H. Oliphant, b. 1825. She m. (2nd) 1829 William B. Stilson, children: (1) Emeline, b. 1830, d. young, (2) William Lacy, b. 20 Sept., 1833, Wellsville, Ohio; m. Cyrena Martha Lytle, they had six sons and six daughters, (3) Cornelia Ann, who m. James McKnight.

5 vii. Joseph, b. 7 Apr., 1797; d. 16 July, 1881.

6 viii. Phineas Howe, b. 16 Feb., 1799; d. 10 Oct., 1879.

7 ix. Brigham, b. 1 June, 1801; d. 29 Aug., 1877.

x. Louisa, b. 26 Sept., 1804; d. July, 1833; m. 1825, Joel Sanford, children: (1) Mary, b. 22 July, 1825, m. an officer in the Army and went to Mexico, (2) Chancellor, b. 11 Oct., 1827, m. Nancy Jane Wear; they had four sons and two daughters, (3) Jane Watson, b. 7 Feb., 1829; m. Milton Howe, had one son and one daughter, (4) Joseph, b. 9 Apr., 1833.

8 xi. Lorenzo Dow, b. 19 Oct., 1807; d. 21 Nov., 1895.

Child of John Young and Mrs. Hannah Brown Young:


4. John Young II., (John, Joseph, William) the eldest son and fourth child of John and Nabby Howe Young was born in Hopkinton, Middlesex Co., Mass., the 22nd May, 1791. He joined the Methodist Church at the age of fifteen years—was ordained a preacher in that Church some years later—and when he heard the Gospel of the Church of Jesus Christ of Latter-day Saints preached he embraced its teachings with a whole hearted devotion that endured throughout his life. He was intensely
loyal and devoted to his younger brother, Brigham, and always looked up to him as prophet and leader after the death of the Prophet Joseph Smith. He requested that it should be said of him: "That of all other things, he was fond of hunting." He married (1st) 1813, Theodocia Kimball; (2nd), Mary Ann Gronse Cleveland; (3) Sarah McCleave; (4th) Ann Oliver. He died 27th Apr., 1870.

Children of John Young II and Theodocia Kimball Young:


ii. Caroline, b. 17 May, 1816, N. Y.; m. Martin Harris children: (1) Martin, Jr., (2) Caroline, (3) Julia.

iii. Clarissa, b. 7 Sept. 1820, N. Y.; m. Dean Gould; d. 1842.


v. Candace, b. 6 Apr., 1826, Hector, Tompkins Co., N. Y. Theodocia Kimball Young died in 1849.

Sarah McCleave was born 29 Oct., 1834, in Crawfordsburn, County Down, Ireland. d.

Children of John Young II and Sarah McCleave Young:

i. Lydia Ann, b. 7 Nov., 1854, Salt Lake City, Utah; m. Marion Merrill children: (1) Lydia Mabel, b. 17 Dec., 1873 d. 16 July, 1880, (2) Nellie Marie, b. 14 Feb., 1877, d. 4 July, 1880, (3) Madelon Young, b. 18 May, 1875, m. Franklin W. Merrill, (4) Marion John, b. 27 Apr., 1881, m. Jessie Bushby, (5) Albert Washington, b. 22 Feb., 1892, m. Elsie Cowles, (6) Sarah, b. 22 Apr., 1884, m. Eugene J. McGinty.


5. Joseph Young (John, Joseph, William) was born at Hopkinton, Mass., 7 Apr., 1797. He imbibed at an early period of life the spirit of religion, and joined the Methodists. He soon began to preach their doctrines, and was thus engaged, when, in the Spring of 1832, his brother, Brigham, brought the glad tidings of the restored Gospel of Jesus Christ, as announced by the Prophet Joseph Smith. He was baptized 6 Apr., 1832, and on the 1 Mar., 1835, was chosen and ordained as the first President of the Seventies in the Church, a
BRIGHAM YOUNG GENEALOGY. 25

position which he honorably filled during the remainder of his life, a period of forty-six years. He m. (1st) Jane Adeline Bicknell, m. (2nd) July, 1845, Mrs. Lydia Caroline Hagar Flemming, m. (3rd) Feb., 1846, Lucinda Allen, m. (4th) Mary Ann Huntley and m. (5th) Sarah Jane Snow. He died at the age of 84—on the 16 July, 1881, leaving behind him sons and grandsons highly distinguished in many walks of life.

Jane Adeline Bicknell was married to Joseph Young the 14 Aug., 1814, at Utica, Herkince County, New York. She was born 18 Aug., 1814, d. Jan. 1913, living to the great age of 98 and a half years.

Children of Joseph Young and Jane Adeline Bicknell Young:

i. Jane Adeline, b. 17 Dec., 1834; m. Charles Burtis Robbins; children: (1) Charlotte, b. about 1856, m. Hopkin John Mathews; they had five sons and two daughters, (2) John Y., about 1860; m. Emily Maiden; they had two daughters and two sons, (3) Alice Edna, b. 1862, m. (1st) Charles Doitldson, at his death, she m. (2nd) Rudolph Dumbeck, (4) Charles R., b. 3 Mar., 1855; m. Elizabeth Leaker; children: one son, three daughters, (5) Joseph B., b. 28 June, 1867; m. Ellen France; children, two sons and one daughter, (6) Seymour B., b. 20 Dec., 1869; m. Josephine Solomon; children, one son and two daughters, (7) Le Grande, b. 21 Feb., 1872; m. Florence Phillips; they had three sons, two daughters, (8) George Y., b. 1874; m. Margaret Rawl—they had one son and five daughters.

ii. Joseph, b. 5 Feb., 1836, d. May, 1858.

iii. Seymour Bicknell, b. 3 Oct., 1837.

iv. Le Grande, b. 27 Dec., 1840.

v. John Calvin, b. 23 Nov., 1842; d. 11 Dec., 1843.

vi. Mary Locretia, b. 2 Oct., 1844; d. 2 Oct., 1844.


viii. Chloe Eliza, b. 1 Sept., 1848; m. Denton Benedict.

ix. Henrietta, b. 5 Dec., 1853; lives at Seattle, Wash.

Lydia Caroline Hagar, b. 13 Oct., 1817, at Wendall, Mass., m. (1st) a Mr. Flemming; (2nd) Joseph Young, children:

Children of Joseph Young and Lydia Caroline Hagar Flemming Young:

13 i. Isaac, b. 27 Nov., 1846.

ii. Fannie, b. 5 Dec., 1851, lives at Seattle, Wash.

iii. Lydia Caroline, b. 12 Apr., 1854, d. unmd.

Lucinda Allen was born 2 June, 1824 at Dresden, N. Y.; m. Jan. or Feb., 1846.
Children of Joseph Young and Lucinda Allen Young:

i. Phineas Howe, b. 31 Dec., 1847, at Florence, Neb., d. 13 Mar., 1868.
ii. John Corbin, b. 21 Dec., 1851. Salt Lake City, Utah.
iii. Josephine Malissa, b. 9 Mar., 1854. Salt Lake City, Utah.
v. Willard Lorenzo, b. 14 Apr., 1861 Salt Lake City, Utah.

Children of Joseph Young and Mary Ann Huntley Young:

i. Almira, b.
ii. Clarantine, b.

Children of Joseph Young and Sarah Jane Snow Young:

i. Charles Edward, b. about 1873; m. May Brown, granddaughter of Louisa Young Sanford; d.

6 Phineas Howe Young (John, Joseph, William) was born in Hopkinton, Mass., 16 Feb., 1799. He joined the Church of Jesus Christ of Latter-day Saints, was several times in great danger from mobs, and passed through the trials and vicissitudes of the early days; being a sterling pioneer. He helped to build up the waste places of the desert, making it to blossom as the rose. He died 10 Oct., 1879, a faithful and earnest member of the Church, beloved by his family and friends. He m. (1st) Clarissa Hamilton, b. 3 Oct., 1799, in Brankfield, Mass.: (2nd) Lucy Cowdery, sister of Oliver Cowdery, one of the witnesses to the Book of Mormon; she was born 3 June, 1814 in Rutland, Vt. He m. (3rd) 12 Oct., 1853. Phebe Clark, b. 15 Sept., 1830, in Alvestoke Hardway, Hampshire, Eng., m. (4th) Maria James, b. Nov., 1826, in Herefordshire, Eng.

Children of Phineas Howe Young and Clarissa Hamilton Young:

i. Orange, b. 5 July, 1817 or 1819, d. young.
ii. Abigail, b. 3 Apr., 1821, in Wayne, Stueben Co., N. Y.
iii. Brigham Hamilton, b. 3 Jan., 1824, d. June, 1899.

Children of Phineas Howe Young and Lucy Pierce Cowdery Young:

i. Phineas Howe, b. 16 Apr., 1837, Kirtland, O., d. young.
ii. Seraph Celestia, b. 26 Dec., 1840, Kirtland, O., d. young.
iii. Harriet Frances, 16 Sept., 1843, Kirtland, O.; m. Edward
iv. LUCY ADELAIDE, b. 16 July, 1848, Kirtland, O.; m. Dr. Bevan and had one son, Dalgomer.

Children of Phineas Howe Young and Phebe Clark Young:

ii. Phebe Celestia, b. 5 Dec., 1856, m. James Pack, children: (1) Irving Howe, b. 5 Aug., 1879, m. Mary Ethel Laney, and had three sons: (2) Seraph Leona, b. 4 Mar., 1881, m. Walter S. Horton, children: two sons and three daughters: (3) Junie Genevieve, b. 4 Feb., 1883, m. David A. Brinton and had three sons, d. 10 Apr., 1914; (4) Celestia, b. 24 Apr., 1885, m. David F. Van Wagoner and has two sons two daughters.
iii. Virginia Parnell, b. 16 Oct., 1858, m. and had seven children.
15 iv. Phineas Henry, b. 10 Sept., 1860, d. 11 Sept., 1902.
v. Seraph, b. 10 June, 1863, m. William Henry White, children: (1) Phebe Celestia, b. 4 Feb., 1883; (2) William H. Jr., b. 30 Mar., 1887; (3) Eleanor, b. 3 Dec., 1889; (4) Anthony G., b. 10 Aug., 1892; (5) Seraph, b. 7 Jan., 1896; (6) Richard, b. July, 1899.
vi. Julia Dean, b. 19 Mar., 1866, m. Charles Frederick Chandler, and has seven sons and four daughters.
viii. Joseph Seymour, b. 4 Sept., 1870, d. 18 June, 1899.
16 ix. William Clark, b. 25 Apr., 1873.

Children of Phineas Howe Young and Maria James Young:

i. Matilda Eleanor, b. 4 Oct., 1858, m. Parley Le Grande Young, son of Lorenzo D. Young, 1 Feb., 1883; see his record.
ii. Marian Ross, b. 18 Dec., 1860, m. Alonzo Mitchell and had twelve children, nine sons and three daughters.
iii. Emmeline Amelia, b. 5 Mar., 1863, m. Leon R. Pack, and has three children, one son and two daughters.
iv. May Isabel, b. 9 May, 1866, m. Dan Lambert and had five sons and four daughters.

(To Be Continued.)
ANCIENT AMERICAN RUINS AND THEIR STORY.

*By James W. Lesueur, President of the Maricopa Stake of Zion.*

When Ex-Governor Joseph W. Folk gave his last lyceum lecture in the Salt River valley, he visited some of the interesting ruins near Mesa. In the company were a school superintendent and an attorney. After viewing the ruins just north of Mesa, the city superintendent said: "If I had all the silver in the United States I would give it to know the true history of these ruins." The attorney remarked: "It would be well worth it." Whereupon Governor Folk asked the question: "If some one should present you with the true history would you accept it?"

How many have thought when viewing these signs of an ancient civilization: "Oh, if they could only speak and tell the story of long ago."

How would you like me to tell you the wonderful story of the past? Let me outline the travels of an early people who came into this land to dwell.

Boturini says, "They were of the posterity of Shem, the son of Noah, who at the confusion of tongues, scattered themselves over many countries, whence some of them journeyed until they arrived at America." (Lord Kingsborough's Antiquities of America, Vol. 8, page 28.)

While on page 10 of the same volume we find that the inhabitants of Guatemala, where America was discovered, "believed that they were descended from the Jews and retained a tradition of the bondage which their ancestors suffered and their miraculous passage through the Red Sea."

Sahagan, in his history of New Spain, page 194, says "with respect to their origin, the account which their old men give is that they came by sea from towards the north, and it is certain that some vessels came, of a fashion and construction which they cannot explain. It is conjectured, however, from a tradition still preserved among the natives generally, that they proceeded from seven caves and that these seven caves were the seven ships in which the first settlers arrived, which is most agreeable to probable conjecture. The nation which first came to colonize this land came from towards Florida, and coasting along the sea shore, arrived and disembarked in the Port of Pauco, which they named 'Pauco,' which signifies 'the place where those arrived who crossed the water.' This nation came in quest of terrestrial paradise and styled themselves 'Tomakaucan,' which signifies 'we seek our home,' and they settled near the highest mountains which they could find in the neigh-
borhood. It would appear that they or their ancestors were in this affair directed by an oracle from God.”

“According to Ixtililxochitl, the Toltec tradition related that after the confusion of tongues the seven families who spoke the Toltec language set out for the new world.” Bancroft’s Native Races, Vol. 5.

“An Okananagar myth relates that they descended from a white couple who had been sent adrift from an island in the eastern ocean. Their long exposure on the ocean bronzed them to the color of which their descendants now are.” Bancroft’s Native Races, Vol. 5, page 22.

These early traditions would seem to contradict each other, yet they are true, for America was settled first by people who were present at the building of the Tower of Babel, about 2300 B.C., (Genesis 11:9), then by a son of King Zedekiah, about 600 B.C., and another company who left Jerusalem about the same time. The first company arrived on the east coast at or near the Port of Pauco, the second near Central America, and the third probably near Valparaíso, Chile, in South America.

The first company attained a great civilization, building great cities in the “narrow neck of land,” or Central America, and Southern Mexico and Yucatan. The wonderful ruins of their cities stand today as monuments of their past greatness. Such ancient cities as Copan, Uronal, Palenque, Tochuanatepec, Mitla and Chicken Itza in Southern Mexico and Central America rivaled the ancient civilization in Babylon.

Chornby in his “Ruins of America,” page 336, speaking of Chicken Itza, wrote: “It was a city which I hazard little in saying must have been one of the largest the world has ever seen. I beheld before me for a circuit of many miles in diameter the walls of palaces, and temples and pyramids, more or less dilapidated.”

Some of these ruins have trees growing out of them that were over a thousand years old.

In Norman’s Rambles in Yucatan, pages 177 and 178, we read: “Evidently the city of Chicken Itza was an antiquity when the foundations of the Parthenon at Athens and the Coaca Maxima at Rome were being laid. The ruins of Yucatan belong to the remotest antiquity. Their age is not to be measured by hundreds but by thousands of years.

Above these ruins a later civilization built cities and the architecture, paintings and culture is very different.

Besides these ruins in Central America and Mexico, we find wonderful ruins in Peru and in Equador and Venezuela, and in the United States every ancient ruin shows that it has been built as a protection from invasion of an enemy. The fortifications around them were used to keep off the foe. In Ohio there are
ruins of walled enclosures covering 13, 31, 40, 8, 140 and 600 acres, where the ancients raised their crops with walls around to keep out the invaders.

One of the most interesting of the ruins of the United States is the one near Mesa, Arizona. The main building is 450 feet long and about 350 feet wide. The walls of the second story are four feet thick. There is an outer wall on the east side, the other outer walls having been removed by the land owners. This east outer wall is about 150 feet from the large building and is over 600 feet in length. Just a few hundred yards to the northeast is the ceremonial or council house, built the same shape as the tabernacle of Moses. The ruins of hundreds of smaller houses form a settlement several miles in length, the most of which have been leveled down by the farmers. Pottery, broken mattatas and bones cover the ruins, which give evidence of the extensive settlement that once flourished in the Salt River valley.

An old canal, found by the pioneers of Mesa in 1878, and excavated by them, still is in use as the main canal on the south side of the Salt River, told of these ancient settlers' understanding of irrigation. This canal was over 12 miles in length and was probably as large as it is today.

Another ruin south of Tempe and one midway between Tempe and Phoenix were also buildings of refuge to the ancient civilization.

The large ruins of Casa Grande were no doubt used by this same people.

The Book of Mormon is the true history of this people.

It gives an account of a people who left Babylon at the time of the building of the Tower of Babel, of their landing near the "narrow neck of land," and their great civilization there for two thousand years and their final extinction through sin, pestilence, and war until only one remained to tell the tale. This one named Coriantumr, traveled through the land until he found a people founded by one Mulek who had left Jerusalem and had led a colony to America. Later these people had met and amalgamated with the Nephites. The Nephites presumably had landed in America near Valparaiso, Chile, going northward, building cities and temples in Peru, then on again to Venezuela, Colombia and Ecuador, where they met Mulek's descendants, who arrived in America on the southern coast of Mexico and traveling south met the Nephites. The Jaredites' descendant whose forefathers came from Babylon at the time of the construction of the tower, also met these amalgamated colonists in their city of Zarahemla, which was probably situated on the banks of the Magdalena river.

So in the Indian tradition, when they say their forefathers came from the old world when the tower was building, told the truth and many tribes have this tradition. So also was the state-
ment true that they came from the land of the Jews for the Book of Mormon tells of Lehi preaching to the inhabitants of Jerusalem, and prophesying that if they did not repent they would be carried captive into Babylon. As they refused to heed his warning, he led his family and another away toward the Indian ocean. Here they constructed a ship by direction of God and with aid of a Liahona (sort of a compass), given them by the Lord, they guided the vessel which was eventually carried to the land of America, their terrestrial paradise, which they sought.

How minutely it all agrees with the Indian tradition. These Indians of America are descendants of this people called Nephites, Mulekites and Jaredites. The reason they have dark skin is shown in the Book of Mormon.

Fernando Mortesinos, probably the profoundest student of the ancient history of Peru, says that "that nation was originated by a people led by four brothers, the youngest of these brothers assumed supreme authority and became the first of a long line of sovereigns."

The Book of Mormon says there were four brothers in this Nephite migration, named Laman, Lemuel, Sam and Nephi. The youngest, Nephi, was called by the Lord to be their prophet and leader. Laman and Lemuel rebelled against this leadership as they were wicked men and did not want a prophet to lead them, especially this younger brother. Because of this rebellion their descendants, leading a wicked, licentious, nomadic life became a "dark and loathsome people," says the Book of Mormon, and from these rebellious brothers have descended the Indian tribes of America.

The story of their ancestors, their customs, habits, religion, paintings and laws plainly show they were of Israelitish origin. The Indian tradition that says they were all of one color when they arrived is correct.

Lord Kingsborough, in his Antiquities of America, Vol 8, says:

"Having adduced many arguments in proof of Judaism having formerly been the established religion of the new world, another mystery, no less deserving of attention, remains to be explained, namely, how it happened that so many Christian rites could have been mixed up with the barbarous superstitions of the Mexicans and such a wonderful knowledge of the facts recorded in the gospels discovered among them."

This mystery is also cleared up in the Book of Mormon, for it tells that Jesus Christ, after he said to the people in Judea, "and other sheep I have which are not of this fold; them also I must bring; and they shall hear my voice, and there shall be one fold and one shepherd."—(John 10:16); and after his crucifixion and ascension in Palestine visited the inhabitants of America,
that they were the "other sheep." He ministered among them for 40 days, organizing the church with 12 Disciples, giving the teachings He had given in the Holy Land, baptizing the leaders, instituting the sacrament, performing miracles and establishing righteousness for a time in America and told them He would come again.

Small wonder then that so many tribes of Indians have traditions of a wonderful being who had supernatural power who had visited them.

Rosales, in his "History of Chile," reported by Lord Kingsborough, volume 6, page 419, writes: "In former times, they (the Chileans) had heard their fathers say, a wonderful man had come to that country wearing a long beard with shoes and a mantle, who performed many miracles, cured the sick with water, caused it to rain, and their crops and grain to grow, kindled fire at a breath and wrought other marvels, healing at once the sick and giving sight to the blind."

Bancroft in Native Races, Vol. 6, pages 38 to 45, tells that all have tradition of a supreme wonderful being with a history like Christ, who introduced a religion among them and disappeared after having placed 12 men in charge over them. So universal is this tradition among the Indians that many are looking forward to the coming of Messiah.

Several tribes have tradition of a book which their people had. The Quiches of Guatemala have restored from tradition some things which legend tells them were in the book and call it the "Popul Vah."

In American Antiquities and Indians by C. Colton of London, published in 1833, we read: "They (the Indians) assert that a book was once in possession of their ancestors and along with this recognition, they have tradition that the Great Spirit used to foretell to their fathers future events; that He controlled nature in their favor; that an angel once talked with them; that all the Indians descended from one man, who had 12 sons (Israel); that this man was a notable and renowned prince, having great dominion; and that the Indians, his posterity, will yet recover the same dominion and influence. They believe by tradition that the spirit of prophecy and miraculous interposition, once enjoyed by their ancestors, will be restored to them, and that they will recover the book, all of which has been so long lost."

All this agrees with the Book of Mormon.

Regarding Superstition mountain, east of Mesa, the Pimas have a tradition that at one time the land was covered with water and the wicked drowned, those in a big boat only being saved. That the leader sent out a bird who came back with a leaf and they were guided to Superstition mountain, where the boat landed. The hundreds of image like pillars around the mountains are the
wicked, who turned to stone; that some day they will come to life; that the waters kept decreasing until only two streams remained of it, the Salt river on one side and the Gila river on the other.

Such traditions show their knowledge of the Noachian flood, and put a local application to it. Their ancestors had the writings of Moses as shown by the Book of Mormon, as well as the many legends of the Indian tribes all over America.

At least half a million people have been sustained for a time in the Salt River valley, after having been driven from their homes in Mexico and Central America. This valley and the Casa Grande valley would naturally be the rendezvous of the people coming from the south and hundreds of ruins in the two valleys prove it to be so. The canal systems brought out water from the ruins and the large fortifications housed the people when invasion came. Finally destruction overtook them and they were driven eastward through the Mississippi valley and Ohio to the great lakes where they had to make their last stand about 400 years A.D.; their leader writing the final story of their destruction after finding his father’s abridgement of prior history and hiding it in a hill. After 1400 years, God sent this same historian, now resurrected, to Joseph Smith, and the record was translated by him.

The story of the ruins is no longer a mystery. A mighty people lived here. Millions lost their lives in the hundred years of wars from 300 to 423 A.D. These ruins show their awful conflict after the ravages of time, when even greater destruction than the recent terrible war in Europe took place. More people were killed in America than in the European war. An entire white race was wiped off the face of the land—a warning against sinfulness in the nations—only the savage Indian remained.

What an example showing the wrath of God when a chosen people turn to idolatry and wickedness and refuse to repent!

"Righteousness exalteth a nation, but sin is a reproach to any people."

It is certainly a reproach to those ancient Nephites, and ought to be a warning to American peoples to serve the Lord.
ORIGIN OF WESTERN GEOGRAPHIC NAMES.

Associated With the History of the "Mormon" People.

By Andrew Jenson, Assistant Church Historian.

(Continued from page 190.)

Junction (Panguitch Stake), the county seat of Piute county, Utah, was settled soon after the Black Hawk war by "Mormon" and non-"Mormon" settlers. It was organized as a Ward in 1887 and named Junction because of its location near the junction of the east and west forks of the Sevier river.

Kamas (Summit Stake), Summit County, Utah, is a farming settlement dating back to 1857, when it was settled by Thomas Rhoades and others and called Rhoades' Valley. Later, it was called Kamas Prairie, the open country having suggested that name. Finally, it was named Kamas, which is an Indian word meaning valley of roots, there being some thirty-five edible roots growing in the valley, all good for man, according to a statement recently made by S. M. Pack. Kamas was organized as a branch in 1860 and as a ward in 1877.

Kanab (Kanab Stake), Kane County, Utah, was named after the Kanab tribe of Indians. The town was first settled in 1864, vacated on account of Indian troubles in 1866 and settled permanently in 1871. Kanab is the headquarters of the Kanab Stake of Zion, and the town is near the boundary line between Utah and Arizona.

Kanarraville (Parowan Stake), Iron County, Utah, is a small settlement founded in 1861 and named after a Pueblo Indian chief by the name of Kanarra. The settlement is situated on the Rim of the Basin, thirteen miles south of Cedar City.

Kane County, Utah, organized as a county in 1862, was named from the beginning in honor of Thomas L. Kane, who as a true and devoted friend to President Brigham Young and the Church generally rendered the Latter-day Saints efficient service at different times.

Kanesville (Weber Stake), Weber County, Utah, is an outgrowth of Hooper Ward, and was organized as a separate ward in 1886 and called Kanesville, in honor of the Thomas L. Kane previously mentioned. His acquaintance with the Latter-day Saints dates back to 1846. Kanesville, the present Council Bluffs, Pottawattamie County, Iowa, founded by the Latter-day Saints in 1846, was also named in honor of Thomas L. Kane.

Kanosh (Millard Stake), Millard County, Utah, was first settled in 1859 and called Corn Creek from the fact that the Pauvan Indians, prior to pioneer days, had a farm on that creek where they raised quantities of maize, or Indian corn. Afterwards
the settlement was named Kanosh, in honor of the friendly and
intelligent Indian chief Kanosh, who lived and died there.

Kaysville (North Davis Stake), Davis County, Utah, was
first settled in 1849, and was originally known as Kay's Creek, or
Kay's Ward, thus named after William Kay, one of the first set-
tlers of the place, and also the first bishop. Since 1856 the set-
tlement has been known as Kaysville. It is now the headquarters
of the North Davis Stake of Zion.

Kelley Ward (Idaho Stake), Bannock County, Idaho, is a
small settlement situated in the upper Portneuf Valley. It was
settled in 1903 and named in honor of Charles Kelley, late presi-
dent of the Box Elder Stake, whose sons were among the first set-
tlers of Kelley.

Kimball (Shelley Stake), Bingham County, Idaho, a
small farming settlement in Snake River Valley, was named in
honor of Elias S. Kimball, the first president of the Blackfoot
Stake.

Kimball (Alberta Stake), Alberta, Canada, is a small farm-
ing settlement inhabited by Latter-day Saints, named in honor
of the late Heber C. Kimball.

Kingston (Panguitch Stake), Piute County, Utah, was a
farming community, established in 1876 by Thomas R. King
and family, as a United Order settlement. It was first organ-
ized as a branch, and later (1877) as a ward, continuing thus
until 1887, when the Kingston Ward was divided into the Jun-
tion and Circleville wards.

Kline (Young Stake), La Plata County, Colorado, is a
scattered farming settlement, situated on the La Plata River,
eighteen miles southwest of Durango. It was first settled in
1901, organized as a branch in 1903, and organized as a ward in
1907. The name Kline was suggested by a non-"Mormon"
when the first postoffice was established on that part of the Red-
mesa bench.

Knightsville (Tintic Stake), Juab County, Utah, is a
mining town, situated near the top of the mountains which sep-
parate Tintic Valley from Utah Valley. It is named in honor of
Jesse Knight, of Provo, Utah County, a well-known and suc-
cessful mining man.

Koosharem (Sevier Stake), Sevier County, Utah, is a
farming settlement situated in Grass Valley, thirty-six miles, by
main traveled road, southeast of Richfield. The place was organ-
ized as a ward in 1877 and named Koosharem, the Indian name
for red clover, which abounds in this valley.

La Belle (Rigby Stake), Jefferson County, Idaho, embraces
a part of the so-called Poole's Island, in the Snake River Val-
ley, and was first settled in 1883 as a part of the Menan Ward.
When a branch organization was effected in 1885 it was named
Cleveland in honor of Grover Cleveland, then the President of the United States. But when the ward was organized, in 1886, it was named La Belle, the French word for “beautiful.”

La Grande (Union Stake), Union County, Oregon, is the oldest settlement in the Grande Ronde Valley. When a sugar factory was built here, in 1887, mostly by “Mormon” capital, a number of Latter-day Saints were employed, and a branch of the Church was organized, June 17, 1900. This branch originally belonged to the Northwestern States Mission, but when the Union Stake was organized, in 1901, the Saints in La Grande (the Spanish word for great, or large) were organized as a ward of that stake.

Lake Shore (Nebo Stake), Nebo County, Utah, is a small farming settlement, an outgrowth of Spanish Fork, and was named Lake Shore because of its proximity to the south shore of the Utah Lake.

Lakeside (Snowflake Stake), Navajo County, Arizona, is a small mountain settlement, situated near a lake on the top of the Mogollon Mountains. It was organized as a ward June 25, 1912, and called Lakeside.

Laketown (Bear Lake Stake), Rich County, Utah, was settled in 1864, and organized as a ward in 1877, called Laketown, because of its location near the south end of Bear Lake. From the somewhat elevated situation of the settlement a beautiful view is had of the lake, looking northward.

Lakeview (Tooele Stake), Tooele County, Utah, was settled in 1850 and originally called Pine Canyon, owing to its location near the mouth of a canyon which abounded with pine trees. Later, the little settlement, which was organized as a Ward in 1877, was named Lakeview owing to its elevated location commanding a most beautiful view of the Great Salt Lake, looking toward the northwest.

Lake View (Utah Stake), Utah County, Utah, is a farming settlement situated near the confluence of the Provo river with the Utah lake. It is an outgrowth of Provo and was originally called the Provo 5th ward. Later it was called Lake View, being situated near the east shore of the Utah Lake.

Lanark (Bear Lake Stake), Bear Lake County, Idaho, is a farming district first settled in 1877 and organized as a Ward in 1893; it was named after the town of Lanark in Scotland, the birth place of President William Budge.

Lava (Portneuf Stake), Bannock County, Idaho, is the name of a small settlement situated in the Portneuf canyon, and named Lava because of the abundance of lava formation found in that part of the country.

Lava Hot Springs (Portneuf Stake), Bannock County, Idaho, is a resort situated in Portneuf canyon where hot springs
gush forth from the lava rocks. A sanatorium has been erected here of late years and a sufficient number of Latter-day Saints live here to constitute a ward.

La Verkin (St. George Stake), Washington County, Utah is a flourishing little settlement situated on the La Verkin bench, near the confluence of the La Verkin Creek with the Rio Virgen. The settlement dating back 1897 was named after the stream on which it is situated, the stream being named by early explorers.

Lawrence (Emery Stake), Emery County, Utah, was settled in 1879 and organized as a Ward in 1889. The place was probably named after the St. Lawrence river which forms part of the boundary between the United States and Canada.

Layton (North Davis Stake), Davis County, Utah, is an outgrowth of Kaysville and was organized as the Kaysville Second Ward in 1889. In 1892 the place was re-named and called Layton in honor of Christopher Layton who had served as a member of the Mormon Battalion and who acted as Bishop of Kaysville for many years.

Leamington (Deseret Stake), Millard County, Utah, was settled in 1871 and organized as a Ward in 1883. It was named after the city of Leamington, in England.

Lebanon (St. Joseph Stake), Graham County, Arizona, is a small settlement of Saints, named after the mountains of Lebanon in Syria.

Leeds (St. George Stake), Washington County, Utah, is an outgrowth of Harrisburg. It was settled in 1867 and called Bennington in honor of Benjamin Stringham, one of the original settlers. In 1869 the name of the little town was changed to Leeds, after Leeds in England.

Le Grand (Liberty Stake), Salt Lake County, Utah, is an outgrowth of the First Ward, Salt Lake City, and when organized as a separate Ward in September, 1913, it was named LeGrand, in honor of Le Grand Young, one of the oldest residents of that part of Salt Lake City, and one of the largest real estate owners within the limits of the Ward.

Lehi (Alpine Stake), Utah County, Utah, was founded in 1850 and soon afterwards named Lehi in honor of the prophet Lehi, who, according to the Book of Mormon, left Jerusalem with his family about 600 years before Christ and settled in America.

Lehi (Maricopa Stake), Maricopa County, Arizona, is a Mormon settlement founded in 1887 and originally called Jonesville in honor of Daniel W. Jones, under whose direction the first settlement of the Saints was founded in the Great Salt River.
Valley. Later the name was changed to Lehi in honor of Lehi of Book of Mormon fame.

Levan (Juab Stake), Juab County, Utah, is a small farming settlement situated on Chicken Creek; it was settled in 1868, organized as a branch in 1869 and organized as a Ward in 1877. It is supposed to have been named on account of its easterly location near the foot of the mountains from the Latin word levant, meaning the east or sunrise.

Lewiston (Benson Stake), Cache County, Utah, is a flourishing farming settlement founded by the Saints in 1870 and later called Lewiston in honor of Bishop Wm. H. Lewis, the first presiding Elder of the place.

Lewisville (Rigby Stake), Jefferson County, Idaho, was settled by Latter-day Saints in 1882, organized as a branch in 1883 and organized as a Ward in 1884. It was named in honor of Meriwether Lewis of the famous Clark and Lewis Expedition.

Liberty (Ogden Stake), Weber County, Utah, is an outgrowth of Eden and was organized as a Ward in 1892 and named Liberty which is a favorite name for American cities.

Liberty (Bear Lake Stake), Bear Lake County, Idaho, is a flourishing little settlement of Saints in Bear Lake Valley, founded in 1877 and named Liberty from the beginning.

Liberty Ward (Liberty Stake), Salt Lake County, Utah, is an outgrowth of the Second Ward of Salt Lake City and was organized as a separate Ward in 1907 and called Liberty, because of its location near Liberty Park. Liberty Park was formally named and opened to the public June 17, 1882.

Limhi (or Fort Limhi), in Lemhi County, Idaho, was the first Anglo-Saxon settlement in what is now the State of Idaho (formerly Oregon). It was located as a Latter-day Saint mission station in 1855 under the direction of President Brigham Young and was continued until 1858 when the settlement was broken up on account of Indian troubles. The enterprise was known as the Salmon River Mission. A fort, of which the walls still stand, was called Fort Limhi, in honor of King Limhi of Book of Mormon fame.

Lindon (Alpine Stake), Utah County, Utah, is an outgrowth of Pleasant Grove. It was orginally known as Stringtown, but was named Lindon (should perhaps have been spelled Linden. i. e. linden tree) when it was organized as a Ward in 1901.

Lincoln (Bingham Stake), Bonneville County, Idaho, is a small settlement in Snake River Valley, named in honor of Abraham Lincoln, the 16th president of the United States.

Littleton (Morgan Stake), Morgan County, Utah, is a small settlement in the Weber Valley, named in honor of Colonel Jesse C. Little, an early Utah pioneer who was a prominent factor
in the early settlement of the place. Littleton was the first county seat of Morgan County.

Loa (Wayne Stake), Wayne County, Utah, is the principal settlement in Fremont Valley, and when a ward was first organized in that valley in 1878 it was called Fremont, both the settlement and the valleys being named in honor of John C. Fremont, the noted American explorer. But when a townsite was dedicated November 1, 1885, it was named Loa, after Mauna Loa, on the Hawaiian Islands, the name being suggested by Franklin W. Young, who had filled a mission in Hawaii.

Logan (Cache Stake), Cache County, Utah, was first settled in 1859 and named after Logan's Fort, or river, the mountain stream upon which the town is built. The Logan river was named in honor of Ephraim Logan, who lost his life while exploring the mountain streams of the Wasatch range as a member of the Jedediah Smith Exploring Company in 1828. (See Ashley Smith's Explorations, by Dale, page 283.) Logan is one of Utah's largest and most flourishing cities and has been divided into ten Bishop's wards. It is the headquarters of the Cache Stake of Zion and contains one of the Temples of the Church and also a beautiful and commodious tabernacle.

Lorenzo (Rigby Stake), Jefferson County, Idaho, is a farming settlement, covering a part of the so-called Poole's Island in the Snake river. It is an outgrowth of La Belle Ward and when first organized as a Ward in 1905 was called Lorenzo honoring the late Lorenzo Snow, the fifth president of the Church.

Luna (St. Johns Stake), Socorra County, New Mexico, is a small settlement situated in the Luna Valley, near the top of the San Francisco Mountains. It was first settled in and organized as a Ward in 1883. The Ward was first named Grant, in honor of Apostle Heber J. Grant, and afterwards changed to Heber, in honor of the same man. But in 1896 the name was changed to Luna, which was the name of the valley before the Saints located in it, and had been named in honor of the Luna Brothers (Mexicans) who had laid claim to the land without legal rights, before the "Mormons" came. Luna is the Latin name for moon.

Lund (North Weber Stake), White Pine County, Nevada, is a small farming settlement, named in honor of President Anthon H. Lund.

Lund (Idaho Stake), Bannock County, Idaho, is a small farming community covering a tract of land in Portneuf Valley. It was settled in 1893 and named Lund in honor of Carl Johan Lundgren, the first settler in that part of the country.

Lyman, or East Loa, (Wayne Stake), Wayne County, Utah, was called Wilmoth when the ward was first organized in 1893.
but the next year (1894) the name was changed to Lyman in honor of Apostle Francis M. Lyman.

Lyman (Fremont Stake), Maddison County, Idaho, was first settled in 1883 and organized as a ward in 1884; it was named Lyman in honor of Apostle Francis M. Lyman.

Lyman (Woodruff Stake), Uinta County, Wyoming, was first settled in 1892 and originally named Owen in honor of the young Apostle Abraham Owen Woodruff, but subsequently the name was changed to Lyman in honor of Apostle Francis M. Lyman.

Lynne (North Weber Stake), Weber County, Utah, is a suburb of Ogden, and was first settled in 1849. The neighborhood was early known as Bingham's Fort, thus named after the late Bishop Erastus Bingham, when a fort was built as a protection against the Indians, but when organized as a Ward in 1877, it was named Lynne, after Lynn, Massachusetts, where many converts were made to "Mormonism" in the early days of the Church.

MOTIVES FOR ANCESTRAL STUDY.

By Pierson W. Banning, Editor of "The Liberty Bell," Los Angeles, California.

Way back in the time of mythology family records were in vogue. The standard established in recording the good and the bad for the various members of a family indicates clearly the ethics of the times among the gods.

The human family continues to distinguish between what it considers good and bad, and eschews in most cases that which does not meet the standards of the times. Thus we find in the average family history, as prepared and preserved these days, a more or less one-sided account of the generations and their part in the history of the times.

Like practically all recorded history, the motive back of the one recording it must first be ascertained if possible, before a true understanding of the same can be obtained.

With this in mind we at times are brought face to face with the purpose of the present-day recorder of family history. In trying to arrive at something accurate we are forced to the fundamental question again, of what is the motive of the person or persons attempting to secure and preserve such information.

As this world is made up of every sort of people, and as those with a genealogical bent come from among them, we find all classes of mentality keenly interested. In one case we see the
man or woman whose pride and ego predominate. Such a person will usually have as a motive the recording of the achievements and big things only of the members of the family. They will often attempt to live on the reflected glory of what their well known ancestors did in their day, and take great pride in boasting about this. To them must we look for the greatest advertisers of genealogical research, for it is they who speak of it at every opportunity and from them the public receives its false impression of what is taken as the real purpose and motive for family research. Unfortunately the public sees thereby but one view, and that distorted, of the true purpose of ancestral study.

Again we find a person lacking all pride and with such evident self-effacement that the purpose for the search for family history and its recording, or the motive for the interest in it, is hardly ascertainable to the casual observer. Such a person, instead of advertising the work of genealogy as is done by a person of pride, is seldom noticed in his work by the casual observer. The interest that prompts the collection of data in this case, therefore, comes from an entirely different motive. It cannot be charged to desire to feature, what one's ancestors did, no matter how laudable, or to try to bolster himself up on their records, but is traceable to some other inspiration.

A closer study of this class of workers will lead to various conclusions. One will be found to enjoy it because of the love of research alone, which might just as well have taken other channels but for some reason started along the lines of family history. Another has the desire to know the part which his ancestors took in the affairs of the country and their responsibility and dependability in historic times. Others are interested in the efforts of their forebears for the part they took in the defense of the country in times of crisis. Additional purposes often prompt research, such as eugenics and the study of allied subjects. Again, we find those who are in it from the dollar and cent standpoint.

Therefore, when the question of what is genealogy, what is its purpose, its objects, its value and worth, we must find out the motive back of such efforts.

There are organizations that investigate these matters from a purely scientific standpoint, and that take them up in a cold, scientific way, allowing neither sentiment nor bias to enter into the statement and conclusions arrived at.

There are organizations that take up the study of genealogical matters from the pride standpoint, and the preserving of as many records of achievements as may be possible of their antecedents. Such organizations have nothing other than a selfish motive and can claim no right for existence other than self or self-aggrandizement by reflected glory as it were. Such organ-
izations are not infrequently the ones that public criticism is di-
rected at, when such is heard.

Then there are organizations that add one feature or another
to this self glorification by claiming that they are preserving such
records for posterity, as a better means of their being made ob-
tainable by posterity when desired. Still other ideas are found
from time to time as many close observers recognize.

The Latter-day Saints, or "Mormons" study and do re-
search in genealogy purely from a religious motive, to get the
records of their ancestors that they might do a vicarious work of
salvation for them.

There is one group of organizations that base membership
on ancestral records in part, that while they may not be called
entirely unselfish, still use the ancestral feature in a way that
is incidental to the real purpose for which they stand. This class
of organizations are the various patriotic societies that have
sprung up during the past generation, which are organized to
commemorate the wars of this country.

These societies base membership upon descent from those
who fought in the wars of the country, but the ancestral feature
is not the main work of these bodies as organized. However,
if a person of pride and ego happens to give off an impression
that reflects on the real purpose for which patriotic bodies stand
who have ancestral requirement for membership, just remember
all is not gold that glitters. The purpose of such bodies is not
self-aggrandizement or trying to trade on the name and fame of
one's ancestors. It is only an attempt to awaken a keener feeling
of the personal element and personal touch in connection with
the history of this glorious land of ours.

Some exceptions among such organizations may exist, for
in the course of years it is not strange to learn of this or that or-
organization changing in its ideas or policies. However, such is not
the known purpose of any of the patriotic societies of the country
at this time.

And with it all the human element enters into patriotic so-
cieties just as it does in religious and other organizations. An
organization should not be criticised by the inconsistent acts or
expressions of individual members. At times they fail to take
their lesson seriously enough and the mischief they may do is dif-
ficult to overcome.

A notable example of advancement may be cited in the case
of the Society, Sons of the Revolution. Organized in 1876 in
New York city to commemorate the War of the Revolution, which
gave this country its independence, it had as one of its main ob-
jects the collection and preservation of the history and relics of
the period it commemorated, and the spreading and keeping
alive of a patriotic sentiment throughout the land. Conditions
in some of these State societies have today reached a point, however, where not only is the patriotic feature well known and a power, but the collection of historical records and matter has assumed such proportions that they are known nationally for their worth. In the case of the Society, Sons of the Revolution, in the State of California, with headquarters in Los Angeles, it has developed to a greater extent in its historical collections than any of the other societies. It today includes American history, genealogy records not only for the Revolutionary period, but goes back to the earliest known records of the original Colonies. And in addition to this, it collects similar records for all the wars of this country to the present time, and historical and genealogical information for all periods since the first emigrants arrived in America to the present generation, and for each of the colonies and all the States and possessions of the country today. In fact it has become a wonderful historical reference library, and as such exceeds any other collection owned by any society of the same nature anywhere in the United States. A number of other State societies are beginning to follow the lead of the California Society, Sons of the Revolution, in this matter, and it may not be surprising to eventually find that this organization, originally only a patriotic society, has taken on as much of the historical as any other feature. This is a natural outcome for a knowledge of our land is essential to the most intelligent patriotic spirit.

The above gives an excellent insight into the work of one class of such societies basing membership on ancestral requirement but not featuring ancestry. The fact that a man is able to trace his family record back to any given period in the history of the land, gives him no reason for considering himself a better man, as between man and man. However, it does give him one thing that those unable to trace their family lines back to such periods do not have. No matter how patriotic and loyal a man be who is unable to qualify for membership in any of these societies, he misses that something that a member of such a society does have, which we might call the personal element or touch with the development of his country, that is to be had only when one knows that for generations back his family took part in upholding the government. This gives a strong moral backing to the members of such a patriotic society, for a continuation of this loyalty and a standard of citizenship that can not be questioned. It is this personal touch and association with the growth and development of this country's history and the part taken in it by his forebears, that makes each member feel as a loyal citizen, that he must be ready and willing to stand behind his government to the very last. He should be the last person to ever be questioned by the public as to his motives. He
should always be looked to for leadership in emergencies. It
he can not be counted on at such times, why should the loyal
citizens who have never affiliated with an organization standing
specifically for such ideals, be expected to do more?;

Its true appeal is loyalty to our country, respect for our
flag and institutions, and a continuance of the principles of free-
dom. This is the real purpose for the existence of such ancestral
patriotic bodies.

GENEALOGICAL AND TEMPLE NOTES.

CARDS FOR RECORD OF TEMPLE WORK.

One of the things the Genealogical Society of Utah is trying
to do is to prevent, as far as possible, the duplication of temple
work. To help in this praiseworthy labor, the society has had
a small card printed and distributed extensively on which may
be recorded the simple facts required. These facts are: The
name of the family; the town, and state or country where the
family originally came from (not the present residence); what
work if any has been done and at what temple; when the work
was begun; at the instance of whom (the heir); name and ad-
dress of the one now having charge of the work; date of making
out the card.

Ward representatives of the society as well as Relief Society
workers have been asked to visit among the families of Church
members and obtain the information here required, then place it
neatly on the cards, using either a typewriter or ink, and then
send the cards to the office of the Genealogical society to be
placed on file for reference and checking.

One card only is required for each family. For instance,
John Brown may have six sons who also have families. One card
will suffice for all these Brown families because they are but
one, genealogically speaking. Where this Brown family live close
enough for easy communication between each other, this should
be explained. Where the various branches live far apart, it might
be well for each branch to make out a card, for if one branch
depends on the other to make it out, it might be that none is made
and thus the family be missed altogether. When these cards come
to the office of the Genealogical society, they are sorted and the
superfluous or duplicate cards thrown out. It is earnestly re-
quested that in wards where this work has not been done that
the ward representative take the matter in hand. Cards will be
sent from the Genealogical society office free of charge on re-
quest. Do not ask for more than will be required.
GENEALOGICAL AND TEMPLE NOTES.

HOW TO OBTAIN INFORMATION FROM THE TEMPLES.

The following information issued by the recorder of the Salt Lake temple is given in reply to many inquiries regarding how to obtain information of work done in the temples:

"Lists of baptisms or sealings, that are left with the recorder, can be obtained from the doorkeeper after they are recorded; if not called for within a reasonable time [a few years] they are destroyed. If the address of owner of such lists is furnished, and postage paid, the lists will be mailed.

"All ordinances performed should be promptly entered in the Family Record of Temple Work.

"When it is necessary to apply for information concerning ordinance work that has been done in the Salt Lake temple, or endowment house, the applicant should furnish the recorder the name of the heir, or individual at whose instance, or by whose authorization the ordinances were attended to, and, as near as can be ascertained, the date, or the year in which such work was probably done, designating the ordinances—baptisms, endowments, sealings of husbands and wives, or sealings of children—and if the work was done in behalf of the dead or of the living. [The ordinances of endowments for the dead, and sealing of children, were not performed in the endowment house.] Transcripts of such information involving considerable research and copying are charged for at the rate of 50 cents an hour." Address: The Recorder, L. D. S. Temple, Salt Lake City, Utah.

GENEALOGY IN BRIGHAM YOUNG UNIVERSITY.

For some years past the study of genealogy and its connection with the gathering and recording of names connected with temple work, has been given attention at the B. Y. University at Provo. Last year Instructor E. D. Partridge conducted this class and he gives the following interesting account of the work:

"In some of the Church schools it has been customary to substitute for the last five weeks of regular theology, a course in what is called Church activity work. Students in the higher classes are permitted to elect one of the following: Missionary work, hymnology, Y. M. M. I. A. leadership, Y. L. M. I. A. leadership, ward teaching, etc. Courses are planned with the aim of preparing young people to become efficient leaders and followers in these different lines of activity. The thought arose at the B. Y. U., why not include a course in genealogy and record making. After some deliberation, it was decided to offer the course and an opportunity was given to explain the nature of the work, in devotional exercises. The Spirit of Elijah was surely present upon this occasion, for as soon as the speaker had finished
his announcement, Prest. Brimhall arose and spoke about as follows: 'I have been very much interested in the remarks just made—more so I believe than I was by the pleadings of my mother who tried hard before her death to impress me with the importance of temple work. There was one remark which struck me with a great deal of force. Every ward in the Church needs from five to ten efficient Mutual workers. Every ward needs from ten to twenty energetic ward teachers—a faithful choir leader and faithful missionaries, but every family needs a trained genealogist. I never looked at it in this light before, but it is certainly true. We are a record keeping people; and yet how few there are of us who are keeping correct genealogical records, etc. The president strongly urged the students to take up the work. The result was a class of twenty-eight enthusiastic members. An invitation was given to the people of the near by wards to take the course and several took advantage of it. It is very likely that hundreds will elect this course in the future, for it is one of the most important things for a Latter-day Saint to know.

"The laboratory work connected with the course was as follows: At the first meeting of the class each student was told that he would be expected to make a complete record of his family beginning with his second great grand-father and bringing it up to date. The information being obtained in any way possible. They began immediately. Most of them had the real, live experiences of the genealogist in collecting this data. The records were made in the pencil note book.' In most cases these, when completed were the only record in existence of the family and hence they were highly prized by the owner.

"To get credit for the course, the student must hand in the record complete and also all temple sheets necessary to do the temple work for those who were dead.

"The students took hold of the work with earnestness, and though the work will no doubt be improved upon, some 'permanent' genealogists, were no doubt made by the efforts of last year."

"NOTHING REMAINS."

William Thaddeus Harris closes an interesting collection of "Epitaphs from the Old-Burying Ground" of Cambridge, Mass., (printed in 1845) with the following remarks:

"My task is finished. The path of the schoolboy has led him through the neglected spot, among mouldering graves and moss-covered, leaning stones, where rest many of the wise and good, and where,

"'Each in his narrow cell for ever laid
The rude forefathers of the hamlet sleep.'
GENEALOGICAL AND TEMPLE NOTES.

"There have been gathered the records of the dead; once more their forgotten names have been brought to view; their tale has been briefly told; and nothing remains but to add, rest in peace."

"Nothing remains." To the eyes of the world, there is nothing to be seen beyond the grave. To the understanding of the world, there is nothing more to do for those whose spirits have gone into the great spirit world while their bodies rest in the grave. But to the Latter-day Saints, whose eyes and understandings have been touched with the divine light of modern revelation, there is much more, both to see and to do for these many "wise and good" people. In the world where they have gone they must hear the perfect plan of salvation; and those who remain in earth-life must perform for them the saving ordinances of salvation in their behalf. In order to do this, their names and some information about them must be had. For this we go to the records; and thus it comes about that the gatherer of the records and the temple worker are laboring hand in hand for the salvation of God's children.

WEBER TRI-STAKE CONVENTION.

On Sunday, Nov. 31, the three stakes of Ogden, Weber and North Weber met in the Weber academy, Ogden, in a convention of secretaries and recorders of all the organizations of the stakes. A large number of these workers were present. The meeting convened in the large assembly room of the academy and was presided over by the stake clerks. At this meeting general instructions were given by Bishop David A. Smith, Nephi Anderson of the Genealogical society and Eli Holton, Ogden stake clerk. Those present then separated into the various departments in which they were interested.

A fair representation was present in the genealogical department. Representatives Thomas Clark of the Ogden stake, R. D. Roberts of the Weber stake, and Charles Kingston of the North Weber stake reported the condition of the work in their various stakes and gave other instructive and inspirational remarks. Nephi Anderson from the Genealogical society's office then addressed the meeting, pointing out the fact that the great work of salvation for the dead and its accompanying genealogical work could not be relegated to any auxiliary in the Church, because the principles and ordinances involved pertained to the very foundation of the Church itself. From the beginning, this people have been a temple building people, and therefore the work in the temples is an essential part of the Church work. The Genealogical society of the Church, therefore, is not, strictly speaking, an auxiliary, but a part of the Church. Church workers in all departments should more fully realize this truth.
ACTIVITY IN MARICOPA STAKE.

Elder F. T. Pomeroy, representative of the Genealogical society of the Maricopa stake, sends us a report of the activity recently made manifest in their stake. He states that the stake presidency and the bishops of the wards are lending their active support to the work of the Genealogical society of the stake. "For the past year," he says, "the Genealogical classes have been meeting on the fourth Sunday of each month, occupying the Parents' Class section of the Sunday school, and they are having glorious success in detailed class work." The movement for a temple in Arizona is arousing the people to a keen interest in not only the building itself, but in the important matter of obtaining and properly recording names necessary for the carrying on the work in the temple when it shall have been erected.

INTEREST IN UINTA STAKE.

Elder James H. Wallis, the representative of the Genealogical society of Uinta stake, sent us recently a large list of new memberships and magazine subscriptions, together with a printed circular of instructions which he had formulated and sent to all the wards. Elder Wallis, who is a publisher, has access to the printing press, and is using it to fine advantage in the carrying on of his work in the stake.

THE HAWAIIAN TEMPLE.

"The dedication of the Temple at Laie in the Hawaiian Islands, November 27th, 1919, is an event of special importance. Not only is it of beautiful appearance, on a magnificent site with lovely surroundings, and grand interior adornment and furnishings of a high order, but it is unique in its purposes and intent. It is designed for ordinance work for the living and the dead, to be performed only by Latter-day Saints considered worthy of the privilege. It will be used for those who inhabit the islands of the Pacific, and Australia and New Zealand, and their progenitors who have passed away. A more imposing Temple is nearly completed in Canada, which will be dedicated in due time, and used for similar purposes by the Saints in that region, like the Temples in St. George, in Manti, in Logan, and in Salt Lake City."

—From Christmas Greeting of First Presidency.
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THE

UTAH GENEALOGICAL
AND HISTORICAL MAGAZINE.

APRIL, 1920.

BRIGHAM YOUNG GENEALOGY

Compiled by Susa Young Gates and
Mabel Young Sanborn.

(Continued from page 27.)

7. Brigham Young, (John,9 Joseph,8 William1) was born 1 June, 1801, in Whitingham, Windham Co., Vermont; and died in Salt Lake City, Utah, 29 Aug., 1877. As a young man he learned the trade of carpenter, painter, and glazier. Early in his life his parents moved to Chenango Co., New York, and he, after his marriage, moved to Cayuga County. Early in 1829 he removed to Mendon, Monroe Co., where in the spring of 1830 he first saw a copy of the Book of Mormon. He read the book prayerfully and was convinced of its divine origin. He was baptized into the Church of Jesus Christ of Latter-day Saints, 14 April, 1832. He was ordained an Elder the same day. His parents and other members of the family also joined the Church. He immediately became active in the ministry, preaching, baptizing and organizing branches of the Church. In 1832 he visited Kirtland, Ohio and for the first time met Joseph Smith the Prophet. Both men were impressed with each other. In the fall of 1833 he moved to Kirtland. He took part in Zion's Camp, a company of men organized in 1834 to give aid to the persecuted "Mormons" in Missouri. He was chosen a member of the first quorum of Twelve Apostles, 14 Feb., 1835. In 1838 he moved to Far West, Missouri. When his people were driven from that state, Brigham Young—in the absence of Joseph Smith and many of the other leaders who were in prison, organized and led the people to a place of safety in Illinois. He left
Nauvoo, Ill., 14 Sept., 1839 on his first mission to England, returning 1 July, 1841. As president of the Twelve Apostles, he took part in the activities of building up the Church and also the city of Nauvoo. He was on a mission in the Eastern States when Joseph Smith was martyred. He immediately hurried to Nauvoo, and soon, because of his position as president of the Twelve—which quorum succeeds to the presidency of the Church at the death of the president he became the acknowledged leader of the Church. Persecutions at Nauvoo becoming fierce, the "Mormons" decided to move to some place in or beyond the Rocky Mountains. In February, 1846, he led the advanced Company westward across Iowa, where they established temporary resting places. In April, 1847, he with 147 others began their pioneer journey across the plains and mountains, and arrived in Salt Lake Valley 24 July, 1847. In August of the same year, he returned to Winter Quarters, Nebraska, where, 27 Dec., 1847 he was sustained as President of the Church by vote of its members in conference. He returned to Salt Lake City in Sept., 1848. From this time on his activities were devoted to the building up of the Church and the Western country generally. He traveled extensively among the new settlements as counselor, director, and friend to the people. The President of the United States appointed him the first governor of the territory of Utah in 1851, which position he held for eight years. Through his tactful courage the U. S. troops sent to Utah in 1857-8 to put down an imaginary rebellion passed peacefully through Salt Lake City to their encampment, and the people were not molested. President Young was greatly interested in temple building. He began the erection of four in Utah, those at Salt Lake, St. George, Manti, and Logan. He lived to dedicate the one at St. George, in which he continued the administration of the ordinances of the gospel for the living and the dead.

For personal and other descriptions of Brigham Young, see articles in this magazine. The heart and mind of the man may be largely judged by his teachings, some of which are found in this issue of this magazine, "Out of the abundance of the heart the mouth speaketh."

Brigham Young m. 8 Oct., 1824, Miriam Works, daughter of Asa and Jerusha Works. She was b. 7 June, 1806, Aurelius, Cayuga County, New York; and d. 8 Sept., 1832, leaving two little girls.
Children of Brigham Young and Miriam Works Young:

i. Elizabeth, b. 26 Sept., 1825, Aurelius, Cayuga Co., New York, d. 1904; m. Edmund Ellsworth, b. 10 July, 1819, Paris Oneida Co., N. Y., they had: (1) Charlotte, b. 1 July, 1843, Nauvoo, Hancock Co., Ill., d. 24 Dec., 1853; (2) Edmund II, b. 7 Oct., 1845, Nauvoo, Ill., m. Ellen C. Blair, children: Edmund, b. 7 Aug., 1868, Seth Millington b. 30 Aug., 1870, Frank Blair, b. 28 Oct., 1872, Clara Cornelia, b. 31 Oct., 1874, John Willard, b. 31 Oct., 1878, Elizabeth Young, b. 6 July, 1880, Alonzo Sheridan, b. 16 Sept., 1883, Preston B., b. 6 May, 1887; (3) Rowennah W., b. 1 May, 1848, d. 10 Apr., 1880, m. John Howard, had: John Henry, b. 21 Nov., 1870; (4) Brigham Henry, b. 23 Nov., 1850, m. Helen Adelia Gibson, children: Alice Elizabeth, b. 25 Sept., 1870, Brigham, b. 11 Aug., 1872, Charles Elhot, b. 10 Aug., 1874, John Willard, b. 28 Dec., 1876, Joseph, b. 24 Apr., 1877, Marian Vilate, b. 24 Oct., 1879, Claude William, b. 27 Feb., 1881, Lovill Edgar, b. 21 May, 1883, Curtis K., b. 11 Sept., 1885, Crystal Vere, b. 11 Dec., 1888, Sarah Eliza, b. 23 June, 1890; (5) Alice Vilate, b. 22 Nov., 1852, m. James O. Swift, and had: Alice, b. 25 Sept., 1873, James, Luna, William, b. 16 May, 1876, Owen, Joseph, Lewis and Lorenzo; (6) Luna Caroline, b. 17 Nov., 1854, m. Richard Franklin Jardine, children: Luna, b. 13 Jan., 1871, Richard Franklin II, 3 Nov., 1872, James Leo, b. 17 July, 1875, Rowennah Wilmot, b. 10 July, 1877, Edmund Laroy, b. 16 Oct., 1879, Elizabeth Young, b. 19 Jan., 1882, John William, b. 8 Mar., 1884, Minnie Bell, b. 21 Apr., 1886, Joseph Arthur, b. 21 May, 1888, Ellen, b. 7 Jan., 1891, Hamilton Lester, b. 15 Sept., 1892, Mary Mildred, b. 22 Mar., 1897, Ruth, b. 21 Jan., 1900; (7) John W., b. 15 June, 1858, d.—; (8) Minnie, b. 1 Mar., 1861, m. Emmett Mousley.

BRIGHAM YOUNG GENEALOGY.


Brigham Young m. 18 Feb., 1834, at Kirtland, Ohio, Mary Ann Angell, daughter of James and Phoebe Morton Angell. She was born 8 June, 1803, at Seneca, Ontario County, New York, and died 27 June, 1882. She was a cousin on her mother's side to the Hon. Levi P. Morton of the United States Senate. In her later years she was known as “Mother Young” and was much esteemed as the “Mother” of the family. In looks she always suggested the portraits of Martha Washington the “Mother” of our Country.

Children of Brigham Young and Mary Ann Angell Young.

18 ii. Brigham II, (twin) b. 18 Dec., 1836; d. 11 Apr., 1904.
iii. Mary Ann, (twin) b. 18 Dec., 1836; d. infant.
iv. Alice, b. 4 Sept., 1839, Montrose, Iowa, d. 2 Nov., 1874; m. 26 Oct., 1856, Hiram Bradley Clawson, b. 7 Nov., 1826, Utica, New York; children: (1) John Willard, b. 18 Jan., 1858, he is an eminent portrait painter, well-known in the United States, m. Mary Alice Clark, b. 18 Aug., 1863, children: Willard Wesley, b. 28 Nov., 1882, Louise Davenport, b. 31 May, 1886, Consuelia, b. 16 Dec., 1909; (2) Leo Herbert, b. 22 Oct., 1859, m. 15 Oct., 1885, Lizzie S. Watson, b. 21 June, 1863, children: Marion Sutherland, b. 8 Sept., 1886, Alice Young, b. 21 Aug., 1888, Leone, b. 15 Jan., 1890, Roberta, b. 12 Jan., 1893, Watson Monroe, b. 21 Mar., 1896, Elizabeth, b. 4 June, 1898, Leo Herbert, b. 23 July, 1900; (3) Walter Scott, b. 1 Dec., 1861, d.—, m. May Allen, b. 4 Sept., 1868, child: Walter Allen, b. 30 Oct., 1887; (4) Selden Irwin, b. 20 Mar., 1864, m. 19 Nov., 1885, Clara Morris, b. 9 Mar., 1869, children: Cora, b. 6 Oct., 1888, Helen, b. 27 Dec., 1890, Irwin, b. 13 Jan., 1892, Julion, b. 21 Oct., 1898, both sons were in the World War.

v. Luna, b. 20 Aug., 1842, Nauvoo, Ill., m. 4 Apr., 1861, George W. Thatcher, b. 1 Feb., 1840, Springfield, Ill., d. 23 Dec., 1902; children: (1) Virginia Mary, b. 15 Jan., 1862, d. 5 Dec., 1886, m. Edmund Burke Spencer, children: Gladys, b. 7 May, 1882, Edmund B. II b. 2 Nov., 1884; (2) Alice Young, b. 18 July, 1863, d. 13 Mar. 1864; (3) Nellie May, b. 12 Oct., 1864, m. George Elias Blair, children: Virginia, b. 29 Apr., 1890, Millington, b. 4 Feb., 1894, Phillip T., b. 24 Apr., 1896, Kathryn b. 28 July, 1899, George W. T., b. 21 Aug., 1903; (4) George Washington II, b. 9 Aug., 1886, m. Emily Jane Crisman; (5) Nettie Young, b. 13 Sept., 1868, m. Robert Wallace Sloan, children: Robert W. II, b. 5 May, 1889, George E., b. 2 Nov., 1892, Richard T., b. 5 July, 1900; (6) Brigham Guy, b. 10 Sept., 1870, m. Florence Bell Beatie, children: Guy, b. 8 Mar., 1896; (7) Kathrine, b. 20 Sept., 1873, m. David H. L. Thomas, children: Lallis Young, b. 5 Apr., 1894, Winfred W., b. 24 Feb., 1896, Luna Jocelyn, b. 26
BRIGHAM YOUNG GENEALOGY.


Brigham Young m. 15 June, 1842, Lucy Ann Decker, daughter of Isaac Perry Decker and Harriet Page Wheeler Decker; she was born 17 May, 1822, at Pheps, Ontario Co., New York; came to Salt Lake City in 1848; and died 24 Jan., 1890.

Children of Brigham* Young and Lucy Ann Decker Young.

20 i. Brigham Heber, b. 19 June, 1845.
ii. Fanny, b. 25 Jan., 1849, in Salt Lake City, Utah, m. 1866, George W. Thatcher; children: (1) Lutie, b. 21 Oct., 1868, m. Stephen H. Lynch, children: Stephen Herbert II, b. 7 Jan., 1891, Brent Thatcher, b. 11 May, 1892, he was in the World War, being with the "Mine Layers" whose wonderful feat barred the submarines from the North Sea, Moses Thatcher, b. 26 July, 1894, he was in the World War, Phyllis, b. 30 Sept., 1896, Fannie Thatcher, b. 26 Nov., 1898, Evelyn, b. 5 Sept., 1901, George Thatcher, b. 6 Mar., 1905; (2) Armand, b. 28 Nov., 1870, d. 29 Sept., 1871; (3) Mary, b. 23 Dec., 1873, d. 3 Dec., 1876; (4) Frank W., b. 3 Apr., 1878, m. 1st Mary Jean McAlister, had Frank W. II, b. 1904, Mary Jean, b. 1906, m. 2nd Velva Snyder; (5) Fera Young, b. 9 Aug., 1882, d. 12 Aug., 1882; (6) Laurence Y., b. 6 June, 1885.

21 iii. Ernest I., b. 30 Apr., 1851, d. 8 Oct., 1879.
iv. Shemira, b. 21 Mar., 1853, d. 24 Aug., 1915, m. William A. Rossiter, b. 26 Feb., 1843, d. 25 Sept., 1913; they had: (1) Russell Young, b. 29 Aug., 1881, d. 4 Sept., 1919, m. Clara Junker, no children; (2) Clifford Young, b. 21 Dec., 1878, d. 10 May, 1879; (3) Lillian, d. in infancy.

22 v. Arta de Christa, b. 16 Apr., 1855, d.
vi. Feramorz Little, b. 16 Sept., 1858, d. 27 Sept., 1881 on the Atlantic Ocean and was buried at sea.

BRIGHAM YOUNG GENEALOGY.

Brigham Young m. 2 Nov., 1843, Harriet Elizabeth Campbell Cook, daughter of Archibald Cook and Elizabeth Moshier Campbell Cook. She was b. 7 Nov., 1824, Whitesborough, Oneida County, New York.

Child of Brigham Young and Harriet Elizabeth Campbell Cook Young.

23 i. OSCAR BRIGHAM, b. 10 Feb., 1846, d. 4 Aug., 1910.

Brigham Young m. Augusta Adams 2 Nov., 1843. She was b. in Lynn, Essex Co., Mass., in 1802, and d. 1886, no issue.

Brigham Young m. 8 May, 1844, Clara Decker, daughter of Isaac Perry Decker and Harriet Page Wheeler Decker. She was b. 23 July, 1828, at Pheps, Ontario Co., New York. She was one of the three women who came to Salt Lake Valley in 1847, with the first pioneer company, d. 5 Jan., 1889.

Children of Brigham Young and Clara Decker Young.

i. JEANNETTE RICHARDS, b. 14 Dec., 1849, m. Robert C. Easton, b. 22 Feb., 1852, in Scotland, he d. 21 June, 1917, no issue.

ii. NABBIE HOWE, b. 22 Mar., 1852, d. 15 Mar., 1894, m. Orson Spencer Clawson, children: (1) Clara, b. 26 Feb., 1877, d. 28 Feb., 1903, m. Chauncey Benedict, child: Joseph Clawson, b. 8 Feb., 1903; (2) Orson Spencer II, b. 29 Mar., 1879, d. 6 May, 1917, he was a great musician and pianist; (3) Curtis Young, b. 27 July, 1884, he was a Major in the 145th Artillery in the World War, m. Louise Parkinson, children: Nabbie Louise, b. 5 Apr., 1912, Jeannette, b. 16 Apr., 1914, William Curtis, b. 12 Dec., 1919; (4) Grace, b. 28 Jan., 1886, m. Ralph Woolley, children: Easton Clawson, b. 8 Jan., 1904, Peter Brenton, b. 17 Mar., 1915; (5) John Neels, b. 12 Feb., 1888, m. Nora Wiscomb, children: Spencer Wiscomb, b. 7 Nov., 1915, Robert Wiscomb, b. 21 Mar., 1919; (6) Nabbie Young, b. 24 May, 1891, m. Frank McMaster, child: Alexander Spencer, b. 27 Dec., 1916.

iii. JEDIDIAH GRANT, b. 18 Jan., 1854, d. 1856.

iv. ALBERT JEDDIE, b. 21 Jan., 1858, d. 1858.

v. CHARLOTTE TALULA, b. 4 Mar., 1861, d. 20 Jan., 1892, m. Augustus Woods, no issue.

Brigham Young m. Feb., 1845, Olive Grey Frost. She died in Nauvoo, Ill., 6 Oct., 1845, no issue.

Brigham Young m. 14 Jan., 1846, Louisa Beaman, daughter of Alva Beaman and Betsy Burtt Beaman. She was b. 7 Feb., 1815, Livonia, Livingstone Co., New York, d. 15 May, 1850 in Salt Lake City.

Children of Brigham Young and Louisa Beaman Young.
BRIGHAM YOUNG GENEALOGY.

i. Joseph, (twin) b. about 1848, d. infant.
ii. Hyrum, (twin) b. about 1848, d. infant.
iii. Alva, (twin) b. about 1850, d. infant.
iv. Alma, (twin) b. about 1850, d. infant.

Brigham Young m. 10 Sept., 1844, Clarissa Ross, daughter of William Ross and Phebe Ogden Ross. Mrs. Phebe Ogden Ross later m. Isaac Chase, and Clarissa Ross was, until her marriage, known as Clarissa Chase. She was b. 16 June, 1814, Northville Cayuga Co., New York, came to Utah in 1848, d. 17 Oct., 1858.

Children of Brigham* Young and Clarissa Ross Young.

i. Mary Eliza, b. 8 June, 1847, Winter Quarters, now Florence, Nebraska, d. 6 Sept., 1871; m. Mark Croxall, 4 June, 1865, children: (1) Mary Eliza Young, b. 3 Mar., 1866, m. 1st, Abram H. Cannon, and had: Mary C., b. 11 Nov., 1887, Lillian C., b. 9 Dec., 1888, Willard L., b. 8 Apr., 1890, Gene C., b. 14 Sept., 1891, Claire C., b. 20 Nov., 1892, Spencer C., b. 16 Dec., 1894; m. 2nd, Albert C. Young, son of No. 18; (2) Mark II, b. 12 Sept., 1867, d. 14 Oct., 1868; (3) Dr. Willard Young, b. 25 July, 1869, m. Gertrude M. Pierce, child: Willard Rufus, b. 11 Nov., 1910; (4) Walter Y., b. 5 Sept., 1871, d. Sept., 1871.


24. Willard, b. 30 Apr., 1852.

iv. Phebe Louise, b. 1 Aug., 1854, m. 7 Jan., 1872, Walter Josiah Beatie, b. 31 Dec., 1849, children: (1) Clarissa Marion, b. 21 Oct., 1872, d. 23 Nov., 1878; (2) Josephine Young, b. 2 Sept., 1874, m. Charles S. Burton, b. 18 May, 1855, children: Richard Wells, b. 17 Mar., 1894, Julian Young, b. 11 Feb., 1896, Josephine Lou, b. 1 Dec., 1906; (3) Walter Josiah II, b. 23 Oct., 1876, d. same day, (4) Mary Young, b. 23 Sept., 1880, d. 25 Apr., 1887; (5) Hazel Young, b. 27 Nov., 1882, m. Edward Partridge Kimball, b. 12 June, 1882, children: Marion Young, b. 6 May, 1906, Edward Beatie, b. 17 Feb., 1910, Willard Young, b. 16 Feb., 1917; (6) Nelson Ross, b. 26 Oct., 1886, he was in Company A. 16th Battery, of the 4th Division, U. S. A., in World War; (7) Walter Sidney, b. 12 June, 1889, m. Margaret Gay Taylor, b. 19 Nov., 1892, children: Virginia, 7 Jan., 1912, Richard Sidney, b. 8 Oct., 1913.

(To be continued.)
PERSONAL DESCRIPTION OF BRIGHAM YOUNG

[The following description of Brigham Young is by Richard F. Burton, a world traveler who visited Utah in 1861. This excerpt is taken from his book, "The City of the Saints," published by Harper and Brothers in 1862.]

The Prophet was born at Whitingham, Vermont on the 1st of June 1801; he was consequently, in 1860, fifty-nine years of age; he looks about forty-five. _La celebrité vieillit_—I had expected to see a venerable-looking old man. Scarcely a gray thread appears in his hair, which is parted on the side, light-colored, rather thick, and reaches below the ears with a half curl. He formerly wore it long, after the western style; now it is cut level with the ear-lobes. The forehead is somewhat narrow, the eyebrows are thin, the eyes between gray and blue, with a calm, composed, and somewhat reserved expression: a slight droop in the left lid made me think that he had suffered from paralysis; I afterwards heard that the ptosis is the result of a neuralgia which has long tormented him. For this reason he usually covers his head, except in his own house or in the tabernacle. Mrs. Ward, who is followed by the "Revue des Deux-Mondes," therefore errs again in asserting that "his Mormon majesty never removes his hat in public." The nose, which is fine and somewhat sharp-pointed, is bent a little to the left. The lips are close like the New Englander's, and the teeth, especially those of the under jaw, are imperfect. The cheeks are rather fleshy, and the line between the alae of the nose and the mouth is broken; the chin is somewhat peaked, and the face clean-shaven, except under the jaws, where the beard is allowed to grow. The hands are well made, and not disfigured by rings. The figure is somewhat large, broad-shouldered, and stooping a little when standing.

The Prophet's dress was neat and plan as a Quaker's, all gray homespun, except the cravat and waistcoat. His coat was of antique cut, and, like the pantaloons, baggy, and the buttons were black. A neck-tie of dark silk, with a large bow, was loosely passed around a starchless collar, which turned down of its own accord. The waistcoat was of black satin—once an article of almost national dress—single-breasted, and buttoned nearly to the neck, and a plain gold chain was passed into the pocket. The boots were Wellingtons, apparently of American make.

Altogether, the Prophet's appearance was that of a gentleman farmer in New England—in fact such as he is: his father was an agriculturist and Revolutionary soldier who settled "down East." He is a well-preserved man, a fact which some attribute to his habit of sleeping, as the Citizen Proudhon so strongly advises, in solitude. His manner is at once affable and impressive,
simple and courteous: his want of pretension contrasts favorably with certain pseudo-prophets that I have seen, each and every of whom holds himself to be a "Logos" without other claim save a semi-manical self-esteem. He shows no signs of dogmatism, bigotry, or fanaticism, and never once entered—with me at least—upon the subject of religion. He impresses a stranger with a certain sense of power; his followers are, of course, wholly fascinated by his superior strength of brain. It is commonly said there is only one chief in Great Salt Lake City, and that is "Brigham." His temper is even and placid; his manner is cold—in fact, like his face, somewhat bloodless; but he is neither morose nor methodistic, and, where occasion requires, he can use all the weapons of ridicule to direful effect, and "speak a bit of his mind" in a style which no one forgets. He often reproves his erring followers in purposely violent language, making the terrors of a scolding the punishment in lieu of hanging for a stolen horse or cow. His powers of observation are intuitively strong, and his friends declare him to be gifted with an excellent memory and a perfect judgment of character. If he dislikes a stranger at the first interview, he never sees him again. Of his temperance and sobriety there is but one opinion. His life is ascetic; his favorite food is baked potatoes with a little buttermilk, and his drink, water: he disapproves as do all strict "Mormons," of spirituous liquors, and never touches anything stronger than a glass of thin lagar-beer; moreover, he abstains from tobacco. Of his education I cannot speak:" men, not books—deeds, not words" has ever been his motto; he probably has, as Mr. Randolph said of Mr. Johnson, "a mind uncorrupted by books." In the only discourse which I heard him deliver, he pronounced impetus impetus. Yet he converses with ease and correctness, has neither snuffle nor pompousness, and speaks as an authority on certain subjects, such as agriculture and stock-breeding. He assumes no airs of extra sanctimoniousness, and has the plain, simple manners of honesty.

CHRIST'S REIGN OF LIBERTY.—The time will come when the Kingdom of God will reign free and independent. There will be a kingdom on the earth that will be controlled upon the same basis, in part, as that of the government of the United States; and it will govern and protect in their rights the various classes of men, irrespective of their different modes of worship; for the law must go forth from Zion, and the word of the Lord from Jerusalem; and the Lord Jesus will govern every nation and kingdom upon the earth.—Brigham Young, J. of D. Vol. 5, p. 329.
BRIGHAM YOUNG, BEST TYPE OF AMERICAN COLONIZER.

By Professor Levi Edgar Young of the University of Utah

No company of emigrants ever crossed the plains to the far west so well organized and with such high standards of moral and mental discipline. It was a social type of likemindedness, a community of citizens with the same religious and political ideals. The day’s work and journey were well planned, the night was never spent in carousal but in peaceful slumber, because of their complete trust in God. Brigham Young organized his companies of pioneers into great united social groups, and all the factors of previous living, the home, the church, political ideals, schools, industries were enfolded in the very life of those social groups. Underlying all their thoughts and actions was a faith in God, which has seldom been equaled in history, and certainly never surpassed. Brigham Young understood the very forces that create and maintain highly civilized communities, and he had the innate power of calling into response the better thoughts and activities of his followers. To him the main thought of all colonizing is the home in its best sense. The home was the economic, social, ethical, and intellectual center. The pioneers to Utah under their leader’s direction built homes upon broad religious principles. They never made a failure of colonizing for this very reason.

Agriculture became the chief occupation of the people and remains so to this day. All the towns settled under President Young’s direction were aglow with economic and social activity. The best writers on economics show how the three factors to produce material wealth are land, labor, and capital. At first there was the land—a rich and beautiful land—there were men who know how to labor and to wait. In time the land and labor produced capital, and capital was used in building schools, libraries, and places for clean and wholesome amusements. Every man or head of a family was encouraged to become a producer as well as consumer, and cooperation as an ideal entered into the life of the little pioneer communities all over the State of Utah. Brigham Young turned this desert waste into beautiful private gardens, and every home became an independent community. He applied scientific principles to his colonizing. He made our state great by directing his followers to big undertakings and by the transplanting to this desert country of men with splendid ideals of strength and character.

He was the first man in the history of the west to see the possibilities of this great desert land.

Brigham Young understood the laws of social evolution,
for he took hold of those social forces that formed the best intellec-
tual and ethical society, and used them for the good of his
people. He did not begin to reform his society units by denying
them pleasures. "All pleasures are good, if they are under the
direction of the spirit of God." He advocated the theater and
the dance, and he built the first large theater west of St. Louis.
This playhouse today is considered one of the best in the world.
When the social hall was completed in 1852, above its stage was
placed the bust of William Shakespeare, and the old amusement
hall was a veritable Shakespearean home in early days, and one
time the old dramatic company attempted some of the plays of
Moliere. The theater under the watch care and direction of
Brigham Young was on a high plane, and all the "Mormon"
children were taught that the drama had played a great part in
the history of intellectual development from the days of Sopho-
cles to the present. Mr. M. B. Leavitt in his new book entitled
"Fifty Years in Theatrical Management," says: "I approach the
task of writing a chapter on Salt Lake with all respect and ad-
miration that dignity, intelligence, honesty and artistic instinct
always command. Sweeping as the statement may seem, I do not
believe the theater has ever rested upon a higher plane, both
as to its purpose and its offerings, than at Salt Lake City, the
capital of Mormondom." Literature, music and art were em-
ployed in early days to the fullest extent possible. All "Mor-
mom" children were taught these things. Every child could sing,
every child could read, every child could appreciate good litera-
ture. No man in American history appreciated more the funda-
mentals of true culture than did Brigham Young. He founded
the first university west of the Missouri river, and picked out
the location for this institution of learning which was to be
"on the hill immediately east of Salt Lake City." Fifty years
afterwards the University of Utah was moved to its present site
on the very spot that was designated for it in 1850. He built
schools and stood always for the best in educational effort. With
the ethical and intellectual ideals of Brigham Young and his peo-
ple in early days, "Mormon" society was wonderfully clean and
moral.

Brigham Young's religion was expressed in creative effort.
He made Christ's Gospel wonderfully dynamic. His work with
nature and in the world of muscular activity always empha-
sized high moral values. He demanded that the world be used to
man's best advantage morally and intellectually. His religion
was a utilitarian idealism. He knew he had to work out his
own destiny with the finite forces of nature, and that upon this
earth, man must find his heaven or his hell. To him, the earth
was a part of heaven. It is to be the dwelling place of the right-
eous in the future ages. The Kingdom of God is to come when
the earth has been prepared for it through man’s work and intel-
tlectual development. He looked into the future and fore-
told many of the social conditions of the future. He warned
us to beware of social evils and immortal tendencies. He told
us to express our religion in well rounded action for the individ-
ual and the social uplift. He was a firm believer in man’s di-
vinity, and the mission of Jesus Christ in all its majesty. But he
did not believe in a meek and unassertive gospel. He could
not tolerate the oriental’s quietism so characteristic of many
modern creeds. His gospel was that Anglo Saxon energy which
“Got joy out of struggle and conquest.” He did not believe that
every man should attempt to live the life of an Isaiah, a Buddha,
a Jesus, but every man is to do his best and accept the divine
call which he knows God has made of him. To him the Chris-
tian religion was the measuring rod of all thought and activity,
not intolerantly, not dogmatically, but intellectually, morally and
sincerely. His religion caused him to appreciate man, his fel-
own man, and to march onward and upward with him to greater
heights in a knowledge of heaven and earth. His was a critical
intellectual mind, but he never tore down a human thought with-
out giving a better for it. He had high ideals as did all his
people, he did not attempt small talks. He plunged into great
world redeeming work and kept thought with England’s poet:

Oh, if we drew a circle premature,
    Heedless of far gain,
Greedy for quick returns of profit, sure
    Bad is our bargain!
Was it not great? did not he throw on God
    (He loves the brethren)—
God’s task to make the heavenly period
    Perfect the earthen?
Did not he magnify the mind, show clear
    Just what it all meant?
He would not discount life, as fools do here,
    Paid by instalment.
He ventured neck or nothing—heaven’s success
    Found, or earth’s failure:
“Wilt thou trust death or not?” He answered, “Yes!
    Hence with life’s pale lure!”
That low man seeks a little thing to do,
    Sees it and does it:
This high man, with a great thing to pursue,
    Dies ere he knows it.
That low man goes on adding one to one
    His hundred’s soon hit:
The high man, aiming at a million,
    Misses an unit.
On Salvation for the Dead, the Spirit World, and Kindred Subjects.

UNIVERSAL SALVATION

Were I to enquire of the Latter-day Saints if they are all expecting to enter in the strait gate spoken of by the Savior—if they are all going to inherit eternal lives, every one would answer in the affirmative. I hope they will. It really would rejoice me, were it to be so; but I cannot believe for a moment that every person who receives this Gospel will be prepared to enter in at the strait gate and inherit eternal lives. But there is one fact, and that is undeniable—we cannot alter it, and that is, every man shall be judged according to his works, and every man will receive according to the extent of his capacity.

Every individual among the Latter-day Saints and among all professors of religion, and then among all the heathen upon the earth, will be judged according to their works. Is this all? No. Every individual will also receive according to the extent of his capacity. The inquiry might arise, are all individuals who receive the new and everlasting covenant, and by their acts submit to it—are they capable of receiving the glory to be revealed—crowns of glory, of immortality, and eternal lives? You may answer that question yourselves. Pause a moment.

It is a great blessing, and one of the greatest that can be bestowed upon a mortal being, to receive the sanction of the Almighty, the voice of God to man, saying that he shall inherit eternal lives. The gift of eternal life is the greatest of all gifts that can be bestowed upon mankind.

When we step forth into other communities, or contemplate the past, and view our forefathers, what will be their situation? What their doom? I can tell you, and you will allow me to judge the matter; not, however, that I am going to judge them and pronounce sentence upon them; but their situation is plain to those who understand.

My father and grandfather—my ancestors were some of the most strict religionists that lived upon the earth. You no doubt can say the same about yours. Of my mother—she that bore me—I can say, no better woman ever lived in the world than she was. I have the feelings of a son towards her. I should have them—it is right; but I judge the matter pertaining to her from the principles and the spirit of the teachings I received from her.

I have merely mentioned my own parents and their teachings to their children, to bring before your minds the thousands
and millions of inhabitants of the earth who have lived and passed off this stage of action, and the millions that are now living, eating, drinking, and busily engaged in the almost endless pursuits of mortal life as we are, everyone moving according to his own views and notions of things; but they all alike breathe the free air and drink of the free water, and all are before the Lord. I bring up these little items to prepare the way for the question, "What are you going to do with all these inhabitants of the earth," I ask you again what are we going to do with father and mother, Are we going to send them to perdition, and there let them wrelter in awful misery and endless torment? No; we are not going to do any such thing; but we will put them where they belong.

Now, understand, all spirits came from God, and they came pure from His presence, and were put into earthly tabernacles, which were organized for that express purpose; and so the spirit and the body became a living soul. If these souls should live, according to the law of heaven God ordained that they should become temples prepared to inherit all things. I wish you to understand that all spirits are pure when they are put into these tabernacles; but we have not time to explain or set before you the reasons of the variation in appearance in the mortal tabernacles. There are causes for it. Our spirits fill the tabernacles organized for them; the body is a habitation for the spirit to dwell in; and if the spirit and the body both agree in keeping all the laws and all the commandments that the Lord reveals unto that tabernacle, it never shall be destroyed.

How many shall be preserved? All who do not deny and defy the power and character of the Son of God—all who do not sin against the Holy Ghost. Now, to return again. Here are the spirits which have come and taken possession of the tabernacles prepared; they have entered into their house; and you observe that these habitations of the spirits of men are scattered over the face of the earth, and they have come from the Lord pure in their spirits. These enter their tabernacles and are shut out from his presence and the knowledge of the Lord: they are ignorant, filled with unbelief, exposed to the unholy traditions of the fathers, which they have to grapple with, and all the wickedness that is in the world with which they have to contend.

With your mind's eye look at the millions of them in all nations who are doing according to the best knowledge they possess. What! the Roman Catholics? Yes, and then every one of her daughters down to the latest Protestant Church that has been organized. They are all doing just as well as they can, and living according to the best light they have—a great many of them, though not all. What shall we do with them? They
pass from the world, their spirits go into the spiritual world, and their bodies go back to their mother earth, and there sleep, while their spirits are before the Lord.

Are they happy? Every son and daughter of Adam who live according to the best light and knowledge they have, when they go into spiritual world, are happy in proportion to their faithfulness. For instance, taken a view of some of our late reformers; take the best specimen of reformers that we have, who are all the time full of glory and happiness and full of praise to the Lord—who meet together oft to sing and pray and preach and shout and give thanks to the Lord Almighty; and in a great many instances and in a great degree they enjoy much of a good spirit, which is the Spirit of the Lord, or the light of Christ, which lighteth the world.

Now, this may be singular to some. What! they enjoy the Spirit of the Lord? Yes, every man and woman, according to their faith and the knowledge they have in their possession. They enjoy the goodness of their Father in heaven. Do they receive the Spirit of the Lord? They do, and enjoy the light of it, and walk in it, and rejoice in it.

What will be their state hereafter? Every faithful Methodist that has lived up to and faithfully fulfilled the requirements of his religion, according to the best light he had, doing good to all and evil to none, injuring no person upon the earth, honoring his God as far as he knew, will have as great a heaven as he ever anticipated in the flesh, and far greater. Every Presbyterian, and every Quaker, and every Baptist, and every Roman Catholic member—every reformer, of whatever class or grade, that lives according to the best light they have, and never have had an opportunity of receiving a greater light than the one in their possession, will have and enjoy all they live for.

I am telling you the truth as it is, and you may write it down if you please, and call it revelation if you will. But it has been revealed before I revealed it here today. This is the situation of Christendom after death.

You may go among the Pagans, or among all the nations there are, and they have their religion, their sacraments and ceremonies, which are as sacred to them as ours are to us; they are just as precious and dear to them, though we call them heathen. They are idolatrous worshipers; yet their religion is as sacred to them as ours is to us. If they live according to the best light they have in their religion, God is God over all and the Father of us all; we are all the workmanship of His hands; and if they are ignorant, filled with superstition, and have the traditions of the fathers interwoven like a mantle around and over them, that they cannot see any light, so will they be judged;
and if they have lived according to what they did possess, so they will receive hereafter.

And will it be glory? you may inquire. Yes, glory, glory, glory to our merciful Father in heaven; for the least glory is so great and so exquisite that it is altogether beyond mortal perception.

The glory of the telestial world no man knows, except he partakes of it; and yet, in that world they differ in glory as the stars in the firmament differ one from the other. The terrestrial glory is greater still, and the celestial is the greatest of all; that is the glory of God the Father, where our Lord Jesus Christ reigns.

How many glories and kingdoms will there be in eternity? You will see the same variety in eternity as you see in this world. We will take the best men we can find—when they pass through the veil they are in happiness, they are in glory, they go among the disembodied spirits; but they do not go where there are resurrected bodies, for they cannot live there: a Prophet or an Apostle cannot live there. They also go into the spiritual world to live with spirits. Do they commune with the Father and Son, The Father communes with them as He pleases, through the means of angels, or otherwise the Son and the Holy Ghost. This is the situation of the Prophet, the Apostle, and all Saints before they receive their resurrected bodies; but they are looking forward to the time when they shall receive their bodies from the dust; and those that have been faithful, probably, will now soon get their resurrected bodies. Abraham has had his body long ago, and dwells with the Father and the Son, among all the Prophets and faithful Saints who received their resurrected bodies immediately after the resurrection of the Savior. They were then prepared to enter into the Father's rest and be crowned with glory and eternal lives, but they were not prepared before.

No spirit of Saint or sinner, of the Prophet or him that kills the Prophet, is prepared for their final state: all pass through the veil from this state and go into the world of spirits; and there they dwell, waiting for their final destiny. It no doubt appears a singular idea to you, that both Saint and sinner go to the same place and dwell together in the same world. You can see the same variety in this world.

Saviors on Mount Zion.

What is going to be done with them? By and by Zion will be built up; temples are going to be reared; Christ will be obeyed, and He will govern and reign King of nations as He now does King of Saints. Pretty soon you will see temples reared up, and the sons of Jacob will enter into the temples of the Lord.
About the time the temples are ready strangers will be along and will converse with you, and will inquire of you, probably, if you understand the resurrection of the dead. You might say you have heard and read a great deal about it, and they will then open your minds and tell you the principles of the resurrection of the dead and how to save your friends: they will point out Scriptures in the Old and New Testament, in the Book of Mormon, and other revelations of God, saying, “Don’t you recollect reading so and so, that saviors should come up on Mount Zion?” etc., and they will expound the Scriptures to you. You have got your temples ready: now go forth and be baptized for those good people. There are your fathers and your mothers—your ancestors for many generations back—the people that have lived upon the earth since the Priesthood was taken away, thousands and millions of them, who have lived according to the best light and knowledge in their possession. They will expound the Scriptures to you, and open your minds, and teach you of the resurrection of the just and the unjust, of the doctrine of salvation: they will use the keys of the holy Priesthood, and unlock the door of knowledge, to let you look into the palace of truth. You will exclaim, That is all plain; why did I not understand it before? and you will begin to feel your hearts burn within you as they walk and talk with you.

You will enter into the Temple of the Lord and begin to offer up ordinances before the Lord, for our dead. Before this work is finished, a great many of the Elders of Israel in Mount Zion will become pillars in the Temple of God, to go no more out: they will eat and drink and sleep there; and they will often have occasion to say, “Somebody came into the Temple last night; we did not know who he was, but he was no doubt a brother, and told us a great many things we did not before understand. He gave us the names of a great many of our forefathers that are not on record, and he gave me my true lineage and the names of my forefathers for hundreds of years back. He said to me, “you and I are connected in one family: there are the names of your ancestors; take them and write them down and be baptized and confirmed and save such and such ones, and receive of the blessings of the eternal Priesthood for such and such an individual, as you do for yourselves.” This is what we are going to do for the inhabitants of the earth.

Suppose we are ready to go into the Temples of God to officiate for our fathers and our grandfathers—for our ancestors, back for hundreds of years, who are all looking to see what their children are doing upon the earth. The Lord says, I have sent the keys of Elijah the Prophet—I have imparted that doctrine to turn the hearts of the fathers to the children, and the hearts of the children to the fathers. Now, all you children, are
you looking to the salvation of your fathers? Are you seeking diligently to redeem them that have died without the Gospel, inasmuch as they sought the Lord to obtain promises for you—for our fathers did obtain promises that their seed should not be forgotten. O, ye children of the fathers, look at these things. You are to enter into the Temples of the Lord and officiate for your forefathers.

Now, the inquiry on our minds is, are all the world going to share in these blessings? Yes, all the world. Are there none going to be lost? Are there none going to suffer the wrath of the Almighty? I can say, in the first place, as I have said all my life, where I have been preaching, I never had the spirit to preach hell and damnation to the people. They will suffer, it seems; but I cannot get my heart upon anything else only salvation for the people. All nations are going to share in these blessings; all are incorporated in the redemption of the Savior. He has tasted death for every man; they are all in His power, and He saves them all, as He says, except the sons of perdition; and the Father has put all the creations upon this earth in His power. The earth itself, and mankind upon it, the brute beasts, the fishes of the sea, and the fowls of heaven, the insects, and every creeping thing, with all things pertaining to his earthly ball—all are in the hands of the Savior, and He has redeemed them all. Who is there that is out of His power? I will tell you, in the first place, he has made man an agent to himself before the Lord, with all the rest that he has ordained, that mankind shall act for themselves, think for themselves, deal for themselves. They can choose the good and forsake the evil, or cleave to the evil and neglect the light and the good, just as they choose.

THE LAMB'S BOOK OF LIFE.

This will illustrate the idea. You have heard a great deal about having your names written in the Lamb's Book of Life. When we were Christians, according to the common acceptations of the word, we used to preach a great deal about getting our names written in that book. I will tell you how it is. The names of every son and daughter of Adam are already written in the Lamb's Book of Life. Is there ever a time when they will be taken out of it? Yes, when they become sons of perdition, and not till then. Every person has the privilege of retaining it there for ever and ever. If they neglect that privilege, then their names will be erased, and not till then.

I want to have the brethren look at the work that is before us. And woe to them that neglect these things—that read them lightly! Woe to them that live among the world, that love riches,
or anything better than they do the Author of our salvation.—
From the Contributor, Vol. XI.

THE SPIRIT WORLD AND THE RESURRECTION.

After the spirit leaves the body, it remains without a tabernacle in the spirit world until the Lord, by His law that He has ordained, brings to pass the resurrection of the dead. When the angel who holds the keys of the resurrection shall sound his trumpet, then the peculiar, fundamental particles that organized our bodies here, if we do honor to them, though they be deposited in the depths of the sea, and though one particle is in the north, another in the south, another in the east, and another in the west, will be brought together again in the twinkling of an eye, and our spirits will take possession of them. We shall then be prepared to dwell with the Father and the Son, and we never can dwell with them until then. Spirits, when they leave their bodies, do not dwell with the Father and the Son, but live in the spirit world, where there are places prepared for them. Those who do honor to their tabernacles, who love and believe in the Lord Jesus Christ, must put off this mortality, or they cannot put on immortality. This body must be changed, else it cannot be prepared to dwell in the glory of the Father. To me all these things are plain and easy. All we want is to understand the very subject Jesus was talking about, the nature of our organizations, the world we occupy, the laws by which we are, and by which we continue to exist. * * *

When it (the spirit) leaves the body, it dwells in the spirit world until the body is raised up by the power of God; and when it is raised up, do you not think that we shall look like our Father. If any of us could now see the God we are striving to serve—if we could see our Father who dwells in the heavens, we should learn that we are as well acquainted with Him as we are with our earthly father; and He would be as familiar to us in the expression of His countenance, and we should be ready to embrace Him and fall upon His neck and kiss Him, if we had the privilege. And still we, unless the vision of the Spirit is opened to us, know nothing about God. You know much about Him, if you did but realize it. And there is no other one item that will so much astound you, when your eyes are opened in eternity as to think that you were so stupid in the body.—Journal of Discourses, Vol. 8, p. 28.

PASSING THROUGH THE “SHADOW AND VALLEY.”

How frequently the question arises in the minds of the people—“I wish I knew where I was going!” Can you find out? Well, you will go into the spirit world, where Brother Thomas
now is. He has now entered upon a higher state of being, that is, his spirit has, than when in this body. "Why cannot I see him? Why cannot I converse with his spirit? I wish I could see my husband or my father and converse with him!" It is not reasonable that you should; it is not right that you should; perhaps you would miss the very object of your pursuit if you had this privilege, and there would be the same trial of faith to exercise you, not so severe a path of affliction for you to walk in, not so great a battle to fight, nor so great a victory to win, and you would miss the very object you are in pursuit of. It is right just as it is, that this veil should be closed own; that we do not see God, that we do not see angels, that we do not converse with them except through strict obedience to his requirements, and faith in Jesus Christ. When we contemplate the condition of man here upon the earth and understand that we are brought forth for the express purpose of preparing ourselves through our faithfulness to inherit eternal life, we ask ourselves where we are going, what will be our condition, what will be the nature of our pursuits in a state of being in which we shall possess more vigor and a higher degree of intelligence than we possess here? Shall we have labor? Shall we have enjoyment in our labor? Shall we have any object of pursuit, or shall we sit and sing ourselves away to everlasting bliss? These are questions that arise in the minds of people, and they many times feel anxious to know something about the hereafter. What a dark valley and a shadow it is that we call death! To pass from this state of existence as far as the mortal body is concerned, into a state of inanition, how strange it is! How dark this valley is! How mysterious is this road, and we have got to travel it alone. I would like to say to you, my friends and brethren, if we could see things as they are, and as we shall see and understand them, this dark shadow and valley is so trifling that we shall turn round and look upon it and think, when we have crossed it, why this is the greatest advantage of my whole existence, for I have passed from a state of sorrow, grief, mourning, woe, misery, pain, anguish and disappointment into a state of existence where I can enjoy life to the fullest extent as far as that can be done without a body. My spirit is set free, I thirst no more, I want to sleep no more, I hunger no more, I tire no more, I run, I walk, I labor, I go, I come, I do this, I do that, whatever is required of me, nothing like pain or weariness, I am full of life, full of vigor, and I enjoy the presence of my heavenly Father, by the power of His Spirit. I want to say to my friends, if you will live your religion, live so as to be full of the faith of God, that the light of eternity will shine upon you, you can see and understand these things for yourselves, that when you close your eyes upon mortality you wake up right in the presence of the Father and the Son, if they are disposed to withdraw the veil, they can do
as they please with regard to this; but you are in the spirit world and in a state of bliss and happiness, though we may call it hades, or hell. It is the world of spirits, it is where Jesus went, and where all go, both good and bad. The spirits of the living that depart this life go into the world of spirits, and if the Lord withdraws the veil it is much easier for us then to behold the face of our Father who is in heaven than when we are clothed upon with this mortality.—*Journal of Discourses, Vol. 17, p. 14. From funeral services of Elder Thomas Williams, July 19, 1874.*

**BEHIND THE VEIL.**

It would gratify me to spend an hour or two to express in part the numerous principles, ideas, inductions, and connections between the spirit world and our present condition, that frequently fill my mind on such occasions as this. Many of you know that I especially delight to dwell upon such subjects; but I do not wish to occupy so much time now. We will make our exercises short and to the point, while we perform the last act of kindness that can be bestowed upon mortals.

It is customary to pay great respect to the dead. This I do; but how do I pay it? It is very fashionable and customary to mourn deeply for the dead; and it is customary in some countries to hire mourners, and observe much ceremony upon the death and interment of relatives and friends. I wish to pay, in a strictly fitting and decent manner, the respect due to the remains of my sister Fanny due in reference to the resurrection of the very dust that will moulder in the coffin before us.

If I am faithful to my religion, I shall see the component parts that organized the body together. When those parts are gathered together from the elements, they will appear as Sister Fanny, not in mortal flesh, but in an immortal state. When I meet her in the morning of the resurrection, she will hail me as one who has acted the part of a brother, son, and protector; she will hail me as her benefactor; and I now wish to pay respect to her departure from this sphere of action. We have made her as comfortable as we could through life; we will honor her in death, and hope to be present when she is resurrected. Now her body is subject to decomposition, and will return to its mother earth, to remain until it shall be called forth again.

The organization of the human tabernacle is a great mystery but it would not be, if we could see and understand. Could the veil between us and the spiritual existence be rent, we should behold a greater mystery in the organization of the spirit.

As has been observed here touching the ideas that men have of the principles of eternal life, mankind have been veiled in utter darkness in which the great majority remain at this day. The
wicked world inquire for the man who can inform them how and by what means the mortal body and the immortal spirit are so intimately united. To say nothing of their organization, the wisest and greatest physiologists have failed to supply the information so earnestly sought upon this subject. We see life spring into existence all around us. Where is its fountain? and how is it originated? It exists for a day, a night, a year, or an age, and it is gone; and who can say where? Who can tell what has become of the life that dwelt in that tabernacle, causing it to think, that lit up the eye with living fire, and caused the mouth to utter forth wisdom? Can mortal man tell? Not unless he is inspired by the Almighty, and understands eternal things. The origin of all things is in eternity. Like a cloud passing across a clear sky—like a bird that suddenly flits across our path—like a pure gushing stream from the hidden fountain that soon sinks in some mountain chasm—so, apparently, life flashes into this mortal existence, and passes away.

I do not mourn for Sister Fanny: I rejoice. She has lived upwards of three score years and ten, and exhibited the retention of sound sense to her last days with us here. She said to her sister Nancy, a short time ago, "If you hear of my being dead before you come to see me again, let the first thing you say be "Hallelujah!" That remark, to me, evidences the retention of sound judgment. It also appears to me that very many of the Latter-day Saints are as far from good wholesome ideas and principles, touching their heavenly privileges, as the east is from the west. They covet the riches of this world, craving to serve themselves to satisfy the sordid disposition within them. Had they the sense of an angel, and were they in possession of mountains of gold, heaped up higher and deeper, broader and longer, than these mountains on the east; and west of us, they would say, "That vast amount of gold is as nothing when compared with the privilege of even living in this day and age of the world, when the Gospel is preached."

And when the Lord has committed his holy Priesthood to men on earth, without which no mortal being can be prepared to enter into the celestial kingdom of God, how do many of the Elders treat it? That question I do not wish to answer; but I really wish that such persons would learn a little good sense. Generations have come and gone without the privilege of hearing the sound of the Gospel which has come to you through Joseph Smith that was revealed to him from heaven by angels and visions. We have the Gospel and the keys of the holy Priesthood.

Sister Fanny has been faithful; her spirit is now in the spirit world. Where do you suppose that world is? We used to think and talk a great deal about this subject, inquiring where heaven is, and where is the heaven of heavens. Let me tell you that Sister
Fanny cannot dwell there until she obtains her resurrection; neither can any other being. The spirit world I now refer to pertains to this earth, so far as spirits who have tabernacled or may hereafter tabernacle here are concerned.

Sister Fanny was baptized for the remission of sins, and received the laying on of hands for the reception of the Holy Ghost. She lived according to the precepts and ordinances that God has revealed through His servant the Prophet, by which men can be saved and brought back into His presence. But is her spirit in the third heavens? No. Will it go there? Not until she again possesses her body. Can she see the Lord? Yes, if He unveils Himself. Can she converse with angels? Yes. Where do the spirits of the wicked go? To the same place or kingdom pertaining to this earth. They do not go to the depths of hell, nor can they until they become angels of devils.

Is a Saint subject to the power of the devil in the spirit world? No, because he has gained the victory through faith, and can command Satan, and he must obey. How is it with the wicked? The devil has power over them to distress and afflict them, they are in hell. Can the angels of heaven administer to them? Yes, if they are sent to do so. What can be done for them? The spirit of Sister Fanny and the spirit of every man and woman who has died in the faith of the Gospel, since it has been restored, will have the power to teach those wicked spirits all who have gone to the spirit world without having heard the Gospel in the flesh and say to them, If you will now repent and believe, the Lord will even now provide the means that you may be officiated for on the earth in those ordinances that must be attended to here. Sister Fanny can do good in her capacity and calling as well as Joseph the Prophet can in his. He will hold the keys; he will rule, govern, and control all things in the spiritual world pertaining to this dispensation, until he has finished his work.—Journal of Discourses, Vol. 7, p. 172. From address delivered at the funeral of his sister, Fanny Young, June 12, 1859.

INTEREST IN GENEALOGY

We will operate here in all the ordinances of the house of God which pertain to this side the veil, and those who pass beyond and secure to themselves a resurrection pertaining to the lives will go on and receive more and more, more and more, and will receive one after another until they are crowned Gods, even the sons of God. This idea is very consoling. We are now baptising for the dead, and we are sealing for the dead.* and if we had a temple prepared we should be giving endowments

*In Endowment House.
for the dead—for our fathers, mothers, grandfathers, grandmothers, uncles, aunts, relatives, friends, and old associates, the history of whom we are now getting from our friends in the East. The Lord is stirring up the hearts of many there, and there is a perfect mania with some to trace their genealogies and to get up printed records of their ancestors. They do not know what they are doing it for, but the Lord is prompting them and it will continue and run on from father to father, father to father until they get the genealogy of their forefathers as far as they possibly can.—Journal of Discourses, Vol. 15, p. 138.

TEMPLE WORK IN MILLENNIUM.

I am going to stop my talking by saying that, in the millennium, when the kingdom of God is established on the earth in power, glory, and perfection, and the reign of wickedness that has so long prevailed is subdued, the Saints of God will have the privilege of building their temples, and of entering into them, becoming, as it were, pillars in the temples of God, and they will officiate for their dead. Then we will see our friends come up, and perhaps some that we have been acquainted with here. If we ask who will stand at the head of the resurrection in this last dispensation, the answer is—Joseph Smith, Junior, the Prophet of God. He is the man who will be resurrected and receive the keys of the resurrection, and he will seal this authority upon others, and they will hunt up their friends and resurrect them when they shall have officiated for, and bring them up, and we will have revelation to know our forefathers clear back to Father Adam and Mother Eve, and we will enter into the temples of God and officiate for them. Then man will be sealed to man until the chain is made perfect back to Adam, so that there will be a perfect chain of priesthood from Adam to the winding-up scene.

This will be the work of the Latter-day Saints in the millennium. How much time do you suppose we have to attend to and to foster Babylon? I leave this question for you to answer at your pleasure. I have no time at all for that, I say.—Journal of Discourses, Vol. 15, p. 138.

CONDITIONS IN THE SPIRIT WORLD.

I will say to Sister Spencer and the relatives and friends of the deceased—do not wish her back again. I do not suppose you do; and I will say, further, that if you could talk with her, and she with you, as you could a short time since, you could not prevail upon her to come back, if she had the power to do so. You might say to her, "You have not finished your work, you
might do a great deal for your dead relatives," but her reply
would be to this effect: "There are plenty on the earth if they
will believe, to perform all the ordinances necessary." "Well,
but you have not entered upon your womanhood, and have not
become a mother in Israel." "No matter, I see, understand, and
know what is before me, and the time will come, inasmuch as
I was faithful to the Priesthood, I shall possess and enjoy all
that I now seem to be deprived of by my death." This is a
consolation, is it not?

Perhaps some in this house will live until Jesus and the
Saints come, but I expect to sleep. I have no promise of living
until then. I can say with regard to parting with our friends,
and going ourselves, that I have been near enough to under-
stand eternity so that I have had to exercise a great deal more
faith to desire to live than I ever exercised in my whole life to
live. The brightness and glory of the next apartment is in-
expressable. It is not encumbered with this clog of dirt we
are carrying around here, so that when we advance in years
we have to be stubbing along and to be careful lest we fall down.
But yonder, how different! They move with ease and like
lightning. If we want to visit Jerusalem, or this, that, or the
other place,—and I presume we will be permitted if we desire—
there we are, looking at its streets. If we want to behold Jeru-
usalem as it was in the days of the Savior; or if we want to see
the Garden of Eden as it was when created, there we are, and
we see it as it existed spiritually, for it was created first spirit-
ually and then temporally, and spiritually it still remains. And
when there, we may behold the earth as at the dawn of creation,
or we may visit any city we please that exists upon its sur-
face. If we wish to understand how they are living here on
these western islands, or in China, we are there; in fact, we
are like the light of the morning, or, I will say, the electric fluid,
but its operations on the wires. God has revealed some little
things with regard to His movements and power, and the opera-
tion and motion of the lightning furnish a fine illustration of
the ability and power of the Almighty. If you could stretch a
wire from this room around the world until the two ends nearly
met again here, and were to apply a battery to one end, if the
electrical conditions were perfect, the effect of the touch would
pass with such inconceivable velocity that it would be felt at
the other end of the wire at the same moment. This is what
the faithful Saints are coming to; they will possess this power,
and if they wish to visit different planets, they will be there.
If the Lord wishes to visit his children here, he is here; if he
wishes to send one of his angels to the earth to speak to one
of his children, he is here.

When we pass into the spirit world we shall possess a
measure of this power; not to that degree that we will when we are resurrected and brought forth in the fulness of glory to inherit the kingdoms prepared for us. The power the faithful will possess then will far exceed that of the spirit world; but that enjoyed in the spirit world is so far beyond this life as to be inconceivable without the spirit of revelation. Here we are continually troubled with ills and ailments of various kinds,—but in the spirit world we are free from all this and enjoy life, glory, and intelligence and we have the Father to speak to us, Jesus to speak to us, and angels to speak to us, and we shall enjoy the society of the just and the pure who are in the spirit world until the resurrection.—Journal of Discourses, Vol. 14, p. 229. From the funeral services of Miss Aurelia Spencer, Sept., 16, 1871.

GENUINE AND SPURIOUS SPIRIT MANIFESTATIONS.

Some, who understand more or less of the principles of the Gospel, appear to be a trifle discouraged. Such do not think more of the life to come than they do of the present life. When the breath leaves the body, your life has not become extinct: your life is still in existence, and when you are in the spirit world, everything there will appear as natural as things now do. Spirits will be familiar with spirits in the spirit world, will converse, behold, and exercise every variety of communication one with another as familiarly and naturally as while here in tabernacles. There, as here, all things will be natural and you will understand them as you now understand natural things. You will there see that those evil spirits we are speaking of are active; they sleep not. And you will learn that they are striving with all their might laboring and toiling diligently as any individual would to accomplish and act in this world. to destroy the children of men.

Pertaining to the present state of the world, you know what evil spirits are doing. They are visiting the human family with various manifestations. I told the people, years and years ago, that the Lord wished them to believe in revelation; and that if they did not believe what he had revealed, he would let the Devil make them believe in revelation. Do you not think that the Devil is making them believe in revelation? What is called spirit rapping, spirit-knocking and so forth, is produced by the spirits that the Lord has suffered to communicate to the people on the earth, and make them believe in revelation. There are many who do not believe this; but I believe it and have from the beginning.

If true principles are revealed from heaven to men. and if there are angels, and there is a possibility of their communicating to the human family, always look for an opposite power,
an evil power, to give manifestations also; look out for the counterfeit.

There is evil in the world and there is also good. Was there ever a counterfeit without a true coin? No. Is there communication from God? Yes. From Holy angels? Yes; and we have been proclaiming these facts during nearly thirty years. Are there any communications from evil spirits? Yes; and the Devil is making the people believe very strongly in revelations from the spirit world. This is called spiritualism, and it is said that thousands of spirits declare that Mormonism is true; but what do that class of spirits know more than mortals? Perhaps a little more in some particulars than is known here, but it is only a little more. They are subject in the spirit world to the same powers they were subject to here.

If we live faithful to the doctrine and faith of the holy Gospel we have embraced, we shall understand the real benefit and advantage that we will have over those who are not in possession of the true principles of salvation or the Priesthood. If we are faithful to our religion, when we go into the spirit world, and the fallen spirits, Lucifer and the third part of the heavenly hosts that came with him, and the spirits of wicked men who have dwelt upon this earth the whole of them combined will have no influence over our spirits. Is not that an advantage? Yes. All the rest of the children of men are more or less subject to them and they are subject to them as they were while here in the flesh.

If we conquer here and overcome in the Gospel, in the spirit world our spirits will be above the power of evil spirits. Not that we can so overcome, while here, as to be free from death; for though Jesus overcame, yet his body was slain.

Every person possessing the principle of eternal life should look upon his body as the earth earthly. Our bodies must return to their mother earth. True, to most people it is a wretched thought that our spirits must, for a longer or shorter period, be separated from our bodies and thousands and millions have been subject to this affliction throughout their lives. If they understood the design of this probation and the true principles of eternal life, it is but a small matter for the body to suffer and die.

When death is past, the power of Satan has no more influence over a faithful individual; that spirit is free, and can command the power of Satan. The penalty demanded by the fall has been fully paid, all is accomplished pertaining to it, when the tabernacle of a faithful person is returned to the earth. All that was lost is passed away, and that person will again receive his body. When he is in the spirit world, he is free from those contaminating and condemning influences of Satan that
we are now subject to. Here our bodies are subject to being killed by our enemies, our names to being cast out as evil. We are persecuted, hated, not beloved; though I presume that we are as much beloved here as the spirits of the Saints are in the Spirit world by those spirits who hate righteousness. It is the same warfare, but we will have power over the evil spirits to command, and they must obey.—Journal of Discourses, Vol. 7, p. 239.

PREACHING IN THE SPIRIT WORLD.

Jesus had a work to do on the earth. He performed his mission, and then was slain for his testimony. So it has been with every man who has been fore-ordained to perform certain important missions. Joseph Smith truly said: "No power can take away my life until my work is done." All the powers of earth and hell could not take his life until he had completed the work the Father gave him to do; until this was done he had to live. When he died, he had a mission in the spirit world, as much so as Jesus had. Jesus was the first man that ever went to preach to the spirits in prison, holding the keys of the gospel of salvation to them. Those keys were delivered to Him in the day and hour that He went into the spirit world, and with them He opened the door of salvation to the spirits in prison.

Compare those inhabitants on the earth who have heard the Gospel in our day, with the millions who have never heard it, or had the keys of salvation presented to them, and you will conclude at once, as I do, that there is an almighty work to perform in the spirit world. Joseph has not yet got through there. When he finishes his mission in the spirit world, he will be resurrected. Reflect upon the millions and millions of people who have lived and died without hearing the Gospel on the earth, without the keys of the kingdom. They were not prepared for celestial glory, and there was no power that could prepare them without the keys of this priesthood.

They must go into prison, both saints and sinners. The good and bad, the righteous and the unrighteousness must go to the house of prison, or paradise, and Jesus went and opened the doors of salvation to them. And unless they lost the keys of salvation on account of transgression, as has been the case on the earth, spirits clothed with the priesthood have ministered to them from that day to this. And if they lost the keys by transgression, some one who had been in the flesh, Joseph, for instance, had to take those keys to them. And he is calling one after another to his aid, as the Lord sees he wants help. * * * He is there attending to the business of his mission, and if they did lose the keys of the priesthood in the spirit world, as they
have formerly done on the earth, Joseph has restored those keys
to the spirits in prison, so that we who now live on the earth,
in the day of salvation and redemption for the house of Israel and
the house of Esau, may go forth and officiate for all who died
without the Gospel and the knowledge of God.

All that have lived or will live on this earth will have the
privilege of receiving the Gospel. They will have apostles, proph-
ets, and ministers there, as we have here, to guide them in the
ways of truth and righteousness, and lead them back to God.
All will have a chance for salvation and eternal life. What do
you think of that Gospel? No one will be denied the privilege of
having it. Where is there a sectarian that can tell you anything
about the power of the Gospel?

When you lay down this tabernacle, where are you going?
Into the spirit world. Are you going into Abraham's bosom?
No, not anywhere nigh there, but into the spirit world. Where is
the spirit world? It is right here. Do the good and the evil
spirits go together? Yes, they do. Do they both inhabit one
kingdom? Yes, they do. Do they go to the sun? No. Do they
go beyond the boundaries of this organized earth? No, they do
not. They are brought forth upon this earth, for the express
purpose of inhabiting it to all eternity. Where else are you
going? Nowhere else, only as you may be permitted.

The spirit of Joseph, I do not know that it is just now in
this bowery but I will assure you it is close to the Latter-day
Saints, is active in preaching to the spirits in prison, and pre-
paring the way to redeem the nations of the earth, those who
lived in darkness previous to the introduction of the gospel by
himself in these days. He has just as much labor on hand as I
have; he has just as much to do. Father Smith and Carlos and
Brother Partridge, yes, and every other good saint, are just
as busy in the spirit world as you and I are here. They can see
us, but we cannot see them, unless our eyes were opened. What
are they doing there? They are preaching, preaching all the
time and preparing the way for us to hasten our work in building tem-
ples here and elsewhere. * * * They are hurrying to get
ready by the time we are ready, and we are all hurrying to get
ready by the time our Elder Brother is ready.

When the faithful elders, holding this priesthood, go into
the spirit world, they carry with them the same power and priest-
hood that they had while in the mortal tabernacle. They have got
the victory over the power of the enemy here, consequently,
when they leave this world, they have perfect control over those
evil spirits, and they cannot be buffeted by Satan. But as long as
they live in the flesh, no being on this earth, of the posterity of
Adam, can be free from the power of the devil.
Spirits are just as familiar with spirits as bodies are with bodies, though spirits are composed of matter so refined as not to be tangible to this courser organization. They walk, converse, and have their meetings; and the spirits of good men like Joseph and the elders who have left this Church on earth for a season to operate in another sphere, are rallying all their powers, and going from place to place preaching the Gospel, and Joseph is directing them, saying, "Go ahead, my brethren, and if they hedge up your way, walk up and command them to disperse. You have the priesthood, and can disperse them, but if any of them wish to hear the Gospel, preach it to them." Can they baptize them? No. What can they do? They can preach the Gospel, and when we have the privilege of building up Zion, the time will come for saviors to come up on Mount Zion. Some of those who are not in mortality will come along and say, "Here are a thousand names I wish you to attend to in this temple, and when you have got through with them I will give you another thousand." And the elders of Israel and their wives will go forth to officiate for their forefathers, the men for the men, and the women for the women.—From The Contributor, Vol. X, page 321.

BRIGHAM YOUNG'S WITNESS FOR JOSEPH SMITH.

Who can justly say aught against Joseph Smith? I was as well acquainted with him as any man. I do not believe that his father and mother knew him any better than I did. I do not think that a man lives on the earth that knew him any better than I did; and I am bold to say that, Jesus Christ excepted, no better man ever lived or does live upon this earth. I am his witness.—Journal of Discourses, Vol. 9, p. 332.

CONTROL OF ANGER.—Do not get so angry that you cannot pray: do not allow yourselves to become so angry that you cannot feed an enemy.—Brigham Young, J. of D. Vol. 5, p. 236.

TRUE RICHES.—There is no such thing as a man being truly rich until he has power over death, hell, the grave, and him that hath the power of death, which is the devil.—Brigham Young, J. of D., Vol. 1, p. 271.
PERSONAL CHARACTERISTICS OF BRIGHAM YOUNG.

President Brigham Young was the father of fifty-six children, and left seventeen wives, sixteen sons and twenty-eight daughters to perpetuate his name and greatness in the earth. As a husband and father, he was kind and loving. His family was as greatly devoted to him as he was to them, and their affection for him speaks in loud praise of his kindness, goodness, and fatherly care.

In stature, he was a little above the medium height. In personal appearance, he was stately, having a compact and well-knit frame, inclined to portliness. His features were a pleasant study, regular, sharp, well-formed, with clear gray eyes, a broad forehead, a changeable expression, varying according to circumstances from a smile which revealed a heart full of deep sympathy, love and affection, to a stern, cold look, indicating a strong will, self-reliance, and a master at rebuke,—the “Lion of the Lord,” as he was often called. Says Moses Thatcher: “If he was compelled to disappoint anyone, how kindly he could explain the reason for so doing! and yet, with all his tenderness, how terrible was his rebuke when moved upon by the Holy Ghost.” Of his manner and address, Bancroft the historian says that “he was easy and void of affectation, deliberate in speech, conveying his original and suggestive ideas in apt though homely phrase.” Mrs. Lippincott (Grace Greenwood) says of his appearance in the Tabernacle at a mass meeting, that she was greatly surprised: “I could not recognize the picture so often and elaborately painted. I did not see a common, gross-looking person, with rude manners, and a sinister, sensual countenance, but a well-dressed, dignified old gentleman, with a pale, mild face, a clear gray eye, a pleasant smile, a courteous address, and withal, a patriarchal, paternal air, which of course, he comes rightly by. In short, I could see in his face or manner none of the profligate propensities and the dark crimes charged against this mysterious, masterly, many-sided and many-wived man.”

His actions towards the sufferers of the great Chicago fire illustrated his broad practical philanthropy with as much force as when, in the exodus, with his sick child in his arms, he shared his scanty rations with the women and children who held out their hands for bread. When the news of this startling conflagration reached Salt Lake City, his response, with that of his people, to the call for relief was as hearty as it was generous. In the midst of severe persecutions, brought about by Judge McKean, he set his own difficulties aside, and headed the subscription list of Utah’s relief offering to the Chicago sufferers, amounting to about $20,000 with a donation of $1,000. Says Grace Greenwood,
who was in the city of the Saints at the time: "There is to me. I must acknowledge, in this prompt and liberal action of the "Mormon" people, something strange and touching. It is Hagar ministering to Sarah; it is Ishmael giving a brotherly lift to Isaac."

In language, President Young was outspoken and plain; he never minced matters with anyone, high or low, nor treated the simplest honest member of the Church with less deference than the greatest of the many distinguishd men and women who called upon him from all parts of the earth. He spoke openly, and none could mistake his meaning. Says Judge Hosea Stout: "He does all his sly deeds before the assembled multitude. * * * I defy any man to produce one solitary example of chicanery or double-dealing in his character or career."

He had an excellent memory, and was a good judge of character. His mind was as capable of grasping and deciding upon great questions as it was fitted to direct in the smallest detail of life's everyday affairs. Says Moses Thatcher: "The scope of his mind seemed limitless. * * * He could speak the language of the stars, discourse eloquently regarding the organization of worlds, and then in simple terms direct how to plow and plant, reap and sow." At his funeral George Q. Cannon said that "he has been the brain, the eye, the ear, the mouth and hand for the entire people of the Church. * * * Nothing was too small for his mind; nothing was too large. His mind was of that character that it could grasp the greatest subjects, and yet it had the capacity to descend to the minutest details."

His sermons were as practical and full of common sense, as his demeanor was calm and devoid of extravagance and affectation. He discussed upon the highest philosophy and upon doctrine the most profound, but in the same sermon, taught his hearers how to beautify their homes, how to build cities, how to redeem the desert. The embodiment of his religion was to do good here upon this earth, and he put his doctrine into practice. "The Lord does not thank you for your alms," said he, "long prayers, sanctimonious speeches and long faces, if you refuse to extend the hand of benevolence and charity to your fellow-creatures, and lift them up, and encourage and strengthen the feeble."

The people, from whom he sprung, and with whom he had always mingled, sought his advice for its wisdom and moderation, and loved him for his hearty, genial, lofty soul, no less than for his conscientious course and deep convictions of right and justice. "He has had to settle difficulties with thousands, and where is the man, 'Mormon' or anti-'Mormon', who ever appealed to him for the decision of a case but was satisfied with the result?"

He had faults, because he was mortal, and doubtless these
appeared grave to his enemies, who were many and bitter; but his virtues swallowed them up, and time is reducing the animus of his diminishing foes to give place to the admiration of his increasing hosts of friends. Ranking among the immortal benefactors of his race, his defects need no apologies, as his character needs no chiseled monument to mark its greatness.

In the whole mountain region of the West, we see the traces of his marvelous genius and his still more wonderful influence on the minds of his people, their organizations and institutions. He stamped his opinions on his day and age, and succeeding generations, gazing through the clarifying glasses of time, will know the truth even better than we, and link his name with the greatest and the noblest characters of earth. From The Life of Brigham Young, by Edward H. Anderson.

THE GOOD IN ALL PEOPLE.—Whether a truth is found with professed infidels or with Universalists, or the Church of Rome, or the Methodists, or the Church of England, the Presbyterians, the Baptists, the Quakers or any other of the various and numerous sects and parties, all of whom have more or less truth, it is the business of the Elders of this Church to gather up all the truth in the world pertaining to life and salvation, to the gospel we preach, to mechanism of every kind, to the sciences, and to philosophy, wherever it may be found in every nation, kindred, tongue, and people and bring it to Zion. The people on this earth have a great many errors, and they have also a great many truths. This statement is not only true of the nations termed civilized—those who profess to worship the true God, but is equally applicable to pagans of all countries, for in their religious rites and ceremonies may be found a great many truths which we will also gather home to Zion. All truth is for the salvation of the children of men—for their benefit and learning—for their furtherance in the principles of divine knowledge.—Brigham Young, J. of D., Vol. 7, p. 283.

PRACTICAL RELIGION is what we all need to prepare us to enjoy that which we have in our anticipations—that which we hold in our faith. Merely the theory of any religion does people but little good. This is the great failing of Bible Christians, as they are called. They have the theory of the religion of which the Bible testifies, but the practical part they spurn from them.—Brigham Young, J. of D., Vol. 4, p. 341.
ORIGIN OF WESTERN GEOGRAPHIC NAMES.

Associated with the History of the "Mormon" People.

By Andrew Jenson, Assistant Church Historian.

(Continued from page 40.)

Maeser (Uintah Stake), Uintah County, Utah, is a small farming settlement in the Ashley or Uintah valley, named in honor of the late Karl G. Maeser.

Magrath (Taylor Stake), Alberta, Canada, was settled and organized as a ward in 1899. It was named in honor of Charles Alexander Magrath, who took a noble stand in defending the rights of the Latter-day Saints in western Canada.

Malad (Malad Stake), Oneida County, Idaho, is the principal settlement in Malad valley and the headquarters of the Malad Stake. The place was first settled in 1864 and named after the creek, which the Indians had named prior to the arrival of the white man. Malad is an Indian name for "bad water."

Malta (Raft River Stake), Cassia County, Idaho, is an outgrowth of Elba, and was named Malta, after the island of that name in the Mediterranean Sea.

Mammoth (Tintic Stake), Juab County, Utah, is a mining town in Tintic Valley, where a number of Saints are located, mostly employees of the mines. These Saints were organized as a branch of the Church in 1890 and as a ward in 1897. The name had been suggested in the beginning by miners, the discovery of rich ore giving hopes of a great (or mammoth) opportunity for getting precious metals.

Manassa (San Luis Stake), Conejos County, Colorado, was founded in 1870 as the first "Mormon" settlement in that part of Colorado. It was named in honor of one of the tribes of ancient Israel and is the headquarters of the San Luis Stake of Zion.

Mancos (Young Stake), Montezuma County, Colorado, situated on the Mancos River, was founded by non-Mormons. The first Latter-day Saints arrived there in 1880; a branch of the Church was organized in 1884, and a ward was organized in 1887. Mancos was named after the river on which the town is situated.

Manila (Alpine Stake), Utah County, Utah, is an outgrowth of Pleasant Grove, and was first known as the Pleasant Grove Third Ward. It was named after Manila, the capital of the Philippine Islands.

Manila (Woodruff Stake), Uinta County, Wyoming, is a small settlement of Saints situated near Green River. It was named Manila after the capital of the Philippine Islands.
MANTI (South Sanpete Stake), Sanpete County, Utah, was first settled in 1849. One of the old settlers writes: "Manti was located by Isaac Morley and others under the direction of President Brigham Young. The settlers decided that Isaac Morley, generally known as 'Father Morley,' should have the honor of naming the town. Of course it is well known that Manti is a Book of Mormon name, as will be seen by referring to the 26th chapter of the Book of Alma, and as Father Morley was very much interested in reading a little of the Book of Mormon every day, about the time Manti was settled, the idea struck him to suggest Manti as the name of the town, and as the other settlers were well pleased with the idea, that name was adopted." At this time the writer says, he was a member of Father Morley's family, worked with him every day, ate at the same table and slept in the same house.

MANTUA (Box Elder Stake), Box Elder County, Utah, was first settled in 1863 and originally known as the Little Valley; later it was called Flaxville, because the first settlers paid particular attention to the raising of flax. It was also nick-named "Copenhagen," because the first settlers in the little valley were nearly all Danes. But in 1864 the settlement was named Mantua, after Mantua, Portage County, Ohio, the birthplace of President Lorenzo Snow.

MAPLETON (Utah Stake), Utah County, Utah, is an outgrowth of Springville. The name was suggested from the fact that a number of maple trees were growing in a wild state in an adjacent canyon.

MAPLETON (Oneida Stake), Franklin County, Idaho, was settled in 1875, as an outgrowth of Franklin, and organized as a ward in 1891. It was first called St. Joseph, in honor of Joseph Thomas Perkins, the first settler in the district. The name was changed to Mapleton in 1899 when a post office was established there.

MARSH CENTER (Portneuf Stake), Bannock County, Idaho, is a farming settlement situated somewhat centrally in Marsh Valley, which was thus named from the low, or marshy strip of country lying adjacent to Marsh Creek. A ward was organized in Marsh Center in 1891.

MARICOPA (Maricopa Stake), in Arizona, embraces the Saints residing in Maricopa county, which was named at an early day after the tribe of Indians known as the Maricopas.

MARION (Summit Stake), Summit County, Utah, is a small farming community, covering a tract of country near Kamas. It was named in honor of the late Apostle Francis Marion Lyman.

MARION (Panguitch Stake), Garfield County, Utah, is a small settlement situated on the east fork of the Sevier River. The settlement founded in 1873 was originally called Coyote.
Creek, the country being infested by numerous coyotes and other small predatory animals. The Saints who had located there were organized into a branch called Wilmot, in 1880, but when the branch was organized as a ward in 1883 it was named Marion in honor of Apostle Francis Marion Lyman.

Marion (Cassia Stake), Cassia County, Idaho, was first settled in 1881. It was really an outgrowth of Oakley, but when a postoffice was established in 1883 it was named Marion, in honor of Apostle Francis M. Lyman. Marion was organized as a branch in 1884 and as a ward in 1887.

Marriott (North Weber Stake), Weber County, Utah, was first settled in 1849 and became known in an early day as Marriottville or Marriott, after the Marriott family, who took an active part in settling the place, which is now a suburb of Ogden.

Marysville (Yellowstone Stake), Fremont County, Idaho, was first settled in 1889, and called Springville, the name being suggested by a number of beautiful springs found in the locality. When the Springville branch of the Church was organized as a ward in 1893, it was named Marysville in honor of Mary Lucinda Baker, wife of Joseph Baker, the first woman settler of the place.

Marysvale (Sevier Stake), Piute County, Utah, is a farming and mining town, and the present terminus of the Sevier branch of the Denver & Rio Grande Railway. The place was first settled in 1863 by a farming community, but was vacated in 1866 because of Indian troubles. Later, it was re-settled by miners. It was named Marysvale in the beginning, perhaps in honor of the Virgin Mary.

Matthews (St. Joseph Stake), Graham County, Arizona, is a small farming settlement situated on the left bank of the Gila River. It was named in honor of Joseph Matthews, one of the original Utah pioneers of 1847.

Mayfield (South Sanpete Stake), Sanpete County, Utah, is a thriving settlement situated twelve miles southwest of Manti, on Twelve Mile Creek. It is on the site of the camping ground of the old Ute Indian Chief Arrapene, who had a farm on Twelve Mile Creek in an early day and was always friendly to the "Mormons." A few white settlers located on the north side of the creek in 1873, and when the United Order was established among them, in 1874, the place was named Mayfield, instead of Arrapene, the former name. The new name was suggested from the fact that in the spring of the year (especially May) the meadows and lower lands along the creek presented a most beautiful appearance, as if nature suggested to the settlers, "You're as welcome as the flowers in May." In 1875 a number of newly married people from Ephraim settled on the south side of the creek, and before winter set in, the new settlement began to have the appearance of a town which was jokingly called "New London," from the fact
that one of the young settlers had just married a young woman from London, and as no other circumstance seemed of sufficient importance to suggest a name, this marriage answered the purpose, and when John Williams opened a store in a tent some time in 1875, he boldly placed a board with the inscription "New London" on it, over the tent door. By that name the little village was known until the organization of the ward in 1877, when the two settlements, the one on the north and the one on the south of Twelve Mile Creek, were called Mayfield.

McCAMMON (Portnuf Stake), Bannock County, Idaho, is a railroad town dating back to the construction of the Utah Northern Railroad, in 1879, and named in honor of a railroad official by the name of McCammon. The Saints residing in McCammon were organized as a branch in 1890 and as a ward in 1894.

MEADOW (Millard Stake), Millard County, Utah, was settled in 1857 and organized as a ward in 1877. The little settlement was called Meadow Creek, from the beginning, the name being suggested by the existence of a beautiful tract of meadow land over which the Meadow Creek spread out after reaching a lower flat in the valley. Later, the word "Creek" was dropped, and the settlement is now called Meadow.

MEADOW (Pocatello Stake), Power County, Idaho, is a scattered farming settlement, situated in the Bannock Valley. The settlement, which was organized as a ward July 11, 1911, was named Meadow because of the beautiful meadows which lie adjacent to the creek. The place is also known as Pauline, in honor of the mother of Bishop Kornwalles, one of the first settlers.

MEADOWVILLE (Bear Lake Stake), Rich County, Utah, is a small settlement in Round Valley lying immediately west of the south end of Bear Lake. The place was settled in 1869 and organized as a ward in 1877. It was named Meadowville on account of the beautiful meadow land which covers a portion of the little valley, in the center of which the town is located.

MENAN (Rigby Stake), Jefferson County, Idaho, was founded in 1879 as the first Latter-day Saint settlement in the Snake River valley. It was originally called Cedar Butte branch, because of its proximity to the so-called "little buttes" on Poole's Island, which were partly covered with cedars. When a postoffice was established in 1885 the name was changed to Menan, an Indian word for island.

MENDON (Hyrum Stake), Cache County, Utah, was first settled in 1859 and named Mendon, after Mendon, New York, which town was closely associated with the early history of the Church.

MERRILL (Uintah Stake), Uintah County, Utah, was first set-
tled in 1879, and named Merrill in honor of Carter W. Merrill, the first presiding Elder in that part of the Uintah valley.

Mesa (Maricopa Stake), Maricopa County, Arizona, was thus named because of its location on a mesa, the Spanish word for high, broad and flat table land or bench, usually elevated above the surrounding country. Mesa was founded by Latter-day Saints in 1877, and is the headquarters of the Maricopa Stake of Zion. Mesa was the original name given the place by the settlers, but later attempts were made to call it Hayden (owing to its proximity to Hayden’s Ferry on Salt River) and Zenos (a Book of Mormon name), but Mesa was finally granted by the postoffice department as the permanent name of the place. A site for a Temple has recently been selected by the Church authorities at Mesa.

Mesquite (Moapa Stake), Clark County, Nevada, is a small settlement of Saints situated on the Rio Virgen, near Bunkersville, which was first settled and organized as a ward in 1883. Many of the people, becoming discouraged, moved away, and the ward was reduced to a branch organization, which was continued till 1891, when the settlement was temporarily abandoned, the expense to keep open the canals for irrigation purposes being heavier than the inhabitants could stand. The place was permanently re-settled in 1895, and is now a thriving little settlement. It was originally named Mesquite, after a heavy growth of that shrub which abounds in that part of the Rio Virgen valley.

Middleton (Ogden Stake), Weber County, Utah, is a farming settlement situated in Ogden valley, and is an outgrowth of Huntsville. The ward, which was organized in 1905, was named in honor of Chas. F. Middleton, of the Weber Stake presidency.

Midvale (Jordan Stake), Salt Lake County, Utah, was settled at an early day and organized as the East Jordan Ward in 1895. Later, the name was changed to Midvale, a name suggested by the fact that the settlement is centrally located in Salt Lake Valley. It is now also an important railroad town and business center.

Midway (Wasatch Stake), Wasatch County, Utah, is pleasantly situated on Snake Creek, in Provo valley, four miles west of Heber City. Originally there were two settlements on Snake Creek, dating back to 1859, but later the so-called Upper Settlement was amalgamated with the lower town, and the two combined named Midway, the new location being about midway between the location of the two infant colonies. Midway was organized as a ward in 1877, but was later divided into two wards.

Millburn (North Sanpete Stake), Sanpete County, Utah, is an outgrowth of Fairview and was organized as a ward in 1890. The place is thirty-five miles northeast of Manti, in the upper
end of Sanpete valley. It was named Millburn because a number of saw mills were built many years ago in the canyons opening into the valley near the present settlement of Millburn.

**Mill Creek** (Cottonwood Stake), Salt Lake County, Utah, was first settled in the summer of 1848, when John Neff built the first grist mill in Utah in what is now known as East Mill Creek, immediately below the mouth of Mill Creek Canyon. The ward was organized in 1849, but has since been divided into a number of wards. The original Mill Creek embraced some of the best farming land in Salt Lake valley.

**Miller** (Granite Stake), Salt Lake County, Utah, is an outgrowth of Mill Creek. It was organized as a ward in March, 1907, and named in honor of the late Bishop Reuben Miller, who for many years acted as bishop of the Mill Creek Ward.

**Millville** (Hyrum Stake), Cache County, Utah, is a farming settlement in Cache valley, dating back to 1859. It was named Millville when Isaiah Edwards, in 1860, built the first saw-mill in Cache valley, near the spot where the present Millville grist mill now stands.

**Mill Ward** (Uintah Stake), Uintah County, Utah, was first settled in 1878, and when a ward was organized it was named Mill Ward because the first mills built in the Ashley or Uintah Valley were erected in that part of said valley now included in the Mill Ward.

**Milo Ward** (Bingham Stake), Bonneville County, Idaho, is a farming district, and an outgrowth of Shelton and Willow Creek wards, and when the place was first organized as a branch of the Church, in 1900, it was named Milo, in honor of the late Patriarch Milo Andrus.

**Milton** (Morgan Stake), Morgan County, Utah, was first settled in 1856, and originally called Morganville, in honor of Jedediah Morgan Grant, second counselor to President Brigham Young, but later the name was changed to Milton in honor of the late Amos Milton Musser.

**Minersville** (Beaver Stake), Beaver County, Utah, was first settled in 1859, and named Minersville, because of the discovery of lead ore in the immediate vicinity.

**Mink Creek** (Oneida Stake), Franklin County, Idaho, was first settled in 1873, and organized as a ward in 1876. The settlement was named after the creek, which had previously been named Mink Creek, because of the abundance of mink which abounded in that particular locality.

**Moab** (San Juan Stake), Grand County, Utah, is situated in a beautiful valley which first became tragically known to the Saints in 1855 when the so-called Elk Mountain Indian mission, founded a settlement in the valley and built a fort. The Indians
made a break upon the settlement and wounded and killed sev-
Saints in 1855 when the so-called Elk Mountain Indian Mission
valley was left in undisputed possession of the red man until
1876, when non-Mormon stockmen commenced to move into the
valley with stock. In 1879 the Saints also began to settle in the
valley permanently, and a ward was organized in 1881. The place
was named Moab, after the Bible land Moab, a country lying be-
roid the Jordan. This modern Moab, looking at it from central
Utah, is a land beyond Green River.

Moccasin, or Moccasin Springs (Kanab Stake), Kane
County, Utah, is a ranch situated near the Arizona line. The
place was first settled in 1864, vacated because of Indian troubles
in 1866, re-settled in 1871, and constituted a branch of the Church
for many years. It is now mostly occupied by Indians. The name
was suggested by white men who traced Indians at an early day
by their moccasin tracks.

Molen (Emery Stake), Emery County, Utah, is an out-
growth of Ferron and was organized as a ward in 1884. It is a
farming community, and the place was named in honor of Michael
W. Molen, one of the first settlers on Ferron Creek.

Mona (Juab Stake), Juab County, Utah, is a small farming
settlement located in Juab valley, and dates back to the beginning
of 1852. It was first called Clover Creek by the early settlers,
who found patches of clover growing wild near the site. The
place is most romantically situated at the west base of grand
Mount Nebo. Mona is supposedly an Indian name, which was
given to the place in 1868; it was organized as a ward in 1887.

Monroe (Sevier Stake), Sevier County, Utah, is situated in
the south end of Sevier Valley, ten miles south of Richfield. When
first settled in 1863 the place was known as South Bend, because
the Sevier River here takes a sudden turn from a westerly to a
northerly course. The place was soon afterwards named Alma,
after a Book of Mormon prophet by that name. Alma was broken
up on account of Indian troubles, in 1867, but was re-settled in
1870, and soon afterwards (in 1871) called Monroe, honoring
James Monroe, the fifth president of the United States.

Monticello (San Juan Stake), San Juan County, Utah, was
settled in 1888 and named Monticello on the suggestion of Fran-
cis A. Hammond, and adopted in preference to several other
names which had meen suggested. It was named after Monticello,
the summer residence of President Thomas Jefferson, in Virginia.

Montpelier (Montpelier Stake), Bear Lake County, Idaho,
is the largest town in Bear Lake valley. It was first settled in
1864, and called Clover Creek, the extensive fields of wild clover
growing in the vicinity suggesting this name, but later, President
Brigham Young, on one of his early visits to Bear Lake valley,
suggested the name of Montpelier, which was the capital of his native state, Vermont. This name was consequently adopted.

MORELAND (Blackfoot Stake), Bingham County, Idaho, is a farming settlement situated on the north side of Snake River, and is an outgrowth of the Riverside Ward. The name was suggested when the work on the canals tapping Snake River was going on, which meant that "more land" could be brought under cultivation. The Moreland Ward was organized in 1896.

MORELES (Juarez Stake), Chihuahua, Mexico, was a "Mormon settlement situated near the top of the Sierra Madre mountains; it was named after Moreles, a member of President Diaz's cabinet.

MORGAN (Morgan Stake), Morgan County, Utah, was settled in 1860 and, like the county, named in honor of Jedediah Morgan Grant, a counselor to President Brigham Young. The settlement was divided in 1877 into the Morgan South Ward (on the south side of the Weber River) and the Morgan North Ward (on the north side of the Weber River).

MORMON WARD (Bannock Stake), Bannock County, Idaho, was first settled by non-Mormons in 1870, and named Mormon Ward by the brethren in opposition to the boast, previously made by some bitter anti-"Mormons," to the effect that no "Mormons" should ever be permitted to locate in Gentile valley. But in due course of time some of the Gentile settlers sold out to "Mormons" who increased in number until, in 1881, they organized into the Mormon Ward, which in due course of time was divided into Thatcher and Cleveland Wards.

MORONI (North Sanpete Stake), Sanpete County, Utah, is a farming community located centrally in Sanpete valley, nineteen miles northeast of Manti. The place was originally called Mego, after an Indian by that name, but when organized as a ward, in 1859, George Peacock of Manti suggested the name of Moroni, after the Book of Mormon Nephitic city of that name.

MOUND FORT (North Weber Stake), Weber County, Utah, was a farming district situated north of the Ogden River, and named as early as 1853 from the fact that a fort built as a protection against the Indians was erected near a mound or a long hill extending north and south between what is now Tenth and Twelfth streets, of Ogden City. It is immediately west of Washington Avenue.

MOUND VALLEY WARD (Bannock Stake), Bannock County, Idaho, is the oldest settlement in Gentile valley, and derives its name from the numerous mounds, ridges and hills with which Gentile valley (formerly called Mound valley) abounds. The Saints in the valley were organized as a branch in 1872 and as a ward in 1874.
ORIGIN OF WESTERN GEOGRAPHIC NAMES.

Mountain Dell, Salt Lake County, Utah, was a small farming settlement located as early as 1855, in Parley's canyon, about fifteen miles southeast of Salt Lake City. The place was known as the Dell in early pioneer days, but when it was organized as a ward in 1882 it was called Mountain Dell.

Mountain Dell (St. George Stake), Washington County, Utah, was a small settlement of Saints located on North Creek, near Virgen City. It was first settled in 1861 and called Millville, because of a saw mill being built there. It was vacated in 1866 on account of Indian trouble, but was re-settled permanently in 1868. Mountain Dell now constitutes a part of the Rio Virgen Ward.

Mountain Dell (Uintah Stake), Uintah County, Utah, was first settled by Latter-day Saints in 1878, and named Mountain Dell because of its location in a veritable mountain dell, or narrow valley situated near the headwaters of Ashley's Creek, on the south slope of the Uintah mountains.

Mountain Green (Morgan Stake), Morgan County, Utah, is a small settlement situated in the lower end of Weber Valley. It was settled about 1859 and called Mountain Green because of the green meadows which the settlers found here, and which were made by the waters of the Weber River backing up, prior to taking their leap at Devil's Gate. Mountain Green now constitutes a part of the Peterson Ward.

Mountain Meadows (St. George Stake), Washington County, Utah, is a narrow valley situated on the south rim of the Great Interior Basin, part of it being on the south and part of it on the north side of the rim or watershed. In the north end of the valley there is a small settlement called Hamblin, thus named after the late Indian interpreter, Jacob Hamblin. It was in the south end of the valley that the Mountain Meadows massacre took place, in 1857. At that time the south end of the valley constituted a beautiful meadow, which for years was the favorite camping place for travelers who crossed the desert between Utah and California, on what was known in early Utah days as the Spanish Trail.

Mountain View (Alberta Stake), Alberta, Canada, is a settlement of Saints lying northwest of Cardston, and is named Mountain View, owing to its location on high ground, near the east base of lofty mountains.

Mount Carmel (Kanab Stake), Kane County, Utah, is a small settlement situated in Long Valley. It was first settled in 1864 and called Winsor, in honor of Anson P. Winsor, the bishop of Grafton, who also had jurisdiction over the Saints in Long Valley. The place was vacated in 1866, because of Indian trou-
bles, was re-settled in 1871, and named Mount Carmel, after the mountain of that name in Palestine.

Mount Glen (Union Stake), Union County, Ore., is a settlement of Saints situated in Union County, Oregon. It was originally called Springville, but named later Mount Glen because of its location in a natural glen or cove, near the mountains. It was settled by Latter-day Saints in 1899, organized as a branch of the Church in 1900 and organized as a ward in 1901.

Mount Pleasant (North Sanpete Stake), Sanpete County, Utah, is one of the principal settlements in Sanpete valley, and is situated near the east mountains, twenty-three miles northeast of Manti. Its pleasant location suggested the name to the first settlers. The settlement dates back to 1852, was vacated through Indian troubles in 1853, re-settled permanently in 1859, organized as a ward the same year, and now constitutes two bishops' wards.

Mount Sterling (Hyrum Stake), Cache County, Utah, is a farming settlement in the south end of Cache valley; it is an outgrowth of Wellsville, and was organized as a ward in 1895.

Murray (Cottonwood Stake), Salt Lake County, Utah, is a business center situated on the State Road about seven miles south of Salt Lake City. Its history commences with 1872, when the Germania Smelting Works were built on Little Cottonwood Creek. Until 1900 the place constituted a part of the South Cottonwood Ward, but in the year mentioned a separate ward was organized, called Murray, in honor of Eli H. Murray, Governor of Utah from 1880 to 1886. A few years ago Murray was divided into East and West Murray wards, and is now the headquarters of the Cottonwood Stake of Zion.

(To be continued.)

Mexican Archaeology.

What manner of folks are the Mexicans?

Whatever one's views on the wisest political course toward Mexico, it will help in a thorough understanding of that country to examine the rich history, the ancient civilization, the prehistoric remains, to be found among our southern neighbors, according to a bulletin from the Washington headquarters of the National Geographic Society. This bulletin, based on a communication to the society from John Birkinbine, follows:

Of the sixteen million inhabitants, two-fifths claim direct descent from ancient tribes or families which are accepted as the basis of Mexican history, two-fifths are of mixed native and foreign blood, the remainder being classed under the common
appellation of "foreign." Throughout much of the country, and often within short distances of railroads, are remnants of some of the ancient native tribes, or races, adhering to customs, methods, and speech of their ancestors. Thus in Oaxaca are the Zapotecas and Mixtecas, the estimate for the two races being a half million, and a government publication mentions a dozen other families in the same state. In Hidalgo and adjacent states, the Otomis; in Puebla and Oaxaca, the Mexicanos; the predominating Mayas in Yucatan; in Michoacan and Jalisco, the Tarascans, and the Tlaxcalans, in their native state, and other groups elsewhere, still maintain the tribal individualities. Although Spanish is the language of the country, and much English is spoken in the regions most visited, a large number of the natives use only the vernacular.

Prescott refers to the Aztecs, Tlaxcalans, and others as producers of delicate fabrics, colored by vegetable dyes; intricate designs in the precious metals, and beautiful decorations made of feathers; numerous ruins also indicate marvelous skill of ancient peoples in stonework, especially as the tools used were obsidian or copper. Evidences that this deftness in handiwork has been retained appears in the feather-work, wood-carving, stone-cutting, etc., of the present day. The beautiful pottery and unique weaves serapes, made with the crudest appliances, and excellent fabrications in cast or wrought iron, filagree silver, etc., also bear testimony to the skill of the Mexican Indian.

Mexico may be described as a land of surprises, a country of extremes, a nation of contrasts, a domain of apparent contradictions; where the old and the new, the poor and the rich, the crude and the refined, are near neighbors; where the sleep of centuries often continues adjacent to present activities, and where ultra conservatism is elbowed by pronounced evidences of modern progress. Mexico has a wealth of archaeological relics, remnants of an ancient civilization of which no well-defined trace exists. But all authorities, unite in praise of the magnitude and the perfection of workmanship shown at various ruins found throughout the Mexican territory. The region adjacent to some of these raises question as to the source of sustenance for multitudes which must have existed, and causes speculation upon changes which may have occurred in the interval. Prominent among these ruins are Uxmal and Chichen-Itza, in the state of Yucatan; Palenque, in the state of Chipas; Mitla, in the state of Oaxaca, and Xochicalco, in the state of Morelos. The pyramid of Cholula, in Puebla, and those of the Sun and Moon, in the state of Mexico, have also been literally described, but distributed over wide areas are many other ruins which have had but little or no investigation, and rock sculptures, images, idols, and ancient pottery, found in numerous localities, are the only records of peoples whose history is unknown and whose names even are lost.
THE VALUE OF WILLS AND TESTAMENTS

By Richard Holworthy, F. S. G.

Considering the great amount of valuable information which is to be obtained from wills for the antiquary, as well as for the genealogist and topographer, it is surprising that more use has not been made of these records in the past, or at all events that more exhaustive searches have not been made in them. Indeed, many county and parish historians have entirely ignored the fund of personal information contained in wills, some on account of the immense amount of material to be searched and its inaccessibility, and others from a want of knowledge of serious research.

Every genealogist knows that wills form the backbone of his subject; that no pedigree can be compiled without them; and that no family history can be completed without the personal touch to be obtained from them which raises it above the dryness of a sixteenth-century visitation pedigree. The serious parochial writer cannot perform his work without having searched wills, to trace the families and the distribution and descent of lands in his parish, and to acquaint himself with the numerous references to be found to the church, and perhaps to trace the origin of articles which have been stowed away for centuries in the parish chest.

As we have already said, for the genealogist wills are indispensable, not only those of the surname in which he is interested, but of other families which are apparently unconnected. It can be safely said that no pedigree of eight or nine generations can show the marriages of all members of a family, but most of the missing marriages could be found if a thoroughly exhaustive search of wills was made. Generally speaking, a testator mentions all his children, and in cases where his daughters are married he will almost certainly mention the names of their husbands. Thus if we are interested in the family of one of the husbands, we get the name and parentage of his wife, and other valuable information about her family, which might not be obtainable elsewhere.

It is not only relations about whom we get these interesting notes, but also other people in no way related to the testator, as the average number of different surnames mentioned in a will is about a dozen. Many a difficult problem in identity has been solved by a signature, and there are generally three signatures of witnesses on each will as well as that of the testator.

It is these hidden references that the genealogist wants, and
which he has been unable to get. For instance, in the will of Robert Sowthey, of Woodford, in Wellington, county Somerset, yeoman, dated 1670, we find, amongst other references, the names of the husbands of his four daughters, viz. Anne, wife of Anthony Cording; Eleanor, wife of Thomas Munday; Alice, wife of John Coles; and Mary, wife of Thomas Cording. Having got the name and parentage of the wife of Thomas Munday, we might also find some useful information about his family in the wills of the Cordings and the Coles.

For another example we give an abstract of the will of Hester Musgrave, of Wellington, widow, dated 1719, who desires to be buried privately without pomp at Bristol, and to be laid near her father's grave, or if she die elsewhere, to be buried at Topsham, co. Devon. She mentions her son, Humphrey Holway; Cousins Sarah and May Daniel of Bristol, and their sister, Susannah Daniel, to whom she has already given a "golden medall." Katherine Hellier, of Taunton, widow. Grace Gill, widow. Amy Pring, widow. Bridget Vanvert, my kinswoman, and her husband, of the Island of Guernsey, and their four children. Robert Worth, of London. Mary Bowerman, of Topsham, widow and her daughter Pat. Susanna Trevella, widow, grand-daughter of my sister, Mary Stevens. William, Thomas, and Daniel, sons of William Best, and his late wife Hester, of Topsham, and their daughter Elizabeth. George Cockram, of this town, sergemaker. Joseph Weekes, of Little Sampford, tanner, and his son Joseph. Hannah Cole, of Bristol. William Best, junr., my silver tankard, which belonged to my son, Humphrey Holway, having his coat of arms on it. Humphrey Berry, of Wellington, clerk. Cousin Sarah Edwards, of London, and her husband. To . . . . Thesayer, of Greenwich, co. Kent, granddaughter of my brother-in-law, Thomas Holloway, late of Greenwich, mariner. Jeffry Bartlett. James Parsons, of Sampford. The witnesses are Jos. Kennaway, John Cade, and Mary Kennaway. This will mentions no less than twenty-three different surnames, and gives many valuable clues concerning some of the people mentioned in the will which might be unobtainable elsewhere. For instance, if we were interested in the family of Thomas Holloway, late of Greenwich, and had no idea as to where he came from, this hidden reference would immediately suggest to us that he came from the West Country.

For a short example of the topography to be gleaned from wills, the following abstract of the will of John Fawkener, of Waldron, co. Sussex, will suffice:—"The parcel of march land in Mauxey and Pevensey, parcel of the manor of Lampham, called the Twelve Acres to the north of the way leading from Chercheaker Bridge to Ryene Bridge; also lands in Barwashe, purchased of Thomas Greene, and John, his sons, called Mottings-
den.” By the aid of wills these very lands might be traced for centuries.

Even those who ridicule genealogical research, and perhaps look upon it as a form of snobbishness (there are still some who regard it in this light), must find amusement in reading some old wills. In that of Thomas Curtis, dated 5 January, 1797, there is an entertaining little passage, in which he requests “a stone to be erected to the memory of my father and mother, uncle and aunt Curtis, and self, and if you can squeze in Jack do; this is poor Tom’s will, and make no doubt but it will occasion a smile.” And later, “A guine for poor Poll Thare, which has been my Semstress for many years.” Another good example is the will of John Hedges, Esq., written in verse, and which was duly proved in the Prerogative Court of Canterbury in July, 1737, and is not unique:

This 5th day of May
Being Airy and Gay
To Hipp not enclind
But of Vigorous mind
And my Body in Health
Ile dispose of my Wealth,
And of all I’m to leave
On this side of the Grave
to some one or other
I think to my Brother
But because I foresaw
That my Brethren in Law
If I did not take Care
Woud come in for a Share
Which I noe ways intended
Till their Manners were mended
(And of that God knows there’s no sign)
I do therefore Enjoyn
And do strictly command
Witness my hand
That nought I have got
Be brought in Hotch Pott
But I give and devise
As much as in me lyes
To the Son of my Mother
Myn own Dear Brother
To have and to hold
All my Silver and Gold
As the Affectionate Pledges
Of his Brother John Hedges.

—The Connoissuer.
MANUFACTURING IN EARLY-DAY UTAH.

Manufacturing in the early days of our state was domestic. Carried on in the home by every family, homespun industries were an integral part in the life of the pioneer communities, and every company of immigrants was encouraged to bring sheep and seeds for the growth of flax. Each family was a unit of government and industry, and while in 1849, eastern goods were sold in Salt Lake by the merchants, Livingston and Kinkead, every new company of colonizers as it went out from Salt Lake to settle some part of the territory was totally dependent on its own resources and knowledge of manufacturing. Our grandmothers all understood the art of weaving, and in some homes, rooms were specially set aside for weaving, for the looms took up much space. Wool was clipped from the sheep, which was cleaned and carded. After the combing, it was spun into skeins of yarn, and then woven into cloth by members of the family. In some of the wards, prizes were offered for both spinning and weaving. The materials were well made, and dresses were sewed by hand. The boys wore deer-skin breeches. My father wore a busk-skin suit for three winters after he came to the valley in 1850. Buck-skin breeches and deer-skin jackets were commonly worn by men. The constant industry of women manifested itself always in these home products.

But each colony was aggressive and resourceful, and it was not long before every community was manufacturing clothing in small factories as well as tanning leather and making shoes. When the colonists settled Provo, they experienced many hardships, and were compelled at times to live on roots and the flesh of wild animals. Yet they were alert to progress, and soon made of their town an independent self-supporting community. In 1855, Shadrach Holdaway and James Simpkins erected a blacksmith shop and commenced making threshing machines and other farming implements. They made several looms and a spinning jenny, together with large carding machines, and opened a mill for the manufacture of cloth and yarn. In a few years, factories were run on the co-operative plan, and much skilled work was furnished at times. With the increase of population from the eastern states as well as European countries, Utah in her early days developed virile economic centers, and the people became self-sustaining in so far as the rugged parched soil could be conquered. The towns became thriving civic communities with all the characteristics of good government, and the people were free and liberty-loving.—Levi Edgar Young.
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UTAH GENEALOGICAL
AND HISTORICAL MAGAZINE.

JULY, 1920.

THE MEANING AND IMPORTANCE OF RECORDS.

An Address by Dr. John A. Widtsoe, at the Genealogical Society
Conference, held in the Assembly Hall, Temple Block,
April 6, 1920.

My brethren and sisters: It is a great delight to all lovers
of the Gospel to see so large a congregation in this building on
this occasion, especially since the work assigned to this Society
is perhaps the most important within the Church. For myself, I
can simply say that I doubt whether association with any other
organization would give me greater joy than this one, because it
seems to me that the work in charge of the Genealogical Society
is the very keystone of the Gospel arch. If the work entrusted to
us in this organization is well done, the Lord's work is safe, and
will go onward, according to the will of the Lord; but if it be
poorly done or slighted, the work of the Lord to that degree will
be hindered. I am glad, therefore, to have the privilege of speak-
ing to you on this occasion, even though the subject assigned to
me is one that is well-worn and does not permit the introduction
of many new ideas.

The Mighty Responsibility of the Church.

A tremendous world-responsibility rests upon the Latter-day
Saints. We declare to all the world that through us, because we
possess the priesthood, all the world will be saved; through us,
a handful of people in the valleys of the mountains, the plan of
salvation will be worked out, according to the mind and will of
the Almighty. For the living, we engage in missionary work.
Our men and women are sent all over the earth and we declare
that those who want to come to God must listen to these mes-
sengers, who possess the power and the authority of the priest-
hood. For the dead, we go into our temples—only another form
of missionary work—and there, because of the possession and
power of the priesthood, we are able to present salvation to those who have died. It is a tremendous claim that we put forth to the world. Through us the world is to be saved, without us the world may not be saved: such is the order of godliness.

Our Individual Responsibility.

If this be true, and I believe it with all my heart, then it becomes a tremendous individual duty, to engage in this work of the Lord. It is not the purpose merely of the Church as a whole, through its constituted officials or its various organizations, to accomplish the work that the Lord has given to this people; but, each individual man, woman and child in the Kingdom, must vigorously and actively engage in fulfilling the purpose of the Lord with respect to the salvation of the human family.

The Need of Records.

Our great claim, as stated to the world by us, rests squarely and securely on record keeping. Unless our records are made and kept properly, the work cannot go on. All human activities should be orderly to be acceptable to the Lord; and records must be kept so that confusion may be avoided.

Records must also be kept so that the knowledge of men may be carried from generation to generation. Think what great losers we would be if the records of the past, our knowledge of the patriarchs and the prophets, were taken from us! We would still have the present day revelation, great and glorious and helpful; but many of the evidences of God’s existence, and many of the teachings relative to God’s dealing with his children, come to us from the records that have been kept by men of past ages.

The people of by-gone days, of antiquity, were often better record keepers than we are today. From the earliest day, men and women kept records of what they did, records of their fathers and records of the events of their lives. These records were kept in many ways, by beads, on totem poles, on tablets of clay or stone, on papyrus, and in the islands of the sea, the records were kept in memory, until men could give from memory each link in a chain of descent a thousand to fifteen hundred years back—better in many respects than the written records of the so-called civilized day and civilized age. From three to five thousand years ago such records come to us, telling the love of record keeping of the peoples of olden days.

Modern Revelations and Records.

Modern revelation is explicit as to the importance of records. The first recorded revelation of the Prophet Joseph Smith is found in the Doctrine and Covenants, Section 2. It deals entirely with the temple work—the bringing of the fathers and the children
together—the turning of the hearts of the children to the fathers and of the fathers to the children. It is a message resting upon record keeping. On April 6, 1830, 90 years ago today, when this Church was organized, the Lord gave a revelation to the Prophet Joseph Smith, and declared that a recorder should be appointed and a record kept of all the activities of the Church. From that time on, in the revelations given to the Prophet, occur over and over again statements relative to the necessity of keeping careful records pertaining to the living and the dead. It is a fitting thing that at the head of this society, at this time, should be President Lund, the Church recorder of the present day, the man who is charged with the responsibility of keeping the history and the records of the Church of Jesus Christ of Latter-day Saints.

The Meaning of Records.

But the question is continually asked, "Why do we need to keep records? What is the meaning of records?" In answer, let me say first that this brief earth career is simply a part of a large, eternal journey. It is not complete in itself. To this earth belong certain ordinances, such as baptism, which must be accomplished here. They do not belong to a place beyond this earth.

All that we do here, because it is simply a part of a great, eternal journey, has a spiritual meaning, a spiritual equivalent and counterpart. The Lord said to the Prophet Joseph Smith, "Not at any time have I given unto you a law which was temporal." There is no law of God which pertains wholly and solely to this earth. Every law that we possess has its spiritual meaning and application, of an eternal nature, extending far beyond this earth and this earth life. The Lord made this clear to the Prophet Joseph Smith, who in turn explained to the people that the power of the priesthood to bind on earth so that things might be bound in heaven, or to loose on earth so that they might be loosed in heaven, might be stated another way, that whatever is recorded on earth will be recorded in heaven. In other words, as the Prophet explained, the records of this earth and the records of heaven must correspond. There must be no deviation, no lack of harmony between those two great records in the two great departments of life.

Moreover, out of the books of records made upon this earth, recorded correspondingly in the heavens, shall the dead be judged—and that means all of us, because ultimately we ourselves shall leave this earth to go into the greater life, there to stand before the Judge and find our record written. Let our record here be written well and firmly, so that the record on the other side may be correct for us and for ours.

Through our records shall the earth be saved, and through the records shall God's work be accomplished. That is the simple meaning of records.
Every Person Must Help in Record Keeping.

There is, however, a great temptation for us to think that the Church will do the necessary work of recording, through the ward clerk or the historian's organization, and to let it go at that, and to say, "I have no responsibility. The Church has a splendid system for making and keeping records. Why should I bother about it myself?" This is a false and a dangerous attitude. If the work of which we have spoken this afternoon is true, if our claims are just before God, if through the priesthood possessed by us, all the nations living and dead shall find salvation, and if it be true that the work of recording the events of history, the chains of life back to Adam is necessary, then it becomes clear that we need thousands and tens of thousands and hundreds of thousands of men and women engaged in the work of assembling genealogies, preparing them for the temples, keeping them in such a shape that the spirit of record keeping, the spirit of work for the dead, may be kept brightly alive among us. The work is large, the workers are few; we are a handful, the saving handful, among the nations; therefore every member must contribute to this work.

The Value of the Family Record.

I am surprised, at times, when I talk with some of the pioneer families of this State. We have been in Utah less than three quarters of a century, yet there are pioneer families that have half forgotten their own ancestry, and who find it difficult to establish the connecting links. It may not be a general fault, but there are some families among us that have been very careless about record keeping even of these last two or three generations, in the full glow of Gospel light.

As I view it, in every family a record should be kept of the immediate family: the father, the grandfather, the great grandfather—at least of those of whom we have a memory. That record should be the first stone, if you choose, in the family altar. It should be a book known and used in the family circle; and when the child reaches maturity and goes out to make another household, one of the first things that the young couple should take along should be the records of their families, to be extended by them as life goes on. It does no harm if there is duplication. There is a strength, an inspiration, and a joy in having such a record near at hand, to be used frequently, the story of our ancestors, their names, the times in which they lived, and something about their lives and accomplishments. Each one of us carries, individually, the responsibility of record keeping, and we should assume it.
THE MEANING AND IMPORTANCE OF RECORD.

The Preparation of Records for Temple Work.

Concerning the work for the dead, the great genealogies of which Brother Anderson has spoken come to us from all countries upon the face of the earth. The spirit of this work is abroad over Europe and all over this country. Genealogies are everywhere being made. I stepped into the Newberry Library in Chicago, the other day, and talked to the librarian in the genealogical room. She declared the interest in genealogy is marvelous. The library is crowded from day to day with people from all parts of the country who want to know something about their ancestors. She said laughingly, "The aristocracy of the United States, within the next few years, will consist of the people who have a record of their ancestry; and the more they know of their fathers, the higher will be their aristocratic rank." That is the spirit of the day.

But the records, when they come to us, must be worked over and prepared for the temples. As they come to us in the books, printed by people here, there, and everywhere, they are not ready for temple use. It becomes a labor of love—a duty of love also—to prepare the books in such a way that they can be used by the workers in the temples, for the orderly performance of baptisms, sealings, and other work belonging to temple activity.

All Should Help.

It is very common in our Church to say that this sister has time and that since she has the spirit of the work, she will look after the Jones family; or that this brother who has the spirit will look after the Smith family, and so on. Today the pressing demand of the living and of the dead compels us to view this matter in a slightly different way. Every person should be engaged daily in a little work in behalf of this great cause. It is the best kind of service to the Church to take 10 to 20 minutes, or half an hour a day in carrying onward the work represented by you who are connected with this Society.

The work is so immense, that great numbers of workers are needed. I have two lines on my father's side and two on my mother's side on which I can work, so there is enough to keep all members of the family busy.

If our own lines run out, what are we to do? Then, because this is God's work and we are all the children of God, and we are all concerned in carrying on God's plan for the salvation of the human family, we can help in the work of our brother or our neighbor or the stranger, who needs help. This work may be done unselfishly, because through it we win for
ourselves a great deal more than we possibly can give to the Lord.

Encourage a General Church Movement for Record Keeping.

The feeling of individual responsibility for this work seems to me to be a great necessity at the present time. But, how is the work of recording to be done? Can we do it correctly? How can we become trained? How can we win converts to the work? Record keeping is really easy; but it must be done accurately and systematically and according to a well-defined system. It cannot be done carelessly. Young and old are needed to help; young and old must be trained in the methods of record keeping. This Society should take the lead in converting the whole Church to the need and value of giving some time to education in record keeping. The Relief Society, which has done splendid work in behalf of temple work and genealogy generally, should not be singled out for the responsibility. All the auxiliary associations might well be engaged in a campaign of education for record keeping. The priesthood should take a hand in it, and should properly lead out in it. Our young people, coming up through the auxiliary associations and the priesthood organizations should have been trained in the spirit and method of record keeping. Were this done, we should have in this Church within a few years, several hundred thousand trained record keepers, to carry on the work which we say we must do for all who have died, or who will die in the future outside of the pale of this Church. The Genealogical Society should enlist the cooperation of all our organizations, and should be the sponsor for this new feeling, this new spirit for record keeping among the Saints.

The Fruits of the Work.

In conclusion, let me say just a word or two about the fruits of record keeping. Love lives by loving, faith comes from believing, the spirit of this latter-day work comes by obedience to it and the practice of its principles. The abounding love of the living for the dead comes to a person when he gives himself a little every day to thoughts of the dead and labor for the dead; and I suspect it can come no other natural way. If we will proceed, throughout Zion, in every household, to give daily thought and labor in behalf of records and temple work, our temple work will be greatly encouraged, to more souls will be brought the possibility of salvation, and we ourselves would go to the temple more frequently and grow in spiritual power.

It is an outworn idea that the temples are for the old and the infirm. I am glad to see in this congregation many men
and young people! A few years ago it was thought, I imagine, that this kind of work should be done only by our mothers. I suppose our mothers always must lead out, for they have the needed strength of faith. But, this work is for all. Every man should go into the temple several times a year, for his own good. I am not so sure but that, at some time in the future, the authorities of this Church may require of every man in good standing, as a part of the year's account, that if it has been possible for him, he has been in the temple a certain number of times, not only to redeem the dead, but to refresh his own memory and his own feelings with respect to the principles and spirit of the Gospel as taught in the temples.

By record keeping and its correlated work the other world is brought near to us. Today, as never before, this world and the world beyond are near together. Men outside of our Church feel it without having the knowledge; without the power of the priesthood, they are reaching into the darkness; these are the latter days and the overflowing spirit that belongs to us, is felt by all the world. Temple work brings power to us, because the unseen world about us has greater power than we possibly can possess.

Do we wish strength to walk amidst the troubles of life? Do we want the power to stand in the presence of God, to do his will and to invite his blessings? Let us remember this fundamental work that God has given to his latter-day children. There comes out of this work an eternal joy, a contentment (without which life has little value), as out of no other activity that man can engage in. With such contentment, we can all stand up and say to our fellows, "God's in his heaven; all's well with the world."

At the foundation of such contentment lies a respect for record keeping, a determination to practice it, a deliberate effort day by day to render a little service in behalf of the first and fundamental features of temple work.

May God bless us, and may the spirit which he has poured out upon us during this conference, and which is always with us if we live right, be always with us, I ask in the name of Jesus Christ. Amen.
A FAMILY MEETING IN NAUVOO.

Minutes of a meeting of the Richards and Young Families held in Nauvoo, Ill., Jan. 8, 1845.

A meeting of the Young and Richards family convened in the Seventies Hall, Nauvoo, Ill., January 8, 1845, at 10 a. m. President Brigham Young, Willard Richards, Phinehas Richards, Joseph Young, Lorenzo Young, Heber C. Kimball, John Taylor, A. P. Rockwood, Israel Barlow, John Haven, Joseph Tolmer, William Hyde, Joel Bullard, Edmund Ellsworth, Evan Greene, Todde Decker, and families, Mother Smith, (mother of Joseph Smith) Rhoda Richards, Franklin Richards, Samuel Richards and many others were present.

Before the services commenced many overtures were played by the band.

At a quarter to 11 o'clock Phinehas Richards called upon the different families to take their proper places and those not connected to be on the outer side. Father Haven was in front with his children and grand-children, Levi Richards on the opposite side; Phinehas Richards behind, Brigham Young and Joseph Young were in the middle tier of seats.

Phinehas Richards called the meeting to order and said: "Brothers, Sisters and friends. We have met here the first time as a family: it is a new thing to all, and to some it may appear novel, but the object of this gathering is to ascertain the number that are in good standing in the faith, and the relationship we bear to one another, as this varies in some degree. I am glad so many are here. We will open our services in the regular order and afterwards speak as moved upon by the Spirit.

The Band struck up "the Seer" and then the Choir sung, "Come let us all unite as one."

Phinehas Richards offered prayer after which the choir sang.

Phinehas Richards then said "Brothers and Sisters, I feel disposed to offer a few words on this occasion, and you must make allowance for the same. It is the first time I have attended a meeting of this kind. We want to know how many of our connections are gathered in Nauvoo. The reasons that I have appointed this day for our coming together, are, I recollect that 50 years this day there was a grand achievement made at New Orleans in which we thought of our protection as citizens under our laws—(Note—Phinehas Richards fought in the war of 1812) Times have greatly changed since then, but thanks to the God of the Universe for the blessings we now have. It is also 21 years this day since I saw for the first time, my son, George Spencer Richards who was shot at Haun's mill, Missouri,
for his faith; and it is sixteen years this day since my companion witnessed the death of her father; and these three reasons led me to appoint this day for this meeting. I wish, Brothers and Sisters to ascertain how many there are present who hold the Priesthood of the Lord, and how many there are who have apostatized, if any, and how many there are in good standing in the faith which was once delivered to the Saints, and to which they will always hold so long as they are influenced by the Spirit of God. There are many things that run in my mind to inquire into, and to get instruction and information about this day as there are those present, who can give us instruction. One important object is to get instruction concerning the work for our departed friends, that we may be able to come up as Saviors on Mount Zion, and whether there be many or few here who want to know, I for one want to know what I shall do for my dear kindred, so that I shall be ready when the time to do their work for them, has arrived. While we are assembled this day, let us communicate instruction, in order that it may be a profitable season. I will now give opportunity for others to speak as the Spirit of God shall direct.”

Elder John Haven said: “Brothers and Sisters, Cousins, Nephews and Nieces and all who are before me as such. I rejoice that I am connected with you as there are three branches here, descendants of Father Phinehas, and Mother Susannah Goddard Howe. It might be interesting for me to speak as I am the oldest—I will communicate something about our ancestors to the Great Grand Children. Concerning my Great Grand Father Goddard, I will give you a little history of his character as well as others of our ancestors, for some of you have to be baptized for some who are dead and worthy of it. It is almost fifty years since I entered into the Howe family. My Father Jesse Haven died soon after I came into the family. I married Mother Howe’s daughter Betsy and I knew Mother Howe’s views of religion. She agreed with me in religious sentiments. Mother Howe was one of the finest of women. She did not speak much, but when she did, you knew her heart. In her opinions on religion there was some difference with the sects of the present day; she believed that Jacob’s ladder was not yet broken and that angels still continued to ascend and descend. It was a delight to be with her and to hear her talk. You are nearly all descendants from the Goddards—and she was a Goddard. I only knew Grandfather Goddard by hearsay because Grandfather Haven and he were very intimate. They did not fall in with the opinions of Wesley; they thought the ministry did not stick to the Bible. Grandfather Goddard brought up his family very strictly in regard to the observance of the Sabbath day, far more so than those who live in this Western Country. They were like the
Jews in that they kept the Sabbath very holy. I remember in the city of Boston that a merchant went to London to buy some goods. He was longer away than they are now, and when he returned it was on the Sabbath day. His wife went to the ship to see if he was come. As soon as the boat came to the landing he saw his wife coming on the shore and he kissed her on the Sabbath day. The people were so offended at this desecration of the Sabbath, that the next day they took him before the magistrate and he was fined five shillings for kissing his wife on the Sabbath day. I think the Mormons need not be scared out of that privilege. However, it was the custom which the people were agreed in, to keep the Sabbath day holy. Now about my Great Grand Father Goddard. I have seen his Biography or memoir. He was in the Senate as Representative of Massachusetts. In this memoir it appears he was often appointed by the Governor of the State to settle difficult cases. This must have been long before the Declaration of Independence. I received this Memoir forty-five years ago from Grand Father who was then more than ninety years old. My Great Grand Father Goddard was a man of integrity, honesty and of the religion of those days. If I had not been adopted into this Howe family I might not now have been in this work. Brigham Young and Joseph Young came over to Hopkinton, and told me about the Mormons. I looked Brigham in the face to see if he could say he was a Mormon and I found that he had courage to say that he was. I wanted to know what they said and then took the Bible to see if it was true. I found that they were the only sect that kept to the Bible in all its purity. I spent twenty-six years with the Howe family and until my wife Betsy died. My father had six daughters. The greater part are now in this work. There is still a nearness of features in some of you before me and this brings me to remember my younger days. I want to know how many are descended from the Howe branch. I see two of the Twelve Apostles (Brigham Young and Willard Richards) and others who are high in office. I feel confident and rejoice in them.” The band played a Quick Step.


President Brigham Young said, in substance: “As I do not know where to begin, I will begin in the middle and work both
ways. With regard to our circumstances of being here this day I would have been happy to have seen the whole family. We have recorded up 120 or 130 of Father Young's family now living, and there is not one-third part of the family present. There are only a few of them here. There must be 60 or 80 in the Church. Almost all the posterity are members. There are some things I will talk about. When we come to the connections we discover that we all sprung back to the settlement of New England about 200 years ago. It is but a little more than that time when Father Smith, the Goddards, Richards, Youngs and Kimballs were all in one family—as it were. We are all relations. It is only three generations back that Brother Joseph Smith's family were related to this family. There are only three children of Grand father and Grand mother Howe—that is, only three families who have embraced the Gospel, but the others must, because the decree has gone forth. I have preached to them myself, I have done my duty and now I have handed them over to other powers for a time. There is a great deal might be explained here this day. I will first set in order before these relations the true order of the Kingdom of God and how the families hereafter will be organized; you have heard Joseph say that the people did not know him; he had his eyes on the relation to blood-relations. Some have supposed that he meant spirit, but it was the blood-relation. This is it that he referred to. His descent from Joseph that was sold into Egypt was direct, and the blood was pure in him. That is why the Lord chose him and we are pure when this blood-strain from Ephraim comes down pure. The decrees of the Almighty will be exalted—that blood which was in him was pure and he had the sole right and lawful power, as he was the legal heir to the blood that has been on the earth and has come down through a pure lineage. The union of various ancestors kept that blood pure. There is a great deal the people do not understand, and many of the Latter-day Saints have to learn all about it. In all the Kingdoms of the World you will find that there will be only one King, and all will be governed as one family, every man will preside over his own family. We will have to work out some of the impurities. There is a great deal that I have to say and the Brethren will have patience. Mother Smith is here—she is our Mother, we hold her in a three-fold bond, for we hold her by blood, by the Spirit, and by the Gospel. We are connected together. The human family will find out who are the saviors of the Earth. The world knew nothing of the office of saviors upon Mount Zion. If Joseph Smith is not the man on whom the Keys of the Kingdom rest. I would not give the ashes of a rye straw for our Salvation. If I teach my family correct principles and show them the way of Salvation I am in a sense their savior. There is the same blood
of Ephraim running in the veins of this family—and I know who has the blood and the Priesthood to carry the keys to the world. The decree of the Almighty is so pure that it would seem like blunders in the eyes of the world; but the keys will rest upon the Prophet and there is no power on earth or in hell to take it from him. This is a subject relating to the baptism for the dead. We will tell you when the Temple is finished how to redeem your dead. I want to tell you now don't be scared, don't be frightened, at what I tell you. The Church does not understand the doctrine that Joseph taught—yet it is plain as the sun at noonday—the order of redeeming our relatives originated in the Kingdom of Heaven. If our progenitors had kept their records as the Jews anciently did they would be able to tell exactly where they came from—and see where they run down in one straight line. We have hundreds ready to be baptized for the dead.”

Choir sang the hymn, “Daughters of Zion.”
An Intermission of about one hour.
At 10 minutes past 2 p. m., Phinehas Richards again called the meeting to order.
Brother John Kay sang “The Seer.”
Father Haven offered up prayer—Choir sang “A voice from the Prophet.”

Phinehas Richards then stated that there was an opportunity for those who wished to give instructions to occupy the stand. Joseph Young in substance said: “I feel an interest in this assembly. Ten thousand thoughts have rushed into my mind since I assembled under this roof with my family. I will say, brothers and sisters, and my kindred—and all of you; but more especially those who are united by the ties of kindred, and indeed all of you; here are the fruits of the labors of brother Brigham and myself. As Uncle Haven expressed it, we visited the Eastern States, and the Prophet Joseph prophesied before we went, that we should see the fruit of our labors in converting them to the Gospel. Brother Phinehas Young went with us to the Richards family, and after we had spent a short time with them, we went on to the East and saw my uncles and aunts, and preached to them. They looked on us as strange beings and our doctrine was strange to them. We preached to Uncle and Aunt Haven; we stayed but a little while with them and then went on to Albert P. Rockwood's for this was according to the promise of the Prophet. Others of the family did not receive the truth so freely, but I know we shall see many more of our family come in the Kingdom. Uncles, aunts, cousins, friends, and all of you, I am glad that we are to have the privilege of being baptized for our dead. I view the dead by vision and see them claiming their relationship to the everlasting Gospel, clinging to us on Mount •
Zion, and claiming us as their saviors. I have been enjoying the beautiful music of this day, but there is more music to me in the sound of the Gospel. I rejoice that we shall all be filled with music, for the air will be all music and we will feel all the harmony in our blessings in the presence of God, and shall take part in the deepest solicitude and joy and praise. That buoys up our spirits. I assure you that I enjoy this visit, and look upon it as one of the most interesting meetings in my life. Let us bury every animosity that may have been in us, and let us unite our faith together and if we will claim the promises of God and walk up to our privileges, we need not lay our bodies down until we have laid the foundation of eternal life; and I am determined to lay a foundation for my eternal happiness. I will claim these relatives as my fruits. I recollect I and Brigham went through the snow and first trod the path to carry the Gospel to Canada, and I now rejoice that we did so. I tried all religions, but did not find any right until I got on board of Zion's ship. We feel the presence of God within these walls, and we have done so ever since the dedication of this building, and we shall always have it here unless we pollute the place ourselves. I have pulled heavy in the harness for twelve years, and I want to pull on. I have not pulled by jerks as some have done to jerk myself out of the harness. I have preached in the midst of mobs, and God has sustained me, and I will continue. May God bless you all, and preserve you all, that we may all go home fully ripe."

Brigham Young again spoke in substance as follows: "I have been reflecting on my life and the consequences of it and have listened to the remarks that Brother Joseph has been making. I have seen, and I know why the nations of the Earth have been left in darkness. They have rejected the Priesthood of God and have gone in the dark themselves and the rising generations have come up in darkness in obedience to their traditions. The result of it all I seldom talk about. For my reflections have been since I have been before the people as a public man, that I will build on the foundation of his (Joseph's) claims and rights. I suppose it was the first time that Joseph Smith gave to his Father the account of the finding of the records, when there was printed in the newspaper a short paragraph; it was only about a square inch, but it stated that a young man had seen an angel who had told him where to find an Indian Bible, and it went on to inquire what would happen if it should come forth; should we then know about the origin of the Indians? The night the plates were found, there was a great light in the East and it went to the West and it was very bright although there was no moon at the time. I gazed at it in company with my wife. The light was perfectly clear and remained
several hours. It formed into men as if there were great armies in the West; and I then saw in the northwest armies of men come up. They would march to the South West and, then go out of sight. It was a very remarkable occurrence. It passed on, and continued perhaps about two hours. Soon after this the Book of Mormon was printed and came into our section of the country. Brother Joseph Young and Phinehas Young saw the elders, and Father Chamberlain preached to Joseph and Phinehas in such a manner that they asked him to desist. Then they went into Canada to preach. Samuel Smith brought the Book of Mormon into our district, and he preached from it. I weighed the matter for a year and a half. I looked at it on all sides. All other religions I could fathom, I could get to the bottom of all religions that I had any knowledge of, but this new one. I reasoned on month after month, until I came to a certain knowledge of its truth. I reasoned on revelation and while I was getting into it, brother Phinehas laid it by. I saw the two first Elders who preached to my brothers when I calculated to be baptized. I calculated that I would go into the Church seeing things as they were. I knew Methodism. The Methodist Preachers used to talk with children in such a manner that I have often prayed, 'If there is a God in heaven, save me, that I may know all the truth and not be fooled by such doctrines.' I saw them get religion all around me. Men were rolling and bawling and thumping, but it had no effect on me. I wanted to know the truth that I might not be fooled. Children and young men got religion but I could not get it till I was twenty-three years old; and then, in order to prevent my being any more pestered about it I joined Methodism. I was brought up in the midst of Methodists, Episcopalians, Quakers and Presbyterians. But when Mormonism came along I fathomed it as far as I could and then I embraced it for all day long, that I might just live and die standing straight in this work. I took my sleigh and horse and drove right off to Canada about 200 miles. John P. Greene went part way with me as a preacher—and when we were going along I told him if he didn't get snagged I'd treat. Joseph Young when he saw me believed the Book of Mormon. I preached to him first. And so I claim all of you as the fruit of my labors. I am the first one of the family that embraced it understandably. The Prophet Joseph could not come to our neighborhood then, so I preached to my family and related the truth about the Book of Mormon. There was one, Nathan Fellows, who had not been out of doors for years, who was ill and always had his head wrapt up. When he heard the preaching of the fulness of the Gospel he threw away his coat and his stick believing it.

"I was baptized in Mendon, Munroe County, New York, by Eleazer Miller April 9, 1832, and then we went preaching to the
North, East, West and South and started the work. Seven months had scarce passed away when there were a dozen branches raised up. Father Smith had gone West to Missouri so we were left alone in New York. Phinehas Young and I went into Canada and I preached to my friends. If my father and mother had said goodbye I should have said goodbye without a tear; for God is my Father, Jesus is my brother and the faithful are my brothers and sisters. The Prophet Joseph told us to go and preach to our friends. We did so. We sowed the seed and now I see the fruits of our preaching. The rest of our relatives we have handed over to other powers for a season. If they must of necessity see sorrow to bring them into the Gospel then they must. If all my family and relatives were here they would be more than all that are now here today. There are only three branches of the Howe family here. Where will this Howe family grow to, when we go back to our great grand Father Goddard? If he had had the Presbhood and preached to his race how many hundreds would there not have been? My mother could sum up from 130 to 150 as her own family today, if she were here alive. If we were to take Grandfather Goddard's children and grand children what sort of a number would there be here? You would want a ten acre lot to stand them all on. Then provided great Grand Father Goddard had had the Keys of the Kingdom of Heaven, and was permitted to reign over his posterity he would now have had a great multitude to preside over. Then come on down to our Great Grand Children and trace them back to the main stream—it is like a little fibre, it spreads itself and becomes a mighty river.

"If our Grand Father Goddard is permitted to rule as King and Priest over his posterity, and the posterity are raised up as kings and priests to rule over their posterity, our Grand-Fathers Goddard would call together a numerous host. I will show you the order of the Kingdom as regards my own family; one of my sons is placed here, another there, another there, and so on. Yet I should be their ruler, savior, dictator, and governor. They would have an innumerable posterity but all would join in harmony with my counsel: I should console, comfort, and advise them all. You and your children will rise up and administer unto your children, and you will rule over your posterity, and they may get up in tens, hundreds, thousands, and millions. Yet all will finally join with Adam who will be the King of all; Seth comes next; Seth rules under his father and over all; so this process will never end. This is the order of the Kingdom of Heaven, that men should rise up as Kings and Priests of God. We must have posterity to rule over. Uncle Haven, Phinehas, my brother Joseph, these come next and if my father were here, he would rule over all of us."
"I calculate if I am blessed that I will have an innumerable host, of my own, the same as Abraham, Isaac and Jacob. Orson Pratt can tell you the number of the lands and of the stars; but the Lord said of the Patriarchs, 'their seed will be innumerable and they shall exceed the number of the Stars, they shall never cease to all eternity.' Where there is no end, it must be innumerable. You may get an eternal decrease and thus get down to nothing, but there is no end to an increase.

"I'll tell you about old Israel; do you know what the curse was upon Israel for? It was for mixing their seed with the Gentile races about them. I have received a promise that is to remain with me, and the same will be upon you and upon your children. I would tell you children that inasmuch as you have received this promise, and then if you mix your blood with others I will curse you, and in relation to the Priesthood, you would be cursed, or condemned. For your children, in such mixed unions, would be high-minded and stiff necked. The nations have wandered in darkness for centuries. If they had not mixed their blood, the Priesthood would never have been taken from them. Abraham was blessed and told that in the Latter Day he would gather his seed up and cleanse and wash them. God had regard to the blood of the covenant for his oath's sake. That promised blood has trickled down through our parents until now we are here. I know who has the right to the Keys—the Prophet has! That blood has been preserved and has been brought down through father to son, and our heavenly Father has been watching it all the time and saw the man that had received the blood pure through descent—that is what Joseph meant the Lord had regard to; and He made promises to the seed of Abraham which He would have fulfilled if it had not been mixed with the Gentiles. Ephraim is the character who has the pure blood of promise in him. The Lord has respect unto it. This doctrine is perfectly plain and simple. Those who have the right will redeem the nations of the Earth. The People who had the right to the Priesthood lost it, and the Lord has brought it forth in this our day. We shall redeem our friends and all the house of Esau will be saved by proxy, by the Priesthood. When we go into the temple after awhile we will tell you who ought to do the work and how to do it. Suppose a man and woman want to redeem their friends; perhaps they have lived without the Gospel; the man would be baptized for his father and the woman for her mother; and if the husband has the power of the Priesthood they are jointly baptized he for the father she for the mother—he is then washed for the father, she for the mother—he holding the Priesthood redeems the father and mother of the woman. Again for his father and mother—she receives the anointing for the woman, and he for the man. Then they stand as proxy to be sealed up to all eternity and then they will go
through the ordinances in the same way. Then they are sealed up in the same way for others—we shall have Father Smith with his grey locks. Joseph, Hyrum, Samuel, all will stand in their order, and we shall be priests and rulers to all eternity. Let my walk and my life speak for myself. The joy of the Lord is a great deal more than any one realizes unless he has partaken thereof. I have now given you text enough for weeks."

Heber C. Kimball said in substance: "President Young has laid many principles before us, all of which are quite congenial to my feelings. It is what I am intending to put into practice. I have a Spirit within me which is begotten of the Lord and all the privileges and blessings which are ordained for me to obtain I shall secure. No creature will ever prevent my getting them lawfully. I suppose, I have descended from some of those characters, Brother Brigham has referred to; and we have got to sustain this principle. President Young has given a short sketch of what has been seen in the heavens. He saw those armies marching in platoons towards the West. I saw the same and I distinctly heard the guns crack and the swords clash. Lorenzo Young lived close by me at the time. Since that time Brother Brigham and I have never turned to the right nor to the left. Neither of us was ever an enemy to Joseph Smith. We never pulled him back; we have always been ready to push him forwards. We never dictated to him in the first thing, but we assisted him in carrying his work out. If you have the proper attitude to the Twelve you will never dictate or pull them back, for you can not hinder the work of God.

"I recollect those brethren who came from Pennsylvania to Mendon in the early days. There were eight of them. We did not receive the Gospel then, and they went back to Pennsyl

vania. When we were convinced, I took my sleigh and took Brigham and his wife, and Phinehas and his wife with me to Pennsylv

ania where we stayed one week, then returned home in the spring. In the month of April, we were all baptized. That church in Pennsylvania was the first that received the gift of tongues. We received them next and carried them to Kirtland and it was then the Prophet heard the tongues for the first time. He acknowl

dged the gift to be of God. We have a perfect knowledge of what took place. When I contemplate what has transpired I feel grateful, and thanks be to God I never stumbled and found fault with my superiors, and I never want such a thing recorded on Earth, for our acts will be handed down in eternity.

"Let every one examine himself, his authority and his place. This is my anxiety and the desire of my heart, that this Spirit may rest upon my posterity. I know that I have a Kingdom and have many relations in this world. I have all here, and ten thousand million others, and as I enjoy the society of my friends in this world, I shall enjoy them in the next. All things come
to me naturally. I knew no more of God according to the sectarian notion, than if there was none, for he was without body, parts or passions, and existed no where. God is a man in form like unto ourselves, and I expect His society, or the society of His children, the Prophets, Kings, Lords, Princes, Queens, Goddesses, just the same as in this world. I expect to go to a Kingdom of order, where every man will be in his place, and wisdom will be given to us to make us all perfectly happy. We will all be happy, no tears, no mourning, no selfishness, but everything in order. As God organized His Kingdom, so we shall organize ours; there will be the King of Kings, and Lord of Lords. My superiors in this world, will be my superiors in the world to come. We shall all follow our file leaders, we shall all be satisfied, no one will be dissatisfied; all will be made happy and all will go ahead faster than we do here. I will sustain them as they sustain me, and we will redeem our kindred whereby they can have joy. If you should get a large Kingdom, and you think there is no room for them to multiply, what would you do? I will show you a simile, when you find a swarm of bees, there is a King and Queen among them, and they are increasing all the time. When they get too full in the hive, they go and choose another King and Queen, who go in pursuit of a place for their Kingdom, and then away they all go. Then after a time the bees will increase again, and they will swarm two or three times a year. I suppose it will be so with us—shall we hinder each other and try to hinder the work of God?

"I can also compare you to a lot of floodwood in the Mississippi; we all try to keep in the big channel together. Some of us may get crusty and get into an eddy and there we must wait until some one comes, cuts us loose, and starts us again. Yet such a one will not be able to catch the other lot until he gets into the ocean of glory. Yet the current will carry all down, so don't hurry and grumble and we shall all get into the ocean of peace and glory, all the little streams will flow into the ocean of peace.

"There are three branches of the Howe family here. Unite all your faith and you will all prosper, there will not be much sickness or sorrow. I expect to be near you in the Eternal world, so let us cultivate peace and friendship, and all good feelings, bear all things, hope all things, endure all things, and then I can do you good, and you can do me good. This is the spirit that all should cultivate even from generation to generation. I expect to see the day when I shall look upon hundreds and millions of my kingdom. I shall increase from this time to all eternity. I say unto you, push ahead, and don't stop and say I wish I was dead! What do you want to die for? I used to wish I was dead. But where would have been the extent of my kingdom, if the Lord had taken me at my word? I want to live 50
years until my head is white as wool. If I was to die I should not look so venerable. There's no time to lament or say I wish I was dead. When I see my friends cast down and sorrowful it hurts me. The Lord will give us strength to come off victorious. There is something new and glorious every day. I believe I shall comprehend all things in this world and then I am sure I shall in another; this will bring me in a position to act like a God. How do you suppose brother Joseph thought and felt at the little narrow contracted minds of men? I ask God to pour down His blessing upon you, and I would seal it so that it would never get off from you."

John Taylor, said in part: "This morning I went to see President Young. I asked him if I was a relation. He said I was, or else I was going to prove to him how I was related, but he has saved me that trouble. I and my wife are come in your midst and I hope I shall never disgrace my family or any of you. When we are all united as the tribe of Ephraim we shall have an invulnerable bulwark that the powers of hell cannot subvert. We can see the order of the Father, taking His place and all being in subjection to Him. And when we trace our descent like the branch of the tree, we shall trace the root of it to our Father in Heaven, and we shall find we are related to Gods, and shall find our Union in temporal and spiritual things. We have Fathers—one who is in Heaven and others on earth. When this dispensation is complete, we shall find that it has come to pass that prophecy which says 'all Israel shall be saved.' The best way is to go smoothly along. Some persons cannot endure the yoke or the burden. The easiest way is to prove all things—and then hold fast that which is good. We are all embarked on the Gospel ship and bound for the port of eternity and if we go on we will get to our port. I feel that I am going to preach. Uncles, Aunts, Brothers, Sisters, Cousins, and all, God bless you all. Amen!"

Father John Smith, the Patriarch, said: "I have been gratified at the privilege of being here. I have thought when the Prophet Joseph began to trace his genealogy I should learn some things. I found I was a little related to you. I thank God that so many are gathered together of one blood—the blood of Ephraim. All that is lacking is for us to stand in our lots. We cannot redeem our forefathers without the help of our assistants. There is a sort of a wilful disposition in us, and we make ourselves a multitude of trouble by not being obedient. Six years last summer there was a meeting for sanctifying the elements. Let every man stand in his lot, and then the elements will be sanctified. Women obey your husbands and God will give you power to drive the destroyer from your dwellings. I am bold to assert, I know now, and I am not afraid to say in the name
of the Lord, the destroyer cannot take away your children. But blessings obtained must be through obedience, humility and faith. God will teach you the words of life. At Augusta I was called in, to see a sick child and I could not lay my hands on the child. I felt that I wanted to say something; yet at last all that I said, was: 'I am afraid you are not agreed, that you do not live in love, humility and peace.' I saw the whole difficulty. I finally laid my hands on the child and gave them a charge not to quarrel, and then they should raise their children, and rear a large family. Be united one with another—and never let it be said that your children are oppressors, nor that women rule over you. Let everything be done in order and this city will become a healthy habitation. I will bless you all first-rate and tell you how to heal your children. You will comprehend far greater things as time goes on. May the Lord bless you all, with wisdom, knowledge, intelligence, and deliver every one of this congregation from the power of Satan, even so Amen!"

The choir sung, "Strike the Cymbal."

Phinehas Richards said: "I have felt very grateful for the remarks of our Patriarch and hope that the congregation will take it as good counsel. If we are permitted to escape sickness as a people in this city we shall rejoice. When people are always talking about a place being very sickly, it is very likely that it will be. If the Lord has 5,000 prophets in this place, God will certainly make some of them true ones. All of you never mouth the idea that this is a sickly place and then you will get power. I trust this is not the only meeting we shall have; we may want another. This connection and association that is formed amongst us will show us in the end that all will be in one tribe and family. Treasure up in our minds and contemplate the things you have heard and we shall be continually growing in knowledge. At some future day when we meet again, we shall say it is good for us to have been here today."

Mother Smith, mother of the Prophet Joseph, said: "Brothers and Sisters in the Church. I have looked around me this day with a thankfulness and prayer to God that every soul may be faithful that we may all enjoy the spirit of this Gospel. I feel a solemnity that the tongue cannot express, nor pen write. I look back on the progress of the Church and see it just as clear as when the Church was organized. The next Wednesday after that I was baptized. I can see the rising persecution. It has been in all our hearts to help fetch forth that Kingdom that it may roll forth. It seems as if it is preserved by the Spirit of God and that all the devils in hell seem to be trying to put it down, but the Lord will roll on His work. And my desire is that Brother Phinehas may be blessed—and that all the blessings of heaven may rest upon you all. I want all your prayers in my trouble. When I look at my family, how they have been per-
secuted day and night I suffer in that reflection. But still they are comforted. I feel pretty much the same as when the Church was first organized, and when the Nephites rejoiced over us, that the Church just arising, as they had lain and slumbered for ages. Angels fluttered over us that time. If you remain faithful the Nephites will be your brothers and sisters and will give you intelligence—and may the blessing of heaven be with you all."

President Brigham Young enquired if anything had been said to hurt her feelings. Mother Smith replied: "No, nothing has been said to hurt my feelings."

President Brigham Young then dismissed with a benediction.

TEMPEL MANIFESTATIONS

By J. Hatten Carpenter, Recorder in Manti Temple.

Those who pursue genealogical publications are, as a rule, interested in their ancestors or in friends and persons who have passed from this earth. To most people that passing brings an end to all further intercourse; yet many have heart yearnings for their loved ones and wonder where they are and what they are doing. At the present time when a wave of spiritism is sweeping the land, and books on the subject are being eagerly read in so many libraries of the country, and death is taking so many to the world of spirits, the following facts and experiences which have come under the writer's notice may be of interest to many, and especially to those interested in the redemption of the dead and the work being done for them in the Temples erected by the Latter-day Saints.

I will mention no names of the persons who witnessed the following occurrences, but I can vouch for the truth of them all, as they were given unsolicited, and by every-day common-sensed people, of mature years, whom the Lord favored by giving them a glimpse of the work they were engaged in and how their labors were received by those for whom they were officiating.

These experiences all happened in the Manti Temple, whose white castellated spires and pinnacles soar heavenwards, and at the base of the hill upon which it stands, stretching away to the south nestles "A place delightful to the eye, a city known as dear Manti."

A Mrs. A. told me only last year of the following which she had witnessed one morning some years ago in the room of the Temple where the morning services are held: She noticed a
personage go over to the desk of the recorder who was sitting by the east window, (those who have been to the Manti Temple will know where that is), and glance over his shoulder and eagerly scan the record he was writing. He then crossed the room to the table by the entrance where the other recorder sat and did the same thing; and, apparently, after satisfying his curiosity, stepped into the hall and disappeared. Mrs. A. who witnessed this unusual occurrence, for it showed so much curiosity on the part of the visitor, went to the door to see who it was, and looked up and down the long corridor, but could see no trace of the mysterious stranger. She asked some of those near her if they had witnessed what she had, but none had; it instantly flashed on her that it was a personage from the Spirit world who had come to scan the records.

When I heard the above related, it appealed to me, and many times since, how carefully our labors are watched; and this accounts for the way the recorders are moved upon to do certain things, and correct errors which will creep in at times and which being of vital importance to the dead, must be corrected. I will give an instance out of many which I have experienced to elucidate my point.

Last January Sister B. one morning, before the services, handed me her ticket upon which was written the name of the person she was going to officiate for that day, and asked me to look at it. The name was written very plainly, and it was not a difficult name to remember, but as I looked at it, the thought came to me, I wonder if the surname is right? Having many persons to wait upon, it passed from my mind, until late along in the morning it came to me again, and I had no rest until I had looked up the item on the daily record; and, sure enough, there was a different surname written to the one Sister B. had on her ticket and had shown me. No one but myself and the dead knew of this error; and when I got home that evening I had no peace of mind until I had phoned to Sister B. and verified the name which she had officiated for that day. She came to the Temple two days after and brought the ticket with her and the proof of what she had performed: We were able to have the right person officiated for, and I had rest and satisfaction in my mind from then on concerning it. This exemplifies the words found in the Doctrine and Covenants Section 128, verse 14. “And as are the records on earth in relation to your dead, which are truly made out, so also are the records in heaven.”

This should appeal to all who labor in the Temples of the great necessity of being accurate in giving in their records of the dead, so that there can be no possibility of doubt in the Spirit world as to the identity of the person officiated for and the records show that he or she is entitled to all the blessings and privileges which their relatives on earth desire to extend to them.
through these holy ordinances performed in the Temples of the Lord.

A venerable patriarch of the Church, who is now dead, once related to the writer the following: The patriarch, whom we will call Mr. C., came to the Manti Temple some years ago when President John D. McAllister presided there. It was on a Tuesday when baptisms were being performed. Having none of his own to officiate for, he was however invited into the room where this sacred ordinance is performed, and as he sat on his seat and witnessed the ceremony, he became very much interested as indeed he might be, for he was gazing into the Spirit world and to his view appeared the spirits of those who were being officiated for, by proxy, in the font in front of him. There they stood waiting their turn, and as the recorder called off the name of the person to be baptized for Mr. C. noticed a pleasant smile come over the face of the person whose name had been called, and he would leave the group of fellow spirits, and pass over to the side of the recorder and watch his or her own baptism performed by the proxy, and with a joyful countenance pass away and make room for the next favored personage, who was to enjoy the same privilege. Mr. C. whose eyes had been riveted on this beautiful scene, noticed at last that some were beginning to turn away with sorrowful countenances and then his mind and sight came to things material, so to speak; for he looked around him, and saw that the font room was getting deserted, the day's baptisms were at an end, and the recorder was gathering up his records and stepping down from his desk.

I often think of this event, as it has appealed to me so much, for I so often sit at the font, and call off the names to be officiated for, which mean so much to the dead.

Last January a lady, whom we will call Mrs. D., was in Manti, having come from the Southern States. She was one who had made many sacrifices for her religion. She was unable herself to go to the Temple that day, but I called to take her names, at her request, to be officiated for. Having occasion later on in the week to call upon her and bring some other Temple records she wanted, she related to me the following remarkable instance concerning one of the names on the list she handed to me the previous Tuesday. I will say that the names she had were of her near relatives, which she had gathered from memory and family sources. We are all aware that the family records of the Southern States are very meagre when it comes to vital records being kept by town officials.

Mrs. D. was accustomed to arise, she told me, about 6:20 a.m. as she had certain work to perform. A few mornings before, she awoke as usual, but a feeling of drowsiness came over her which she could not shake off, and she went to sleep again.
When in that state her dead mother appeared to her, smiled upon her, and said words of encouragement for the work she was performing, in the Temple at so much sacrifice to her earthly comforts. She placed before her eyes a Temple blank upon which she had written some names, in a fine, clear hand-writing, for she was a well educated and refined lady. The mother called her attention to the name of Sarah, which Mrs. D. had omitted and said she was her father's aunt, a young woman who had been unmarried, yet had reached maturity, and she felt grieved that she had been left out when all her brothers and sisters had been included. Mrs. D. told me that she had a slight remembrance when a small child of hearing her father speak of an aunt Sarah, but it passed from her mind in later years. Mrs. D.'s mother was well loved by her father's people, and had been given the privileges of visiting her daughter Mrs. D. to bring to her this information which she could not have obtained in any other way, for her father was dead. This was a great testimony to Mrs. D. of the worth of the work she was doing for her dead, and how it was appreciated.

Another instance which happened some six years or so ago was related to me by an elderly lady whom we will call Mrs. E. Previous to this she had been a little, shall I say, skeptical of the acceptance of ordinances by the dead for whom she labored; but after this event all doubt was removed, and she has done a great work for her dead since, as the records came along, although at that time it looked very difficult for her to ever obtain any.

She told me that one morning when working in the Temple, she saw with astonishment the form of the person she was officiating for standing before her, and seemingly was exhibiting great anxiety and urging Mrs. E. to perform those sacred ordinances for her as quickly as possible. When Mrs. E. left the room the vision vanished, but the sight of the person, and what she had seen was indelibly impressed on her for the rest of the day, and influenced her greatly that day, and for long after.

The following happened with my own wife on a day I will never forget, viz., the 8th of June, 1905. She had been a sufferer for some four years or so with a most depressing feeling, a mental or nervous affliction, which nothing seemed to cure, and she often said that death would be sweet. The Lord had a purpose in it, and a chapter could be written in explanation of that through which she passed. She had been promised if she would go to the Temple and labor for the dead, in time, she would be healed. Lucifer was aware of this promise, and prevented its fulfillment all he could, as we knew to our cost many times. This day, however, she said at the breakfast table: "I want to go to the Temple today," of course we were delighted, and I gave her the name of my great grandmother to officiate for. She had been baptized the previous Tuesday. Her given or surname I did
not know only that she was the wife of my great grandfather, Captain John Hatton, who at his death, was Commodore of the fleet of the East India Co. I took my wife to the Temple as usual, and went to my work at the Manti Bank, where at that time I was Assistant Cashier. Coming home at noon, what a wonderful change I saw! Looking at the smiling face of my wife, beaming with happiness and joy! Could it be possible, I thought, that she was the same person I had left that morning at the Temple door? And then she related to me what had occurred. In taking the endowments of my great grandmother Hatton she was aware of her presence near her, and in one of the rooms she whispered to herself, "I wonder if I shall ever see her," and then as quick as thought came the answer from a voice, she told me she distinctly heard, "Yes, you will."

As she continued that morning in her labors passing from one stage of the endowments to another, she became aware of the fact that she was enjoying a peace of mind and body she had not experienced for years, and by the time she had finished the work, and left the Temple she was a healed woman; and as she walked down the Temple hill, like Christian in Bunyan's Pilgrim's Progress whose bundle fell from his back when he reached the Cross of Christ, her affliction and the burden she had carried for four long years slipped from her back, and she was never troubled again with it until her death, which happened some months ago, and she can now see and converse with my great grandmother in the spirit world as she told her she would, on that eventful day in June of 1905.

Now comes the last instance I wish to relate, and which happened quite recently. A certain brother and his wife whom we will call Mr. F. were acting as proxies at the altar for some six or seven couples who were being sealed as husband and wife and who were living in England some 250 or more years ago.

Mr. F. told me that when he had reached the second couple he did not seem to notice his wife or much of the ceremony and words that the one said who was performing the sealing, for his spiritual eyes were opened, and he gazed into a room about the size of the one he was in, and saw some twelve or thirteen couples standing there dressed in their Temple clothes. This number corresponded to the number to be sealed that day, as there was another list of six couples to be sealed after Mr. F. was finished. Mr. F. told me he had never seen anything so wonderful, or felt so enraptured in his life, as when the sealing ordinance of the second couple was ended, and he saw them embrace one another, and witnessed the heavenly joy and happiness that their countenances exhibited. Yes when we think of husbands and wives being separated for 200 and 300 years from each other, we are unable to describe the joy they would have in the thought that from now on time nor eternity cannot separate them. During the ceremony
Mrs. F. had to endeavor to bring Mr. F. to a sense of what he was doing, as she could see that he was not acting naturally, but she did not know the cause at the time, but when Mr. F. came once again to his natural senses, he found himself in tears, the manifestation he had witnessed had impressed him so, and he never can forget it.

Personally, I have never been privileged to witness with my eyes any experiences which I have above related, but on several occasions I have enjoyed a burning sensation in my breast, and my emotions have sought relief in tears of joy and happiness as personages of my own relatives and dead kindred have in this manner made me feel their presence and gratitude for the work I have had performed for them, which is very similar to the experience of the two disciples journeying to Emmaus of whom we read in Luke 24th chapter and who, unknown to them were joined by our Savior who conversed with them, and his presence caused that burning sensation they experienced in their breasts as verse 32 tells us. These are some of the joys and blessings which the labors for the dead bring to the faithful in these holy Temples erected in our midst.

WHY THE LATTER-DAY SAINTS BUILD TEMPLES

By Frank T. Pomroy, Representative of the Genealogical Society of Maricopa Stake.

The question is often asked, "Why does the Church of Jesus Christ of Latter-day Saints build temples?"

And here let it be understood, that temples referred to are not to be confounded with churches, chapels or meetinghouses for general assembly, for such buildings will be found in each of the 864 wards and branches of the Church, aside from the 78 Stakes of Zion, many of which have large imposing tabernacles.

But the temples referred to, as in ancient times, were built under divine direction, and set apart specifically for ordinance and solemn rites and ceremonies pertaining to the Gospel of Christ.

Eight such temples, the Latter-day Saints have constructed, the earliest in their poverty, amid hardships and persecution. In fact the Kirtland temple was started in 1833, just three years and three months after the Church was organized, with but six members. It was completed three years after, and only occupied for two years, when the people were forced to leave, and it passed from their custody.

The Nauvoo temple was begun in 1841 and completed in
1846, the same year the Saints began their great exodus across the great American desert to Salt Lake valley, under the leadership of Brigham Young. These two buildings cost about $400,000.

The third day after the arrival of the pioneers in Salt Lake valley, then a forbidden desert, President Brigham Young, walking through the sagebrush-covered plain, drove his cane into the soil and said, "Here will we build a temple to the Lord." And on this spot the Salt Lake temple now stands, having taken 40 years to build at a cost of over $4,000,000.

The Saints have also built a temple at St. George, Utah; one at Manti, Utah; one at Logan, Utah; one in Canada, one in the Hawaiian Islands, and now another is projected to be built in Mesa, Arizona. These temples have cost, in the aggregate, over ten millions of dollars.

This stupendous sacrifice of means and work, cannot be accounted for on the grounds of unproved fanaticism; or as monuments of communal wealth and pride, for they, for the most part, were built while bread was scarce, and clothing was scant among them. The people throughout their history have looked upon their temples as belonging to the Lord, and that they were but stewards entrusted with the custody of the consecrated properties.

The answer can only be found in the sacred uses and purposes for which they are employed.

One of the Articles of Faith of the Latter-day Saints reads:

"We believe that through the atonement of Christ, all mankind may be saved by obedience to the laws and ordinances of the Gospel."

While professing faith in the possibility and certainty of universal salvation from the grave, through the atonement of Christ, man having been redeemed from the consequences of the sin of Adam, yet the Church affirms that salvation is assured only on condition of individual compliance with the requirements established by the Redeemer, without whose atoning sacrifice none can be saved.

The Church further declares: "We believe that the first principles and ordinances of the Gospel are, (1), faith in the Lord Jesus Christ; (2), repentance from sin; (3), baptism by immersion for the remission of sins, and (4), the laying on of hands for the gift of the Holy Ghost," or, as the Savior said to Nicodemus, with particular reference to the last two ordinances, "Except a man is born of the water and the Spirit, he cannot enter the Kingdom of God." And this applies to all of God's children, who have reached the age and years of accountability, irrespective of what age they lived, or will live on the earth.

This the Church holds as a fundamental doctrine, attested and proved by the scriptures that compliance with the laws and or-
ordinances of the gospel are absolutely and irrevocable requirements for admission into the Kingdom of God.

When we consider the myriad people who have lived on earth and died without even hearing the gospel, or naming the name of Christ, during human existence, the question arises how is it possible for these dead to comply with the laws and ordinances of the gospel, and do in the spirit what they failed to do in the flesh? This question seems as amazing to many as were the words of the Christ to Nicodemus, when he said, "Except a man be born again he cannot see the kingdom of God." Nicodemus asked, "How can a man be born again, when he is old? Can he enter the second time into his mother's womb?" At last he learned that the new birth referred to was baptism by water, and the baptism of the Spirit. With equal pertinency it may be asked, "How can a man be baptized when he is dead?" The answer is that the necessary ordinances may be performed for the dead by living representatives, the mortal subject acting as a proxy for the departed one. Thus even as a man may be baptized for himself, he may be baptized by proxy for and in behalf of the dead.

The validity of vicarious service in which one person acts for and in behalf of another is generally recognized in human institutions, and was a vital principle under the old Mosaic law. The most significant sacrifice of all—the pivotal event in all history, is the atonement of Christ, and this was pre-eminently a vicarious offering. No one who believes that Christ died for man can doubt the efficacy of vicarious ministrations.

Let it not be assumed that this doctrine of vicarious labor for the dead implies that the ordinance in behalf of the departed spirits operates in any manner to interfere with the right of choice and exercise of free agency on their part. They will accept or reject the ministration in their behalf in accordance with their converted state, just as mortals do here to whom the gospel message may come.

The Saints believe that missionary work is in progress there among the spirits, and even much more efficiently and effectively than on earth; that the great work among the dead was inaugurated by Jesus Christ, while his body lay in the tomb, after his crucifixion.

The Apostle Peter declares that "Christ suffered for sin the just for the unjust, being put to death in the flesh and quickened by the spirit, by which also he went and preached to the spirits in prison, which sometimes were disobedient when once the long suffering of God waited in the days of Noah, while the ark was preparing." 1 Peter 3:18. The context with which appears those words of the inspired apostle, show that the event referred to occurred prior to the resurrection of the Savior. Furthermore,
his promise to the thief on the cross, "Today shalt thou be with me in paradise," which evidently meant the place of departed spirits referred to by Peter, for after his resurrection, he was recognized by Mary Magdalene, who sought to embrace her risen Lord, "Touch me not," said he, "for I have not yet ascended to my Father." The apostle Peter, further, evidently referred to the occasion of Christ's preaching to the spirits in prison, when he said, "For this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, and live according to God in the spirit."—1 Peter, 4:6.

This principle was also known to Paul, for he said, referring to the sureness of the resurrection, "Else why are they baptised for the dead if the dead rise not at all, why are they then baptised for the dead." 1 Cor. 15:29.

The Latter-day Saints affirm that this vicarious work in behalf of the dead is required of them by the call of the Lord through direct revelation and that it becomes the duty and privilege of every individual who accepts the gospel and enters the Church to labor for the salvation of dead kindred.

As authority for this great work, they point to the words of Malachi in his closing chapter. (4:1, 2, 4, 5), "For behold the day cometh that shall burn as an oven—and all the proud, yea, all that do wickedly shall be as stubble; and the day cometh that shall burn them up; * * * and leave them neither root nor branch."

"But unto you that fear his name shall the sun of righteousness arise with healing in his wings."

The fateful prophecy concludes with the following promise: "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Some theologians hold that this was fulfilled in the ministry of John the Baptist, upon whom rested the "spirit of Elias" However, we have no record of Elijah having ministered to John the Baptist, nor did the awful event, relative to the wicked being "destroyed as stubble" take place, but still awaits fulfilment. We evidently must look for a later date for the fulfilment of Malachi's prediction.

The Latter-day Saints affirm that occasion has come; that it belongs to this present dispensation and marks the inauguration of a work especially reserved for the Church of these latter days.

In the course of a glorious manifestation to the Prophet Joseph Smith and Oliver Cowdery in the temple at Kirtland, O.,
on the third day of April, 1836, Elijah the prophet, appeared and declared unto them:

"Behold the time has fully come which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I smite the earth with a curse. Therefore the keys of this dispensation are committed into your hands, and by this you may know that the great and dreadful day of the Lord is near, even at the doors."

There is a peculiar connection of facts between the custom still obtaining among the Jews and the vision of Elijah the prophet to Joseph Smith.

We are told by Dr. Alfred Edersheim in his book, "The Temples," that the celebration of the Passover is now very greatly modified, yet still retains one of its more significant features and curious customs.

"Jewish tradition has this curious concert, that the most important events in Israel's history were connected with the Passover season. Thus it is said to have been on the present Paschal night, after the sacrifice, 'horror and darkness' fell upon Abraham, when God revealed to him the future of the race. Similarly it is supposed to have been at the Passover time that the patriarch entertained his heavenly guests; that Sodom was destroyed, and Lot escaped, and that the walls of Jericho fell before the Lord. * * * It was at the Paschal time also that the mysterious handwriting appeared on the wall to declare Babylon's downfall, and again at the Passover that Esther and the Jews fasted and that the wicked Haman perished. And so also in the last days it would be the Paschal night when the final judgment should come to 'Edom,' and the glorious deliverance of Israel take place. 'Hence, on this day, in every Jewish home at a certain part of the Paschal service—just after the third cup—or cup of blessing has been drunk—the door is opened to admit Elijah the prophet, as a forerunner of the Messiah, while appropriate passages are read which, fortell the destruction of the heathen nations."

Allowing for the difference of time for the Jewish calendar, it is quite possible that the very hour when the homes of every Jewish worshiper in the whole world—witness the door opening, symbolically, to admit Elijah the prophet, the prophet himself appeared to Joseph Smith and Oliver Cowdery in the temple at Kirtland and committed unto them the "Keys" of the great work of baptism for the dead.

These ordinances belong exclusively to the House of the Lord. Other ordinances for both the living and the dead are also performed there, such as sealing of husbands and wives,
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both of the living and of the dead, after baptism; and the adopt-
ing of their children born out of the covenant, closing up the
family chain as far back as the line can be followed.

This, then, is the answer as to why the Church of Jesus
Christ of Latter-day Saints builds temples. This is why the peo-
ple of Mesa and Arizona, and the surrounding country con-
tingent thereto are rejoicing and are so enthusiastic over the build-
ing of a temple in their midst.

BRIGHAM YOUNG GENEALOGY.

Compiled by Susa Young Gates and Mabel Young Sanborn.

(Continued from page 55.)

Brigham* Young, m. Sept., 1844, Emily Dow Partridge, daugh-
ter of Edward Partridge and Lydia (Clisbee) Par-
tridge. She was born in Painesville, Geauga, now Lake

Children of Brigham* Young and Emily Dow Par-
tridge Young:

i. Edward Partridge, b. 30 Oct., 1845; d. 1852.

ii. Emily Augusta, b. 1 Mar., 1849, in Salt Lake City, Utah m.
Hiram Bradley Clawson, 4 Jan., 1868, children: (1)
Carrie Louise, b. 28 July, 1869, m. Seymour B. Young
II—see his record; (2) Victor, b. 11 Dec., 1870; d. Feb.,
1871; (3) Nell Young, b. 10 May, 1872, m. 1st, Leigh
R. Brown, 9 Mar., 1892, children: Leigh Richmond,
II, Nellie Louise, twins, b. 4 Dec., 1892, Thedora Beatie,
b. 10 Jan., 1895, m. 4 May, 1912, Byron McKay, Leigh
R. Brown d. 5 Dec., 1899, m. 2nd, John Silver, children:
Wm. C., b. 1 Apr., 1905, in Raymond, Can., Mary Askie,
b. 20 Jan., 1907, Hiram C., b. 2 July, 1908, in Lethbridge,
Canada, John C., b. 23 Feb., 1910, m. 3rd, Morris Rosen-
baum; (4) Kate Young, b. 19 May, 1874, d. 14 Mar.,
1914, m. George C. Lambert, Jr., 23 June, 1898, chil-
dren: Katherine, b. 9 Oct., 1901, William Needham,
b. 1 Oct., 1904, Scott Richmond, b. 15 Nov., 1910,
Martin Clawson, b. 11 Dec., 1912; (5) Alice Young,
b. 22 Jan., 1876, m. Alexander S. Campbell, children:
Virginia, b. 27 Mar., 1902, Alexander Stewart, b. 18
Aug., 1903, Alice C., b. 29 May, 1905, Mary C., b. 16
Nov., 1907, John C., b. 25 Jan., 1910, Kate C., b. 23
Nov., 1914, at Idaho Falls, Idaho; (6) Bessie Young,
b. 19 Dec., 1878, m. Le Roy Bland Hughes, children:
Miriam, b. 30 July, 1904, Edward Bland, b. 6 June,
1906, Margaret C., b. 29 Mar., 1909, Elizabeth, b. 28
Dec., 1911, Eyleen, b. 21 Oct., 1913, Robert Bland,
BRIGHAM YOUNG GENEALOGY.

b. 6 Nov., 1914; (7) Shirley Young, b. 15 Nov., 1881, m. Gertrude May Romney, children: Frances Romney, b. 19 Dec., 1911, Orson Douglas, b. 21 July, 1913, Scott Romney, b. 6 Apr., 1917; (8) Chester Young, b. 5 Dec., 1883, m. Esther Vida Fox, children: Emily Fox, b. 25 Mar., 1911, Ruth Fox, b. 12 Feb., 1914, Vida Elizabeth, b. 31 Dec., 1916; (9) Josephine Young, b. 11 Feb., 1886, m. Alvin Paul Thompson, children: Ruth C., b. 30 Aug., 1911, Josephine Martha, b. 22 Jan., 1917; (10) Scott Richmond Young, b. 26 Dec., 1888, in San Francisco, d. 5 Apr., 1906. Children unless otherwise stated were all born in Salt Lake City, Utah.

iii. CAROLINE, b. 1 Feb., 1851, Salt Lake City, Utah, d. 2 July, 1903; m. 1st Mark Croxall, 7 Oct., 1868, children: (1) Emily Ada Young, b. 13 Aug., 1870, m. 27 Apr., 1892, William Tenny Cannon, children: Helen Mae b. 14 May, 1894, m. Lynne Phillips Walker, 3 Apr., 1919, child: Lynn II, b. 5 May, 1929; Alma Eliza, b. 29 May, 1896, m. Edwin Kent Winder, 24 June, 1919, child: Barbara, b. 19 May, 1920; William Tenney II, b. 21 July, 1898, m. Geneve Anderson, 31 Apr., 1919; Richard Callister, b. 15 Nov., 1902; Emily Ada, b. 9 Aug., 1904; George Quayle, b. 28 May, 1908; Warren Croxall, b. 9 Mar., 1911; (2) Charles Y., b. 17 May, 1872, d. young; (3) Maude Y., b. 22 Oct., 1873; (4) Caroline Y., b. 2 July, 1875, m. 4 Apr., 1900, Willard Telle Cannon, children: Roger Willard, b. 12 Mar., 1901; Caroline, b. 14 May, 1902; Phyllis, b. 21 Apr., 1905; Gerald Quentin, b. 4 Oct., 1906; Ethelyn, b. 12 Dec., 1907; Arthur Quayle, b. 29 Jan., 1910; Barbara, b. 30 May, 1912, d. 5 Apr., 1913; (5) Mark Y., b. 4 Aug., 1877, m. 27 Nov., 1900, Gertrude Winder, children: Lucile, b. Sept., 1901, Hayden, b. 1903; d. 24 Mar., 1920, Elizabeth, b. 1905, Virginia, b. 1906, Eloise, b. 11 Dec., 1907, Helen, b. 1909, Robert Ward, b. 1911, Caroline, b. 1913, John Winder, b. Aug., 1917; (6) Tracy Y., b. 23 July, 1879, m. 12 Sept., 1905, Elsie Riter, d. 27 May, 1908; he m. 2nd, Lettie Taylor, children: Trace Taylor, b. 10 Feb., 1912, Melvin Croxall, b. 25 July, 1913, Ralph Taylor, b. 22 Apr., 1915, Judith, b. 19 Sept., 1916, Frances, b. 18 May, 1919; (7) Verna, twin, b. 13 Oct., 1881, d. in infancy; (8) Vera, twin, b. 13 Oct., 1881, m. 16 Sept., 1902, Heber C. Sharp, children: James Cannon, b. 4 Sept., 1903, Heber Cannon, b. 24 Nov., 1904, Anthony Cannon, b. 18 Apr., 1908, Florence Cannon, b. 2 May, 1911, George Cannon, b. 20 Feb., 1915; iii. CAROLINE, m. 2nd, in 1884, George Q. Cannon, children: (9) Clawson Y., b. 27 Oct., 1885, m. Winifred Morrell, children: Rowland Morrell, b. 2 June, 1914, Robert Young, b. 11 Sept., 1917, Winifred, b. 14 Nov., 1919; (10) Wilford Y., b. 4 July, 1888, m. Delores Stohl, children: Wilfred Stohl, b. 19 Apr., 1919; (11) Anne Y., b. 13 June, 1890, m. 20 Oct., 1914, John Rex Winder, children: Anne, b. 30 Aug., 1915, John Rex II, b. 18 Nov., 1918, d. 12 Feb., 1920; (12) Georgius Y., b. 6 May, 1892, Lieut. in U. S. Army in the World War.

25. iv. JOSEPH DON CARLOS, b. 6 May, 1855.

v. MIRIAM, b. 13 Oct., 1857, at Salt Lake City, Utah; d. 13-14
BRIGHAM YOUNG GENEALOGY.

Oct., 1919; m. Leonard G. Hardy, 28 Aug., 1878; children: (1) Miriam Y., b. 7 Aug., 1879; m. Riego Stay Hawkins, children: Miriam Charlotte, b. 30 Aug., 1906, Lillian, b. 24 Mar., 1908, d. 6 Nov., 1908, Riego Curtis, b. 20 Dec., 1909, Eugene, Lucile; (2) Eugenia Young, b. 30 Sept., 1881, m. James Henry Rampton, children: Henry Hardy, b. 19 Dec., 1904, in Stirling, Canada, Leonard Hardy, b. 26 Dec., 1906, Taylorville, Canada, James Paul, b. 11 Nov., 1909, Centerville, Utah, Richard Hardy, b. 13 May, 1911, Bountiful, Utah, Edward; (3) Emily Partridge, b. 1 Feb., 1884, m. Thomas Blair, children: Thomas, II, Alice Hardy, Mary Elizabeth, Blanche Florence; (4) Leonard Goodridge II, b. 25 Feb., 1886, m. Lucetta Morton Bromley, children: Elizabeth, (Betty) b. 2 Feb., 1915, Barbara Jean, b. 12 Feb., 1917, Leonard Goodridge III, b. 30 Dec., 1918; (5) Alice, b. 8 Dec., 1887, d. 9 Nov., 1909; (6) Aaron Parker, b. 14 May, 1890, was in the World War; m. Erma Gertrude Nichols; (7) Georgie Y., b. 1 Jan., 1893; (8) Lucile, b. 23 Apr., 1895, d. 11 Aug., 1896; (9) Brigham Y., b. 9 June, 1897; (10) Edward Vernon, b. 7 Jan., 1900, Stirling, Alta, Canada; (11) Dorothy Y., b. 23 Sept., 1902; all children born in Salt Lake City, unless otherwise stated.

vi. Josephine, b. 21 Feb., 1860, d. 9 May, 1912; m. Albert C. Young, son of Brigham Jr., No. 18, in this genealogy; children: (1) Ethel, b. 11 Apr., 1879, d. Dec., 1882; (2) Geneva, b. 18 Mar., 1884; (3) Clisbee, b. 21 Mar., 1887; m. Artemacy Mariger, child: Audrey, b. 25 July, 1910; (4) Gilbert, b. 16 Oct., 1891, d. 3 May, 1893; (5) Josephine, b. 30 Sept., 1896, m. George F. Harker; (6) Virginia, b. 15 Mar., 1898, m. Joseph N. La Rocca.

vii. Lura, b. 2 Apr., 1862, d. infant.

BRIGHAM YOUNG m. Emmeline Free, b. 28 Apr., 1826, Belleville, St. Clair Co., Ill., daughter of Absalom and Betsy (Strait) Free; d. 17 July, 1875.

Children of Brigham Young and Emmeline Free Young:

i. Ella Elizabeth, b. 31 Aug., 1847, Salt Lake City, Utah, m. Nelson Empey; she d. 7 Aug., 1890, no issue.

ii. Marinda Hyde, b. 30 July, 1849, d. 17 Aug., 1883, m. Walter Karr Conrad, children: (1) Walter K., b. 6 Sept., 1867, m. Winifred Lynn, no issue; (2) Ellie F., b. 25 Dec., 1869, d. 26 Sept., 1873; (3) Raymond G., b. 29 May, 1872, d. 21 Aug., 1872; (4) Goldie E., b. 30 July, 1873, d. 27 Jan., 1874; (5) Vernie Vaughan, b. 5 May, 1875, d. 12 Aug., 1875; (6) Winifred B., b. 13 Jan., 1877, d. 21 Dec., 1918, m. Amasa Lyman Haymond II, children: Ella La Vaun, b. 6 Mar., 1897, Walter Conrad, b. 23 Oct., 1898, Allen Dilworth, b. 9 June, 1900, Ferdinand Fabian, b. 30 May, 1902, Harold Edgar, b. 8 July, 1905, Winifred, b. 6 Jan., 1907, Edward Lyman, b. 1 June, 1911, Marian, b. 16 Sept., 1913.

26. iii. Hyrum Smith, b. 2 Jan., 1851.
iv. Emmeline, A., b. 11 Feb., 1853, m. William Crosby, d. 16 July, 1895, no issue.

v. Louisa, b. 31 Oct., 1854, d. 29 Aug., 1908, m. James Ferguson, children: (1) James, b. and d. young, Salt Lake City, Utah, (2) Dale, b. in Salt Lake City, d. unmd. in New York; (3) Gladys, b. New York m. Benjamin Edwards, children: Mildred and Audrey; (4) Allen, b. New York.

27. vi. Lorenzo Dow, b. 22 Sept., 1856.

28. vii. Alonzo, b. 20 Dec., 1858.

viii. Ruth, b. 4 Mar., 1861, m. 1st., Charles Johnson, children: (1) Adella, b. 21 Feb., 1879, d. 21 June, 1879; (2) Ellis, b. 2 Oct., 1880, m. Bessie Pinkerton, children: Harry Ellis, b. 2 July, 1908, Dovey Marian, b. 16 Apr., 1914, Lee Scott, b. 20 Dec., 1919; (3) Jay Elliot, b. 16 Mar., 1883, m. Elizabeth May Snyder, children: Ruth Elizabeth, b. 23 Aug., 1913, Ella May, b. 16 Sept., 1916; m. 2nd., John Hopkins Healey, no issue.

ix. Daniel Wells, b. and d. 9 Feb., 1863.


Brigham Young m. 14 Jan., 1846, Margaret Maria Alley, daughter of George and Mary (Symonds) Alley. She was born 19 Dec., 1825, at Lynn, Essex Co., Mass., d. 5 Nov., 1852.

Children of Brigham Young and Margaret Maria Alley Young:

29. i. Mahonri Moriancumer, b. 16 Nov., 1847, d. 20 Apr., 1884.

ii. Evelyn Louisa, b. 30 July, 1850, d. 30 Jan., 1917; m. Milton Herbert Davis, children: (1) Milton Herbert II, b. 22 Mar., 1872, d. 5 Nov., 1872; (2) Margaret Alley, b. 26 Jan., 1874, m. George M. Marshall, children: Margaret, b. 16 Mar., 1897, Katherine, b. 12 Dec., 1898, m. Dwight Lewis Sawyer, 3 Jan., 1920, Clara Clawson, b. 8 Nov., 1902.

Brigham Young m. 21 Jan., 1846, Susan Snively, daughter of Henry Snively and Mary (Haveren) Snively. She was b. at Woodstock, Shenandoah Co., Virginia, Oct., 1815; d. 20 Nov., 1892, no issue. An adopted daughter, Julia, was reared as a member of the family. She was b. ——, 1853, d——, 1889, m. Charles S. Burton, no issue.

Brigham Young m. in 1845 Margaret Pierce, daughter of Robert Pierce and Hannah (Harvey) Pierce. She was b. 19 Apr., 1823, Ashton. Delaware Co., Penn. She m. 1st, Morris Whitesides, after his death, she was m. to Brigham Young; she d. 16 Jan., 1907.
Child of Brigham Young* and Margaret Pierce Whitesides Young.

30. i. Brigham Morris, b. 18 Jan., 1854.

Brigham Young m. 21 Jan., 1846, Ellen Rockwood, daughter of Albert P. Rockwood and Nancy (Haven) Rockwood. She was b. 1829, Holliston, Middlesex Co., Mass. d. 6 Jan., 1866, no issue.

Brigham Young m. 21 Jan., 1846, Maria Lawrence, daughter of Edward and Margaret Lawrence. She was born in Canada and died in Nauvoo, Ill., no issue.

Brigham Young m. 21 Jan., 1846, Martha Bowker, daughter of Samuel Bowker and Hannah (Atkins) Bowker. She was b. 24 Jan., 1822, Mount Holley, New Jersey, d. 26 Sept., 1890, no issue.

Brigham Young m. 2 Feb., 1846, Zina Diantha Huntington, daughter of William and Zina (Baker) Huntington. She was b. 31 Jan., 1821, Watertown, Jefferson Co., New York, d. 29 Aug., 1901. She had two sons by a former marriage, Sharitom Jacobs and Zebulon Jacobs, they were reared as members of the family—married and have large families.

Child of Brigham Young and Zina D. Huntington Young:

i. Zina, b. 3 Apr., 1850, Salt Lake City, Utah, m. 1st, Thomas Williams, b. 5 Aug., 1828, in Wales, children: (1) Sterling, b. 21 Sept., 1870, m. Attena Bates, children: Thomas Edgar, Sterling Ora, Karl Morgan, Lola, Brigham Young, Seymour; (2) Thomas Edgar, b. 21 July, 1873, d. 20 Apr., 1882, Thomas Williams, d. abt. 1875; she m. 2nd, Charles Ora Card, b. 5 Nov., 1839, d. 9 Sept., 1906, children: (3) Joseph Young, b. 28 June, 1885, Logan, Utah, m 1st, Leona Ballantyne, child, Joseph Ballantyne, b. 14 May, 1906, Cardston, Alberta, Canada, m. 2nd, Pearl Christensen, children: Brigham Young, b. 11 Mar., 1914, Eldon Joseph, b. 23 Oct., 1915, Ruth, b. 27 June, 1917, Lester, all born in Cardston; (4) Zina Y., b. 12 June, 1888, in Cardston, Alberta, Canada, m. Major Hugh B. Brown; he was in command of a squadron of Canadian Mounted Infantry of the Overseas force, and served throughout the World War—he was b. 24 Oct., 1883, in Salt Lake City, children: Zina Lydia, b. July, 1909, Zola Grace, La June, Mary, Hugh Card, b. 20 Oct., 1919; (5) Orson Reva, b. 9 June, 1891, Cardston, m. Lucena Richards, b. 9 Aug., 1893, children: Richard Young, b. 24 Sept., 1915, Delpha, b. 8 Nov., 1918, Salt Lake City, Utah.
BRIGHAM YOUNG GENEALOGY.

BRIGHAM YOUNG m. Naamah Kendel Jenkins Carter, daughter of Billings, and Betsy (Law) Carter. She was b. 20 Mar., 1821, in Wilmington, Mass., m. 1st., John Saunders Twiss; after his death she m. Brigham Young, 3 Feb., 1846.

BRIGHAM YOUNG m. 20 Mar., 1847, Mary Jane Bigelow, b. 15 Oct., 1827, daughter of Nahum and Mary (Gibbs) Bibelow. d. 26 Sept., 1868, no issue.

BRIGHAM YOUNG m. 20 Mar., 1847, Lucy Bigelow, daughter of Nahum and Mary (Gibbs) Bigelow. She was b. 3 Oct., 1830, Coles Co., Illinois, d. 3 Feb., 1905.

Children of Brigham* Young and Lucy Bigelow Young:

i. Dora M., b. 12 May, 1852, m. 1st, Moreland Dunford, children:
   (1) Frank Moreland, b. 2 June, 1873, m. Irene Bellaw, children: Francis Bellew, b. 24 Aug., 1899, John Moreland, b. 10 Dec., 1906; (2) George Albert, b. 29 Aug., 1875, d. 20 Dec., 1901, m. Mary Ann Phillips, children: Marie Lucile, b. 19 Nov., 1896, Albert Phillips, b. 24 Feb., 1898, he was in the Navy and served throughout the World War, and was invalided home at the close of the hostilities, Dorothy Emmeline, b. 2 Feb., 1901; m. 2nd, Albert Hagan, children: (3) Albert, b. 13 Aug., 1882, Chicago, Ill., d. 3 Dec., 1883; (4) Harold Raymond, b. 20 May, 1886, Coeur d' Alene, Idaho, m. his third cousin, Blanch Young, daughter of Isaac Young No. 13, in this genealogy, children: Frances Marie, b. 1 Aug., 1910, d. July, 1911, Harold Raymond II, b. 1 Nov., 1915; (5) Mabel Clara, b. 15 May, 1889, Coeur d' Alene, Idaho, m. Roy Farnes, b. 21 Aug., 1886, children: Albert Hagan, b. 14 Apr., 1907, Harold Raymond, b. 1 June, 1908, Dora Mary, b. 25 Dec., 1911; (6) Lucy Mary, b. 13 June, 1891, d. Sept., 1891.

ii. Susa, b. 18 Mar., 1856, m. A. B. Dunford and had two children:
   (1) Leah Eudora, b. 24 Feb., 1874, m. Dr. J. A. Widtsoe, b. 31 Jan., 1872, Froien, off the north coast of Norway, children: Anna Gaard, b. 2 Apr., 1899, Gottingen, Ger., John Andreas II, b. 8 Apr., 1901, d. 10 Feb., 1902, Logan, Utah, Karl Marselius, b. 27 Nov., 1902, Logan, Utah, Mark Adriel, b. 18 May, 1904, d. 27 Aug., 1906, Helen, b. 22 Aug., 1907, d. 23 Aug., 1907, Mary b. and d. 15 Nov., 1909, Leah Eudora, b. 4 July, 1912; (2) Bailey, b. 13 Aug., 1875, d. abt. 1895; m. 2nd, 5 Jan., 1880, Jacob Fosberry Gates, b. 30 July, 1850, children: (3) Emma Lucy, b. 5 Nov., 1880, St. George, Utah, m. Albert E. Bowen, 30 June, 1916; (4) Jacob Young, b. 11 May, 1882, d. 23 Feb., 1887; (5) Kari Nahum, b. 22 July, 1883, d. 2 Mar., 1887; (6) Simpson Mark, b. 20 Jan., 1885, d. 21 Apr., 1885; (7) Joseph Sterling, b. 28 Feb., 1886, Laie, Oahu, Hawaiian Islands, d. 16 June, 1891; (8) Brigham Cecil, b. 17 Aug., 1887, Laie, Oahu, H. I., m. Gweneth Gibbs, 30 June, 1917, children: Gweneth, b. 23 Apr., 1918, Emma Lucy, b. 8 Sept., 1919; (9) Harvey Harris, b. 19 Jan., 1889, Laie, Oahu, H. I., m. Lucie
BRIGHAM YOUNG GENEALOGY.


III. Rhoda Mabel, b. 22 Feb. 1863, m. 1st, Daniel H. McAllister, child: (1) Daniel Handley, b. 2 Aug., 1880, m. Beulah Keeler, children: Joseph Daniel, b. 23 July, 1909, Helen, b. 27 Apr., 1912, Martha, b. 9 Dec., 1914; m. 2nd, D. B. Witt, child: (2) Brigham Winfred, b. 9 Oct., 1889, He was 22 months overseas, 1st Div. Eng., in World War. m. Anna Lundsted, children: Winifred Utahna, b. 28 Jan., 1912; m. 3rd, 2 Aug., 1897, Joseph Abbott Sanborn, b. 16 July, 1851, children: (3) Abbott Young, b. 6 May, 1898, d. 10 Apr., 1901; (4) Lucy Young, b. 27 May, 1904; (5) Joseph Gilpin, b. 22 Dec., 1908.

BRIGHAM YOUNG m. 29 June, 1849, Eliza Roxey Snow, daughter of Oliver, and Rosetta (Pettibone) Snow. She was born in Becket, Berkshire Co., Mass., 21 Jan., 1804; d. 5 Dec., 1887.

BRIGHAM YOUNG m. 3 Oct., 1852, Eliza Burgess, she was b. 8 Dec., 1827, at Stockport, Cheshire, England.

Child of Brigham* Young and Eliza Burgess Young:

31. i. Alfred, b. 3 Oct., 1853, d. 30 Mar., 1920

BRIGHAM YOUNG m. 14 Mar., 1856, Harriet Barney, daughter of Royal, and Sarah (Eastebrook) Barney. Three children by a former marriage were adopted and reared as members of the family—they are: i. Royal B., b. 1 Nov., 1851; ii. Joseph O., b. 15 Dec., 1853; iii. Sarah E., b. 1855. All are married and have large families. She was b. 13 Oct., 1830, in Amherst, Loraine, Co., Ohio, d. 14 Feb., 1911.

Child of Brigham* Young and Harriet Barney Young:

32. iv. Phineas Howe, b. 15 Feb., 1863.

BRIGHAM YOUNG m. 24 Jan., 1863, Harriet Amelia Folsom, daughter of William H. and Zeruiah (Clark) Folsom. She was b. 23 Aug., 1838, in Buffalo, N. Y.

BRIGHAM YOUNG m. 8 Jan., 1865, Mary Van Cott, daughter of John and Lucy (Sackett) Van Cott. She was b. 2 Feb., 1844, at Elmira, N. Y. She m. 1st James Cobb,
and had one daughter: Luella, who m. John W. Young, No. 19 in this genealogy. Mary Van Cott Young d. 5 Jan., 1884.

**Child of Brigham* Young and Mary Van Cott Young:**

i. Fannie Van Cott, b. 14 Jan., 1870, m. 22 Jan., 1890, Isaac Ambrose Clayton, children: (1) Isaac Ambrose, II., b. 17 May, 1892, m. Marguerite Bassett, child: Norman, b. 3 Nov., 1917; (2) Frances Luella, b. 15 Dec., 1893, m her third cousin Richard W. Burton; (3) Vernon Van Cott, b. 14 Aug., 1895, d. 6 June, 1896; (4) Mary Van Cott, b. 24 May, 1897; (5) Lyndon Whitney, b. 18 Dec., 1898, he was with the 145th Artillery in the World War; (6) Waldemar Young, b. 3 Mar., 1902; (7) Grace Young, b. 27 Aug., 1905; (8) Richard Young, b. 6 Dec., 1910

Brigham Young m. 6 Apr., 1868, Ann Eliza Webb, she m. 1st in 1863 James L. Dee, had two children.

*(To be Continued.)*

**IDENTIFICATION OF HAWAIIAN NAMES.**

We have received the following from Elder D. M. McAllister, recorder of the Hawaiian temple, and we are glad to give it space, not only for the interesting news item which it contains, but for the valuable information imparted to those who are interested in the genealogy and temple work of the Polynesians:

"Hawaiians, Maoris, and other Polynesians have no distinctive surnames, by which to determine the family lines to which they belong. This constitutes a vital defect in seeking to trace pedigrees or genealogies, and the omission is especially regrettable in the records of ordinances performed in the temple."

"To obviate this difficulty, and to assist in properly identifying the individuals whose names appear in the temple records, it is requested that, hereafter, the name of the father, if it is known, be added to the given name of each person for whom temple ordinances are performed. Male names should be written in this form:

Keeamoku (s) Keawe
the (s) indicating that Keeamoku was a son of Keawe. Female names should be written thus:

Keakealani (d) Iwikauikaua
the (d) indicating that Keakealani was a daughter of Iwikauikaua. When a woman is married, the name of her husband should be added, in parenthesis, thus:

Keakealani (d) Iwikauikaua (Kaneikauaiwilani)."
THE COMMON ORIGIN OF MAORIS AND HAWAIIANS.

[The following is taken from the Honolulu Star-Bulletin of June 5, 1920. The article is well featured by photographs of the Temple and of some of the leading elders and Church members.]

From out of the blinding-black night that shrouds the mysterious land of Po, wherein are hidden the secrets of the origin of the Polynesian races, has come a tiny glimmer of light. The veil has been lifted a moment, and one link in that long and shattered chain has been welded again through the discovery here a few days ago of proof that the ancestors of the Maoris of New Zealand once upon a time lived in Hawaii.

For the years the ethnologists of the world have sought the source of the Pacific tribes. And ever and ever the solution has eluded them. Their gropings have led them into blind alleys made by the debris of the ruined corridor of time down which these nations had passed. The result is that today there are many theories as to the ways in which the islands of the Pacific were peopled.

The chief theories are three in number. The first is that the Polynesians came from India by way of the Malay peninsula. The second is that there was once a continent in the Pacific which sank, leaving but the high mountains as ocean islands. The third is that the tribes came west from the Americas by way of Hawaii.

It is the third theory which is now in the limelight as a direct outcome of the visit of a party of Maoris to Honolulu. They arrived here some weeks ago seeking first-hand confirmation of a tradition that the Maoris had descended from the early inhabitants of Hawaii. These good people came, sought, and declare they have found first-hand proof of the belief that has prevailed for centuries in New Zealand—that belief that sometime in the hazy past a chieftain and his followers sailed from "Hawaiki" to the south lands.

The aboriginal language which the visitors use is strangely like that of the Hawaiians. In many respects it is identical to the language that is presumed to have been spoken in Hawaii when the Christian missionaries first arrived. The similarity is so great that in many words but a letter is the only difference, as in the word for "love." The Maoris use the "r" and say "aroha," which is certainly not much different from the Hawaiian "aloha."

Not only the languages but the cast of features and particularly the customs point to an original stock. For instance, there is the custom of teaching children to recite the family history. It
is common to both people, especially in the case of children in the families of chiefs.

In the visiting party of the Maoris is a man who can trace his family history back for 110 generations or approximately 2500 years. In New Zealand the family histories as recited have been recorded and filed in official ledgers and in the territory of Hawaii the Archives building has many a Hawaiian biological list on hand that goes back for scores of generations. Having no written language, both the Maoris and the Hawaiians were forced to make their successors carry in memory the ever-growing history of the family.

This man whose forefathers are traced into the dim ages before the coming of Christ, is Wiremu "William" Duncan. In running back over his genealogical tree at Laie the other day for comparison with some of the Hawaiian family histories, he found that at the 65th generation in his own list there occurred the name of one Hema.

In the family tree of Emma K. Lewis, a woman born on the island of Hawaii but at present residing in Honolulu, is also found a forefather named Hema. The occurrence of the name of Hema in two different lines, while interesting would not be of vast importance were it not for the fact that the two lines merge at that time and thereafter the two lines run as one with the exception of minor details in spelling and pronunciation.

James N. Lambert, presiding elder of the New Zealand mission of the Mormon Church, who is in charge of the party of visiting Maoris, was overjoyed when he heard the first news of the confirmation of the Maori tradition in respect to their forebears coming from Hawaii. He and President E. Wesley Smith of Honolulu immediately went out to Laie to make a thorough investigation. They reported the discovery of three more Maoris' family trees that joined and became one with Hawaiian family trees, and this led them to the conclusion that the first broken link had been welded again in the chain of the migrations of the Pacific tribes.

For the Maoris have a traditional phrase which runs "Tawhiti nui, tawhiti rao and tawhiti pamaomao." Translated, it means, "Long distance, longer distance and still longer distance." It refers to the three great migrations taken by the forefathers of the Maori race.

"Tawhiti nui," the first named and the last taken, refers to the voyage from Hawaii to New Zealand. Computations made by President Lambert following the discovery of the past few days leads to the assumption that it was about 1300 to 1500 years ago that 80 canoes, filled with warriors, women and children, started from these islands for the south. Maori tradition says that out of the 80 canoes but 40 finally reached New Zealand. It
THE COMMON ORIGIN OF MAORIS AND HAWAIANS.

was not so much a voyage as a great migration, for the wanderers passed through Samoa, Tahiti, and other South Sea Islands, taking in all about 500 years to reach New Zealand. Intercourse with Hawaii was maintained for many years, but finally it was broken off, for just what reasons, tradition, neither among the Maoris or Hawaiians, tells.

The coming of the party of Maoris a few weeks ago is the first social intercourse held between the blood brothers for many hundreds of years. These Maoris are Mormons and besides the object of linking their history with Hawaii, they are come to visit the Laie temple. Hereafter once or twice a year delegations of Maoris will come north from New Zealand. They will not travel now in double canoes as they once did to visit Hawaii but will use the palatial steamships. Nevertheless the visits will bear a strong resemblance to those of the olden days, as each visit will serve to bind the people of one stock more closely together and may serve to induce them to search together for the secret of “tawhiti roa,” that second great migration that Maori tradition records.

That second great migration started from a place that had vast bodies of water on each side. This neck connected two greater bodies of land, to walk around either one of which would take any man so many years that if he started as a boy he would return a very old man, says Maori tradition. Now this is in keeping with the Book of Mormon and hence the exceedingly great interest and the measure of precautions taken by Messrs. Lambert and Smith of the church to verify their evidence before reaching a conclusion in the matter.

Here is a short excerpt from the conclusion of the Book of Alma of the Book of Mormon, which may refer to “tawhiti roa” of Maori tradition:

“And it came to pass that Hagoth, he being an exceedingly curious man, therefore he went forth and built him an exceedingly large ship, on the borders of the land Bountiful by the land of Desolation and launched it forth into the west sea by the narrow neck which led into the land northward.

“And behold there were many of the Nephites who did enter therein and did sail forth with much provisions and also many women and children; and they took their course northward. And thus ended the thirty and seventh year.

“And in the thirty and eighth year this man built other ships. And the first ship did also return and many more people did enter into it; and they also took much provisions and set out again to the land northward.”

The supposition is that the migration mentioned in the Book of Mormon as that from the Isthmus of Panama northward to Hawaii relates to the movements of the race from which came the Hawaiians, Samoans, Tahitians and Maoris.
For the Book of Mormon has it that several hundred years before Christ, God warned Lehi, a prophet in Jerusalem, to go into the wilderness, and this man, taking his wife, family and friends, departed. They wandered through the desolation of Arabia and finally came to the shores of the Indian ocean, where they launched ships and sailed away. Guided by the hand of Providence they went across the Indian ocean and then across the Pacific to South America, landing (supposedly) somewhere in Chile. From there they spread north, waxed prosperous and multiplied.

On the death of Lehi the tribes took sides, one with Nephi, the appointed, and the other with Laman, the eldest son of the dead prophet, and thus came about the Nephites and Lamanites. For their sins the Lamanites were made dark of skin, and it is from this half of the Lehi family that the North American Indians sprang, according to the Book of Mormon. The migrations northward previously mentioned occurred from the Nephites’ camp. The Lamanites and Nephites warred for many years and finally the wild and nomadic Lamanites grew too powerful and exterminated every Nephite remaining on the North and South American continents. Meanwhile the Nephites who had wandered away northward into the western sea had reached Hawaii, Maui, spread to Oahu and Kauai.

The visiting Maoris are almost firmly convinced that the three great migrations referred to in their traditions relate to the journey of Lehi, the voyage of Hagoth and the 80 canoes that started from Hawaii southward centuries ago. And in view of the fact that the last named traditional migration appears to have been proven a fact by the similarity in the genealogical trees of both Maoris and Hawaiians, the other two migrations seem plausible indeed. To the visiting Maoris the other two migrations, as outlined, seems not only probable but even possible of proof, even as that of “tawhiti nui.”

President Lambert, who brought the Maoris for the visit here and is therefore in a measure responsible for the discovery, has just completed supervision of the second of his missions to New Zealand. He is on his way home to Utah with his wife and children, but this discovery has awakened his interest in the possibility of tracing the traditional second migration.

“These Maoris who came with me were not picked. They were people who elected to come to Honolulu a long time ago to visit the temple and to get proof of ‘tawhiti nui,’” he said.

“As to whether they will go on now to the mainland, following up the trail in an effort to establish ‘tawhiti roa,’ I am not in a position to say, but I am sure that some day in the future they
THE COMMON ORIGIN OF MAORIS AND HAWAIIANS. 139

will attempt to retrace the steps of their forefathers over the route of the other two great migrations recorded in their legends."

WORDS WHICH SHOW SIMILARITY BETWEEN HAWAIIAN AND MAORI.

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<tr>
<th>English</th>
<th>Hawaiian</th>
<th>Maori</th>
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<td>Love</td>
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<td>Come here</td>
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<td>Outside</td>
<td>I waho</td>
<td>Ki waho</td>
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<tr>
<td>Give here</td>
<td>Ho mai</td>
<td>Ho mai</td>
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<td>Water</td>
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<td>Wai</td>
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<tr>
<td>Hawaii</td>
<td>Hawai</td>
<td>Hawaiki</td>
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(The following addition written by Elder D. M. McAllister, Recorder in the Laie Temple, shows a little more genealogically the point made in the foregoing.)

Since the recent arrival in Honolulu of 14 natives of New Zealand—Maoris—it has been discovered that two gentlemen in the party, Messrs. Wiremu Karaka and Wiremu Duncan, trace their pedigrees back, on different lines, to Kaitangata (Aikanaka,) the father of Puna and Hema, from whom also Fornander's genealogical table demonstrates the descent of Kamehameha I.

A well substantiated tradition of the Hawaiians is that Hema left Hawaii and went to Tahiti, from which island he did not return to Hawaii. An absolutely perfect genealogical table of the Maoris shows that the same Hema went from Tahiti to New Zealand, and there established his colony, ancestors of the Maori race.

The following is an extract from the Fornander pedigree of Kamehameha:

1. Aikanaka, father of the two following:
2. Puna (male).
3. Hema (male).
5. Wahieloa, son of Kahai.
6. Laka, son of Wahieloa, from whose family line Kamehameha descended.

A similar extract from the pedigree of Wiremu Karaka is as follows:
1. Kaitanagata, same as Aikanaka.
2. Puna.
3. Hema.
4. Tawhaki, same as Kahai.
5. Wahieroa, same as Wahieloa.
6. Rata, same as Laka.

In the Maori tongue the Hawaiian "L" is "R" and "K" is "T," which accounts for same in spelling names given above.

Wiremu Duncan’s pedigree shows:
1. Kaitangata, father of the three following:
2. Puna.
3. Hema.
4. Hapairangi (woman), from whom Wiremu Duncan has descended, as evidenced by an unbroken genealogical table in his possession.

A very interesting coincidence has also been discovered in connection with these three pedigrees; it is that, in applying the established rule of genealogists in tracing pedigrees, namely that it should be reckoned, as an average, that fathers are about 22 years of age when their first child is born in wedlock the three lines referred to show that Hema was living about the year 897 A. D.

A still more remarkable circumstance connected with this subject, the evident racial relationship between the Hawaiians and the Maoris, is that the pedigree of Kamehameha, traced back to those whom the Hawaiians regard as the originals of the people who first inhabited the Hawaiian islands, discloses the very interesting probability that “Opudkahonua,” the head of Kamehameha’s line of ancestry, was living about the year 70 B. C.; and that he, with the other colonists, may have arrived on one of the Hawaiian islands about 54 B. C., and from thence eventually scattered to the various islands of the Pacific.

This circumstance is of special interest to the Latter-day Saints, because we learn from the Book of Mormon, page 425, that two of the ships of Hagoth, with passengers and provisions, left the west coast of America in the year 54 B. C., and never returned. The conclusion is obvious, it is quite likely that one or both of those vessels contained colonists from America who located on Hawaii; and that they are the race of people who have spread over the islands of Polynesia.
ORIGIN OF WESTERN GEOGRAPHIC NAMES.

Associated with the History of the "Mormon" People.

BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

(Continued from page 91.)

NAPLES (Uintah Stake), Uintah county, Utah, is a small settlement of Saints situated in Uintah Valley. The place was named in honor of Naples, one of the chief cities of Italy.

NEELYVILLE (Pocatello Stake), Power county, Idaho, is a small settlement founded by William Neeley and others in 1881 and organized as a Ward in 1883. It was named in honor of the original settler.

NEPHI (Juab Stake), Juab county, Utah, was originally called Salt Creek, thus named after the stream on which it is built, the water of which is slightly pregynated by the salt formations found several miles up the canyon through which the stream enters Juab Valley. The place, which was first settled in 1851, soon became a town of some importance, and named Nephi, in honor of the Prophet Nephi of Book of Mormon fame. It is an incorporated city and now contains three Bishop's Wards and is the headquarters of the Juab Stake of Zion.

NEPHI (Maricopa Stake), Maricopa county, Arizona, is a small farming settlement situated on Salt River, organized as a Ward in 1883 and named Nephi in honor of Nephi, the son of Lehi, of Book of Mormon history.

NEWCASTLE (Parowan Stake), Iron county, Utah, is a new settlement situated on the edge of the Escalante desert and consists chiefly of people who formerly were residents of Pinto. The name was suggested by some strange castle-like formations found in the mountains above the settlement.

NEWDALE (Fremont Stake), Madison county, Idaho, is a growing town in the great Snake River Valley. The "new" has reference to its recent establishment and "dale" to its situation in a dale or branch of a larger valley.

NEWTON (Benson Stake), Cache county, Utah, was founded as a farming settlement in 1869, and is an outgrowth of Clarkston. It was called "new town" or Newton, to distinguish it from the older settlement of Clarkston.

NIBLEY (Union Stake), Union county, Oregon, was a small settlement situated 11 miles east of La Grande, Oregon. The town was surveyed in the fall of 1900, organized as a Ward in 1901, and named in honor of Charles W. Nibley, who acted as a counselor in the Union Stake presidency.
Nibley (Hyrum Stake), Cache county, Utah, is a farming settlement in Cache Valley, an outgrowth of Millville and organized as a Ward in 1920. It was named Nibley, in honor of Charles W. Nibley, presiding Bishop of the Church.

North Point (Salt Lake Stake), Salt Lake county, Utah, is a small settlement situated on the left bank or west side of the Jordan river. The name North Point was suggested by the fact that its northern part forms a point extending into the Great Salt Lake.

Nounan (Montpelier Stake), Bear Lake county, Idaho, is a small farming and dairying settlement, situated in the Nounan Valley. It was settled in 1875, organized as a branch in 1883, organized as a Ward in 1897 and named in honor of a non-Mormon by the name of Nounan, who spent some time in the valley at an early day getting out lumber for the railroad company by floating timber down Bear River.

Nutriosa (St. Johns Stake), Apache county, Arizona, is a mountain settlement first located by non-Mormon ranchers, settled by Latter-day Saints in 1879 and organized as a Ward in 1883. Nutriosa is a Spanish name derived from “nutri” (beaver) and “osa” (bear).

Oak Creek (Deseret Stake), Millard county, Utah, is a farming village settled in 1868 and named Oak City when the town site was surveyed there and a branch organized, which later (1877) became a Ward. The place was named Oak Creek because of the existence of extensive patches of oak brush in that part of the great Pauvan valley.

Oakley (Summit Stake), Summit county, Utah, is a small settlements situated on the Weber river, three miles southeast of Peoa and six miles from Kamas. It was settled in 1868, organized as a branch in 1890, and organized as a Ward in 1894. The name of the place was suggested by the profusion of oak brush growing in the immediate neighborhood.

Oakley (Cassia Stake), Cassia county, Idaho, is an important town first settled by Latter-day Saints in 1880 and organized as the Goose Valley Branch, but later the name was changed to Oakley, that being the name of the mail station which had existed there several years before the Saints came. The numerous patches of oak brush or oak groves in the neighborhood no doubt suggested the name chosen for the original mail station.

Oakville (North Sanpete Stake), Sanpete county, Utah, is an outgrowth of Fairview and was (like the other settlements mentioned) named because of the abundance of oak brush existing in that part of Sanpete Valley.

Oasis (Deseret Stake), Millard county, Utah, is an outgrowth of Deseret, and was organized as a Ward in 1891. It was, when first settled, a veritable oasis in the great desert in,
which it was founded, but is now an important shipping point and railway station on the Salt Lake Route.

**Obed** (Little Colorado Stake—the location now within the limits of the present Snowflake Stake), Arizona, was a temporary settlement located by Latter-day Saints on the Little Colorado river in 1876 and abandoned in 1878. It was named Obed in honor of Obed, the son of Boaz and Ruth and grandfather of King David.

**Ogden**, Weber county, Utah, the second city in importance in the State of Utah, is beautifully situated on the Weber river. It was founded by James Brown and others of Mormon Battalion fame, who bought the old Goodyear Fort early in 1848 and soon afterwards had a town surveyed, which has grown to be an important city and is now the headquarters of three Stakes of Zion, namely, Ogden, Weber, and North Weber. Ogden was named in honor of Peter Skeen Ogden, one of the early trappers in the Rocky Mountains.

**Omer** (St. Johns Stake), Apache county, Arizona, was a small farming settlement situated in Round Valley, but only continued a short time (1882 to 1886) as an organized Ward, as it was united with Amity and called Union (now Eager). The name Omer was suggested from the Bible name Omar, one of the descendants of Esau, the son of Jacob. (Gen. 36:11.)

**Ora** (Yellowstone Stake), Fremont county, Idaho, is a small settlement originally called Sand Creek, but afterwards known as the Arcadia branch of the Parker Ward, and finally, when it was organized as a Ward in 1898, it was called Ora, a post office of that name having already been established and named by the post office department.

**Orangeville** (Emery Stake), Emery county, Utah, is a farming village first settled by Latter-day Saints in 1877 and organized as a Ward in 1882; it was named in honor of Orange Seeley, one of the first settlers of Castle Valley.

**Orderville** (Kanab Stake), Kane county, Utah, is a small farming settlement first begun in 1875 by Latter-day Saint families who moved out of Mount Carmel for the purpose of establishing the United Order, which circumstance suggested the name of the settlement. The people lived there in the United Order from 1875 to 1883.

**Osmund** (Star Valley Stake), Lincoln county, Wyoming, was named in honor of the late George Osmond, the first president of the Star Valley Stake.

**Oxford** (Oneida Stake), Bannock county, Idaho, was first settled in 1864. It is situated in the north end of Cache Valley and the name is supposed to have originated in the days of the trappers and mountaineers who found tracks of an ox or oxen
who had forded the stream adjacent to the place where the present settlement of Oxford is now situated.

OVERTON (Moapa Stake), Grant county, Nevada, is a settlement in the Muddy Valley, first founded by Latter-day Saints in 1865, but vacated in 1871. After that it was in the hands of non-Mormons until 1880, when the Saints again began to arrive to take up land in the valley. They were organized as a branch in 1883 and as a Ward in 1884. The name Overtown was suggested from the fact that the settlement was situated on the Muddy over or above or up the stream from St. Thomas.

OVID (Bear Lake Stake), Bear Lake county, Idaho, is a farming settlement originally called North Creek, but afterwards changed to Ovid, after a town in Seneca county, New York, which in early days was more or less associated with the history of the Latter-day Saints. Ovid was first settled in 1864 and organized as a Ward in 1877.

BOOK REVIEW.

The Avery, Fairchild, and Park families of Massachusetts, Connecticut, and Rhode Island, with a short narration of facts concerning Mr. Richard Warren, Mayflower passenger, and his family connections with Thomas Little. Compiled by Samuel Putnam Avery 61 Woodland Street, Hartford, Conn.

This is a well made and beautifully printed book, replete with information regarding the families named. The author would be glad of information relating to matters contained in the book, such as location of portraits, wills, deeds, tombstones, or errors and omission of dates regarding marriages, births, or deaths.


This is a very fine genealogy of the well known publisher, Frank A. Munsey. The arrangement follows the best modern system, and the printer's art has been utilized in a distinctive manner in the printing of Mr. Munsey's maternal ancestors in red. Thus at a glance this line is seen on any page it occurs. The book is completely indexed and has an ancestral chart.
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SUPPOSED RESTORATION OF THE TEMPLE IN JERUSALEM AS IT APPEARED IN HEROD'S DAY.
THE TEMPLE OF THE LORD

The Importance of Temples, Ancient and Modern.

By Franklin D. Richards.

"Which my people are always commanded to build unto my Most Holy name?" Doc. and Cov., sec. 124, par. 39.

The temple of the Lord is as the gate to heaven, located upon the straight and narrow path which leads to eternal lives. Therein are the ordinances revealed and administered by which the power of Godliness is made manifest. It is peculiarly a house of prayer, a place where sacrifice and offerings are intended to be made; where the people of the covenant make and perform their vows unto the Most High; where the priesthoods are set in order, their functions made known and developed, their obligations and responsibilities set forth, their authorities, powers and generations ascertained and recorded, together with labors of love which are performed for the living and for the dead.

These are a few of the considerations which are of more immediate interest and importance to those who in their hearts incline to say with the poet,

"Up to thy house will I resort,
To taste thy mercies there;
I will frequent thy holy courts,
And worship in thy fear."

To the faithful and devout worshipers of Almighty God, no place is so desirable as where the spirit present gives sweet communion to man with his Maker, and this sentiment meets a cordial response in the great provision, "which my people are always commanded to build unto my holy name."

It is within our own experience that we have witnessed how
freely the Saints in Kirtland, Nauvoo and early in Utah, brought forward their means and efforts to erect a temple in each place, for the worship and service of our Heavenly Father. Scarcely could greater readiness be shown in the erection of their own private homes, than was manifested by many in the erection of those most sacred edifices.

That the spirit of this holy requirement has ever been present with God’s people is abundantly evidenced by the fact that wherever they have been permitted to locate together long enough to accomplish it, a temple has been erected, that of the eight sites which have been dedicated, only the two in Missouri have not been erected or are not in progress of erection.

Not only do the Saints of this dispensation entertain this wonderfully peculiar interest in temple building, but it has been the leading sentiment of former dispensations. When the celebrated Patriarch Lehi, who, with his large family and a few choice friends, left Jerusalem, and located on the American continent, so soon as their means and numbers justified, his righteous descendants fondly united their efforts and erected a temple, after the pattern of the one they had so devoutly frequented in their former Indean home.

Concerning this, Nephi informs us that he constructed it after the manner of Solomon’s temple, except that it was not built of so many precious things, for they were not to be found upon the land; but that the workmanship thereof was exceeding fine; and that it was accomplished within about thirty years from the time they left Jerusalem. There were others erected in Lehi-Nephi, Zarahemla, Bountiful, and other places, but this is the only one of which we have any description, on this land.

The Prophet Mormon, however, states that he has not given a hundredth part of the information he possessed upon this subject in his abridgment, from which we infer that there were many temples in the great cities scattered over this broad land, all of which adds confirmation to the importance and necessity of temples, which His people are always commanded to build unto His most holy name.

Let us look at some of the earlier experience of God’s ancient covenant people on the eastern hemisphere. When in Egyptian bondage the cries of Jacob’s children had reached the ears of the Lord of Sabbaoth, and He had enabled Moses and Aaron to bring Israel as far as Mount Sinai, in the wilderness, fairly away from everybody else, their first and greatest necessity was found to be a temple, which they could take with them wherever they might journey or sojourn; that the name, the oracles, and the presence of Jehovah might be ever with them when the exigencies of their dangerous journey should require.

Here let us mark with what readiness each artisan brought his talents to his task, in all the varied departments of its progress;
nor did the ladies fail to come forward with their skill and jewelry, even to the consummation of all that was required and until Moses made proclamation through the camp, “Let neither man nor woman make any more work, for the stuff they had was sufficient for all the work to make it, and too much.” (Exodus 36: 6, 7.)

This temple (for so it was called when Eli and Samuel officiated in Shiloh) now finished was acknowledged of God. The cloud of His glory covered it.

To convey this ponderous Tabernacle and its appurtenances was made the duty of the tribe of Levi (which is said to have numbered over twenty thousand souls) through all the wilderness journey that was before them of more than forty years. Nor did the presence and help of God fail them while the sanctities of the Ark and Tabernacle were preserved inviolate. Arrived in the land of promise, nearly 400 years elapsed before King David obtained permission for his son Solomon to build a permanent temple. During this period the Ark of the covenant dwelt in curtains. Its sacred precincts were, however, the resort of their rulers and the abode of their priests and prophets. The voice from the mercy seat informed them in times of war whether victory or defeat awaited them so long as Israel worshiped and served the only living and true God.

Forty years’ effort produced the world renowned temple of Solomon. It was not large, only about 90 feet long and 30 feet wide, and a porch attached; but it was overlaid with gold outside, and much of its inner part. The wisdom, strength and beauty of this structure won the admiration of surrounding nations, its adornments and appointments placed it preeminently above the idolatrous temples in that region. At its dedication it was acknowledged by the God of all the earth, who covered it, and filled it, with the cloud of His glory. Its renown has filled the earth. Certain mystic rites which are practiced throughout Christendom claim antiquity with Solomon’s temple.

Wonderful of itself, its appointments were no less marvelous. Twenty-four courses of priests and Levites were set apart to officiate in all the ministerial duties of this holy house, each headed by a descendant of Aaron. Space will not permit here to detail the order of this temple service, which was divided into twenty-four courses.

The number of priests given (I Chron. 9:13) is 1770, “all very able men for the service of the house of the Lord.”

When Hezekiah and his people brought their sacrifices and offerings of three thousand sheep, six hundred oxen, seventy bullocks, one hundred rams and two hundred lambs, as stated in II Chron. 29:31, 35, he says, the priests were too few; that they could not lay all the burnt offerings, and they got the Levites to help them.
When Solomon brought his magnificent offering of one thousand bullocks, one thousand rams and one thousand lambs, to ask for wisdom, it becomes apparent that it must have required almost an army of men to flay and prepare the offerings for sacrifice, so that all might be done with propriety and due solemnity before the Lord.

It might be interesting to relate, the order of that temple's daily service but it would be too lengthy for this article. In view of what is already stated quite sufficient appears to show that the temple and its service constituted a stupendous establishment of daily practice to keep in mind the promise of the great Sacrifice to come in the meridian of time for the sins of the world.

How the great Spirit Jehovah, who created the world by the word of His power, now born of His mother and become Christ Jesus; He who at the dedication filled the house with the cloud of His glory, must have mourned at the pollution of this sacred edifice; once a house of prayer, now a den of thieves. How much He desired to gather the people together and restore to their temple the glory that had departed; the knowledge that had been lost; but they despised His counsels and would none of His reproof. Himself now an unwelcome visitor within its walls, He said, "Tell Herod, the foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head."

How His mighty soul must have mourned when he could not receive His Father, Moses and Elias, with Peter, James and John, into an habitation to attend a confirmation of priesthood upon His apostles; and to hear the supreme testimony from heaven, "This is my beloved Son in whom I am ever well pleased." So glorious, so powerful, as to transfigure their faces and even make the cold mountain top a desirable abode, "Let us make here three tabernacles, one for thee, one for Moses and one for Elias."

This house of God, once glorious, the desire of all the nations, now doomed "not one stone shall be left upon another till all shall be thrown down," and this was the only temple of like character and importance that has graced the eastern hemisphere since the flood.

But temple building and temple work will not stop there. The great Eternal has promised that Jerusalem shall be inhabited as towns without walls, and that the glory of its latter house shall be greater than that of its former house, and shall become a throne of His glory in fulfilment again of the saying, "which my people are always commanded to build unto my most holy name.

In pursuing this subject we find ourselves brought to this necessary inference; that forasmuch as Enoch gathered out the righteous of his vast generation into a city which he was between three and four centuries in building and sanctifying for translation; and finding as we do, that their business affairs, and secular arrangements were of so high an order that there were no
THE TEMPLE OF THE LORD. 149

poor among them; and finding also, on record, that the Lord said to Enoch, "behold mine abode forever," renders it quite certain that Enoch must have had a temple or perhaps several of them, with all necessary equipments, in which to administer the sanctifying ordinances of eternal life, to the people of his great and glorious city.

In view of a return to earth by a people of such exalted and refined civilization, the Lord has planned that a city shall be built, and a nation shall be educated up to a standard of equal intelligence, and virtues, which shall be prepared to associate, do business, with, and be found in all relations, social, civil, political or religious, fully the equals, and worthy to receive Enoch's Zion; with the glorious retinue that shall attend upon the most excellent majesty of our Lord and Savior Jesus Christ, when He shall come to take to himself a kingdom.

In preparation for this, it has been directed that the capital city of the Latter-day Zion shall contain no less than eight temples, as follows:

1. "House of the Lord, for the Presidency of the high and most holy Priesthood, after the order of Melchizedek, which was after the order of the Son of God, upon Mount Zion, city of the New Jerusalem."

2. "Apostolic repository for the use of the Bishop."


4. "The house of the Lord for the Elders of Zion, an ensign to the nations."

5. "House of the Lord, for the Presidency of the High Priesthood, after the order of Aaron, a standard for the people."

6. "House of the Lord, the law of the Kingdom of Heaven, and messenger to the people, for the High Priesthood, after the order of Aaron."

7. "House of the Lord, for the teachers in Zion, messenger to the Church."

8. "House of the Lord, for the deacons in Zion, helps in government;" and "underneath must be written on each house, Holiness to the Lord."

The foregoing instructions were given by the Prophet Joseph Smith; and are recorded in his history under date of June 24th, 1833.

Since the Lord has favored us to live in this momentous period of the world's history, when many people are saying, "Come ye, and let us go to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem," all Saints should be diligent to learn the eternal worth of that knowledge those ordinances which shall sanctify them and their generations unto
the immortality and eternal lives which are offered in the everlasting gospel, and thereby know how much better it is to be even a door-keeper in the temple of the Lord than to enjoy all the pleasures of sin for a season.—*Juvenile Instructor*, Dec. 1, 1891.

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**IRISH NAMES.**

*By John Ludlow.*

Names wid the musical lilt of a troll to thim,
Names wid a rollickin’ swing an’ a roll to thim,
Names wid a body an’ bones an’ a soul to thim—
Shure, an’ they’re poethry, darlint asthore!
Names wid the smell o’ the praties an’ wheat to thim,
Names wid the odor o’ dillisk an’ peat to thim,
Names wid a lump o’ the turf hangin’ sweet to thim—
Where can yez bate thim, the whole wurruld o’er?

Brannigan, Flannigan, Milligan, Gilligan,
Duffy, McGuffy, Mullarky, Mahone,
Rafferty, Lafferty, Connelly, Donnelly,
Dooley, O’Hooley, Muldowny, Malone,
Maddigan, Caddigan, Hallahan, Callahan,
Fagan, O’Hagan, O’Houlihan, Flynn,
Shanahan, Lanahan, Fogarty, Hogarty,
Kelly, O’Skelly, McGinnis, McGinn.

Names wid a fine old Hibernian sheen to thim,
Names wid the dewy shamrocks clingin’ green to thim,
Names wid a whiff o’ the honest potheen to thim—
Shure, an’ they’re beautiful, darlint asthore!
Names wid the taste o’ the salt o’ the earth to thim,
Names wid the warmth o’ the ancisthal hearth to thim,
Names wid the blood o’ the land o’ their birth to thim—
Where can yez bate thim the whole wurruld o’er?

Brannigan, Flannigan, Milligan, Gilligan,
Duffy, McGuffy, Mullarky, Mahone,
Rafferty, Lafferty, Connelly, Donnelly,
Dooley, O’Hooley, Muldowny, Malone;
Maddigan, Caddigan, Hallahan, Callahan,
Fagan, O’Hagan, O’Houlihan, Flynn,
Shanahan, Lanahan, Fogarty, Hogarty,
Kelly, O’Skelly, McGinnis, McGinn.
RELATION OF HISTORY TO GENEALOGY.

By Pierson W. Banning.

H. F. Andrews, the historian, said: "Genealogy is the great unit of history; the line of demarcation between barbarism and civilization. The earliest writers of the human race began history with it; and Moses, the great law-giver of the Jews, recorded it with marvelous accuracy."

Fiske, the historian, wrote, "It is only when one bears in mind the various threads of our individual relationship that connects one country with another, that we get the firm and concrete grasp on history of men and events; and so it follows that without genealogy, the study of history is lifeless and incomplete."

"After the fashion of a hundred years ago," continues Fiske, "the American felt little interest in his ancestry, but with the keener historic interest and outlook and with the broader scientific views, the importance of such matters is more appreciated every year. Think for a moment—the pedigrees of horses, dogs and fancy pigeons have a value that is quoted in hard cash; far more important, then, is it for the student of human affairs to study the pedigrees of men."

Dr. Francis Galton expressed a continuance of this thought when he wrote, "The day has gone when self respecting men may boast of their ignorance of those whose name they bear when they are the descendants of able and respected men of the past."

Henry Parsons so ably put it when he says, "Genealogical research has a special and unique fascination. We seem to make the personal acquaintance of kindred long dead, and we are made to feel the continuity of life in a way that strengthens faith in immortality. We dwell with pleasure upon ancestral courage—patriotism, and fidelity to all that was true and pure, while we cast a mantle of forgetfulness over all shortcomings. The qualities that were best in our ancestors we recognize as best today and forever."

"The more recent revival of interest in genealogy is in every way creditable to the American people, and is a patriotic service. Family history is interwoven with our country's history, particularly when its roots strike deep into Colonial times."

"The knowledge of our ancestors widens our horizon and gives a broader view of life and its responsibilities. We remember that posterity may sit in judgment on us, and our times, and this thought should be an inspiration and incentive to higher and better things."

Eben Putnam wrote, in the Journal of Heredity, "Systematic study of ancestry has nowhere reached the development that it has in the United States." "The study of genealogy in con-
nection with eugenics bids fair to solve many a problem of the future. Forewarned is forearmed.” To quote further:

“Genealogy is something more than the mere collection of names and dates. It should be a study of the individual and of the family group to which the individual belongs. * * * The accident of a name does not determine the dominant family traits. The individual is a mosaic rather than a blend.”

We could continue with endless excerpts from men of note and science. However, it is enough to note that the conditions and sentiments of the times are rapidly changing from those of earlier days.

All history is based upon the life of individuals, life of the family, life of the community, tribe or nation, and the association of nations with one another. The unit, the individual and his acts always come to the fore as the real thing that is recorded. Grouping of individuals in no way changes the element that makes up history. All through history we note conflicts are based upon the desires of individuals who control the masses. The masses are controlled in turn by more or less defined groups who are swayed and influenced by individuals. Thus, history is merely the recitation of the daily doings of individuals the world over, from the beginning to the end of human time. It is neither possible nor practical to collect and preserve all such detailed individual history. Only that is made of record which seems of greater importance, by those who write the events of the times.

Genealogy and search for family history, no matter how broad or limited in scope, has fundamentally the element of hunting out and preserving information about those preceding us. Upon a scientific basis, the possibilities of ancestral investigation have a great value, in addition to the individual interest of those connected with the families. On any lesser basis its worth becomes relative.

When the recording of history, either general or family, is done with nothing in view but self satisfaction, it is apt to have less of the essentials of value than when accomplished for the good of the cause itself.

Individualizing the results of family research often leads to a distorted appreciation of real facts and worth. Someone tersely said, when a man reaches the point upon the passing climb up in his family tree and look down upon the passing throng, he has outlived his usefulness.

We might quote from “Old Latin Verse” in Burke’s “Patrician,” that speaks well on the subject, as follows:

What profit pedigree or long descent
From farre-fetcht blood, or painted monuments
Of our great-grandsir’s visage? ’Tis most sad
To trust unto the worth another had
For keeping up our fame; which else would fall,
If, besides birth, there be no worth at all.
For, who counts him a gentleman whose grace
Is all in name, but otherwise is base?
Or who will honour him that honours shame,
Noble in nothing but a noble name?

It is better to be meanly born and good
Than one unworthy of his noble blood;
Though all thy walls shine with thy pedigree,
Yet virtue only makes nobility.
Then, that this pedigree may useful be
Search out the virtues of your family;
And to the worthy of your father's name,
Learn out the good they did and do the same;
For, if you bear your arms, and not their fame,
Those ensigns of their worth will be your shame.

The purpose of the present-day organized effort for securing and preserving historical matter that shall be of value in the search for family history, is not for self aggrandizement. It has a worthier purpose and use in helping the individual who is seeking such facts, to familiarize himself with the part that his forebears had in the history of the times in which they lived. This personal element and association of one's family cannot help but increase the intimate knowledge of the investigator in the trials and tribulations that his country has passed through. It brings vital matters of the past to the front, giving them a touch of the personal. What one's family suffered or, the children felt; what one's grandparents or even those farther back suffered, to preserve, reacts on down the line of descent, especially when the descendants are sufficiently familiar with it in a way that makes it a family or personal matter. It becomes part of the life of the family and its traditions.

The rapid spread of interest in family history in this country during the past generation, is remarkable. No other country today has as many records that are obtainable by the masses, covering the early days of the country, as the United States. Sufficient interest has developed in the thirteen original States to have many of their early war records published and preserved. The result is that such information is often obtainable in the most distant parts of the country, which two generations ago could only be obtained by a personal visit to these places.

There have sprung up in every State of the union societies that collect and preserve, not only local information and history, but in most cases all the early history of other States they can secure. The time is fast approaching when public sentiment will
reach a point that will demand that Congress publish a complete history, not only of this war, but of all former wars, in which the names of those taking part are recorded, that not only they but their descendants may have general access to them.

In this connection the Government found, when it was making up its records for the draft, that the lack of uniform information and the absolute lack of all records in some States, where nothing is required by law for recording the dates of birth, and other vital records, was a great handicap in determining the ages of many men who claimed exemption.

A proposed Federal law for the country, requiring that uniform vital records be kept, has several times been suggested and should be put into effect at once by Congress.

The societies interested in historical and genealogical matter of this country are unfortunately not as yet sufficiently strong to successfully bring the necessary pressure to bear upon Congress in this matter. The sentiment of the people must be aroused to an appreciation of the same, and through this backing, obtain greatly needed laws.

Already various societies of the country have made efforts in this behalf. But on account of more urgent matters before the country at this time, nothing can be expected. However, the society, Sons of the Revolution, in the State of California, hopes in connection with other organizations, to be able to successfully arouse the needed sentiment for consideration by Congress of such important matters, as the publication of a complete list of all soldiers who fought in the wars of this land. Also, making it compulsory that there be kept in uniform manner throughout this country, vital records, together with such other things as may be considered essential to a proper preservation of all other similar important matters.

Today, the historical and genealogical reference library of the society, Sons of the Revolution in Los Angeles, the repository of the Southwest, has a most enviable collection of records of the wars of this country. However, many important individual records are not obtainable except by communication with Washington, which is not always a practical thing. Then, too, fire might destroy all these valuable records any time, if their publication is delayed much longer.

Every patriotic society in the country and every individual who appreciates this should begin at once the creation of sentiment for the publication of all war records obtainable by the Government covering each and every war of the United States. A fire among the records at Washington would in a very few moments make inaccessible forever those records which represent and stand for the life blood of so many of our loyal citizens who fought and died, and also of those others who fought and suffered with them as well, that this country might continue to live.
A WONDERFUL MANIFESTATION

An Incident Connected with the Dedication of the Salt Lake Temple.

By Joseph B. Keeler.

A very interesting occurrence took place during one of the dedicatory services in the Salt Lake Temple, which ought to be placed on record. It is an experience which happened to a sister of our ward, and I take pleasure in relating it substantially as she told it to me.

"To begin with," said Sister M—, "it will be necessary to state that my grandfather had three wives, two of whom died before he did. His last two had been sealed to other men, and, of course, were his only for time. His first wife, whose name I did not even know, died in 1825. Her name and genealogy were discovered in a very unexpected manner, a few months after my experience in the Temple. Grandfather joined the Church in early days, was at Nauvoo, and came to Utah in 1850. From the time I was a small girl I lived with grandfather. He always was very kind and seemed to think a great deal of me. In the course of time I married; and grandfather died in 1866. This little scrap of family history is given so that you may better understand what follows.

"At the time of the dedication of the Temple, I had a very young babe. The idea of trusting it to the care of others, while I might attend the services, was more than I could bring my mind to. My husband and others urged me repeatedly to go, planning for me all the while how baby could be taken care of. The members of our ward, including my husband and family, went to Salt Lake on the two days assigned to them, but I could not make up my mind to go on either day. However, another unexpected opportunity was given our ward to attend the dedication. Then, through earnest solicitation of my husband and children, I was prevailed upon to undertake the journey. This explanation is necessary to show that the matter of going was on my mind only a few hours previous to my actually being in the Temple.

"While in that sacred place, we sat at a point between where the organ stood and the stand from which the brethren addressed the audience. Apostle Abraham H. Cannon offered the prayer. I remember his telling the congregation to follow him closely and repeat the words as he went along. I closed my eyes and listened intently to his words.

"How long I had been thus listening I am unable to say; but just as one naturally falls to sleep, so I became unconscious of the things about me. Apparently I was not in the Temple, when lo!
I found myself gazing at two persons standing in front of me—a man and a woman. The man I at once recognized as my grandfather, but the woman I did not know.

"It seemed the most natural thing in the world that I should meet them. Not the least thought of fear came upon me; on the contrary, I was happy to meet hem, and they appeared to share similar feelings. They were dressed in white, and both looked most heavenly. As I say, I did not know the woman; but she had dark hair, and was very beautiful indeed.

"Grandfather began talking to me, saying he wanted this lady sealed to him. His communication to me was not in our language, and I could hear no voice, although he made me clearly understand what he wanted, in a manner that I am unable to explain.

"The woman then asked me in a very earnest way to be baptized for her and to do her temple work; and further said she wanted to be sealed to grandfather.

"Having seemingly finished their errand, they were apparently leaving, when grandfather turned partly around, and with a look which was meant to impress me, remarked, 'Remember, now remember!' His voice this time seemed audible.

"The scene then vanished. The words of the prayer now fell upon my ears, and I listened as before. Three times after this, during the exercises, I felt what seemed to be a touch upon my arm, and heard a voice say: 'Remember, now remember!' Yet I saw no one.

"The services over, we went slowly out of that sacred building. Just as I was on the last step of the stairway and the air from without fanned my face, I felt again that same touch on my arm. Unconsciously turning, I again heard that same voice saying: 'Remember, now remember!' This time I felt weak and trembled from head to foot. My husband, who had hold of my arm, asked me if I was cold. Several sisters with whom we were talking as we came down the stairs also noticed my agitation, and asked me if I were chilly. I told them that I was not at all cold.

"While going home, I related this manifestation to my husband and remarked to him that I did not know who the woman could be or where I could ever get her genealogy so that I could do her work. Sometime after this occurrence, however, I was talking with my mother, and I found that her description of grandfather's first wife, so far as she knew, agreed exactly with the appearance of the woman I had seen with him in the Temple.

"But how to get her name puzzled me, for she was not my mother's mother. Shortly afterward mother and I ransacked her house in search of records, and finally we were rewarded by finding, down in the cellar, in a box of old newspapers, an almanac, on a blank leaf of which was a list of genealogies. Among them was the name, Harriet Fox—for one line of the record ran
A WONDERFUL MANIFESTATION.

thus: 'Ezekiel Kelog married Harriet Fox in 1818; she died about 1825.' This list had been prepared, so mother said, about twenty years ago by my grandmother, at the request of a relative in the east who had written for genealogies, and a copy of it had been kept."

Sister M—, assisted by a relative, has since performed the work that was so miraculously enjoined upon her in the House of the Lord by those visitors from another world.—Juvenile Instructor, January, 1897.

CONDITION OF BRITISH RESEARCH.

[We have received from George Minns, the English genealogist, the following letter, telling of conditions, genealogically in Great Britain. All who are interested will be glad of the information it contains.]

I anticipate my hands will be quite full during the long tour this year, judging from the number of applicants sent in. It will be my endeavor to attend to all of them; but if I have unwillingly to keep any waiting, I trust they will excuse it. Traveling is slow, and not so easy a matter as it used to be. Strikes and threats are a hindrance. House shortage drives people who can afford to reside in hotels, and private lodgings. One is compelled, or at least expected, to arrange some time beforehand with managers, to insure getting accommodation. It is not always possible to do this. I seldom know just how long I shall have to stay in any particular place. Clerical work is heavy, for I gather abundantly wherever I can. My gleanings often take up considerable time to arrange in order. They previously occupied all the winter months, but now, well into the spring. I hope to have another large packet of last year's work ready to send in a few days. Help of a reliable kind is difficult and expensive to obtain in these days. I am anxious to spare applicants the excess charges additional permanent aid would entail. I have therefore given the whole matter, as far as possible, my personal supervision. Occasionally, when more than ordinarily pressed, I have been obliged to call in the services of others; but it is hardly to be expected they would, as I do, keep a lookout for a dozen or more surnames in addition to the particular ones just then required. Besides, I am keen on noting exceptional and obscure entries, which in the ordinary course of searching would be difficult, if not impossible to find. I have secured a choice collection of these, and am continually adding more.

Access to the records has been very generally, and I may add, generously and hospitably accorded me, notwithstanding the troubulous times we are passing through. I have often been invited, and as often asked to be excused, to take meals with the
custodians. Some have told me—apologetically—that they scarcely had sufficient for themselves, during the war, and had much else to endure, their stipends being inadequate to meet altered conditions.

Now that we are back to business again, it is to be hoped the work of transcribing, printing and indexing the early records will get another and more expansive move on. This is a sorely needed work, for some are fast falling into a state of decay and illegibility. The records of two parishes have recently come under my observation, that only a short while ago were damaged by floods—one in Warwickshire, the other in Kent. One large volume was almost completely destroyed. Another had several leaves obliterated. Others have lately been burnt, stolen, and mutilated by cutting entries out.

Before searching took up so much of my time, I made several transcripts of whole records freely; supervised and collated others. Some of these were in very bad condition, could scarcely be touched without breaking bits off on turning the pages. The more I see of this sort of thing, the more I am convinced and appreciate the wisdom of printing them. There are many who would be perfectly willing to have their records done, were it not for the restrictions concerning their being sent out of the parish. The incumbents being responsible for their safe custody are afraid to run risks. It is chiefly in their custody in the past, that the records have suffered most. Even now, while some are most scrupulously kept in order, others are regarded as a useless encumbrance. I have found them in wooden boxes, cupboards and drawers, the parish being too poor to provide “an iron chest” for their safety, according to law.

Hitherto, my charges have been based principally on results. For the time spent in traveling I have, as a rule, made no charge whatever. The altered state of affairs, and the increased cost of living—reducing the purchasing power of the pound sterling to one-third of its former value, compel me also to change my terms. I do this reluctantly, for it has always been my desire to help those unable to help themselves—particularly the poorer brethren and sisters; but still, I am not without hope of being able to do this again.

The difficulty of fixing definite figures, owing to the uncertainty of record fees, the distance to be traveled, and the occupied time in transit, and at the records, is apparent. It is probable the $10 will only affect the day when a move to a new section is made and not while continuing the search there. Nevertheless one must be prepared to meet the demands that are customary in a parish or registry. I apprehend that whatever they may be they will not amount to very much when shared by applicants. I should of course engage the services of others in places
where it would cost less than the actual journey. But seldom have I found this to be advantageous, except in special cases—when not on tour. The sections are conveniently near to each other, so that the cost of a journey to any given place within a section is reduced to a minimum.

PROSPECTUS.

Revised terms for non-special journey in England, Wales and Scotland.

I. To a search of the records of a parish—under favorable conditions—occupying not more than one day, $10. Each additional day—at the same records; or others near $5. These charges, which are necessarily approximate, must be prepaid. They are to meet the personal expenses of a journey, and the official record fees, which vary considerably, precluding the possibility of stating definitely beforehand what the full amount will be; but the inclusive sum, over and above $5 a day, will be shared by as many applicants as are interested in a particular division of the country, or whose work is done at the same time. Edinburgh fees—for the State Church records—are quite moderately fixed. The actual time required to examine a parish record depends on its extent, the number of inhabitants and events entered therein.

II. In addition to the above for each entry extracted, 10 cents. This is subject to a proportional reduction as the number of entries largely increase. It is customary to extract all entries found to given surnames. Should the result be but few names, or prove nil, a reasonable amount is charged for time expended at the records. Preparing work for a genealogical tour, the actual journeys and the amount of transcription it involves to dispatch the lists of names extracted, take up considerable time, but the terms are designed to recompense this, when conditions are normal.

A search includes all events prior to 1813 (in Scotland, 1820) as far back as it is possible to extend it within the time allotted. If desired, the period from 1813 (S. 1820) down, usually to 1837 (S. 1855) can be examined, or later still, in the death record.

Records as a rule are in manuscript, and unindexed. Applicants should write clearly all surnames, places and dates, adding briefly any other necessary information.

All writing should be on one side of the paper only.
We are permitted to present the following letter written to Mrs. Susa Young Gates from Elder James Gunn McKay, president of the London conference. All interested in English genealogy will be glad of the information contained in this letter:

"When you wrote me six months ago I endeavored to have the Relief Societies form an excursion to go to the British Museum and the Guild Hall to search for their genealogies. So many things seem to have been thrown athwart the sisters' paths that they have been unable to do so yet, but many of them have gone individually and accomplished something and several more are intending to spend a good deal of time in these valuable libraries in the near future.

"I am sure that you will be interested in a system of genealogical committees that is established in the Norwich and other conferences. Each branch has a committee and whenever anyone begins their genealogical work they make their intentions known to this committee who, if they can, render some assistance. If the people do not come from the branch in which they reside the committee begins correspondence with the committee in the branch from whence the seekers' people come. For instance, if a man finds that a branch of his family comes from London, he applies to his resident committee and they take the matter up with the branch in London and in this way much duplication of work has been done away with. In several instances already, we have been able to connect different branches of the same family in Norwich, London and Bristol. Each of these parties have been working on the record of their dead for a number of years and some have lost track of their people when they moved to other parts. So we feel that if this idea can find lodgement here that it will do a great deal of good and will save many long hours of work and much difficulty and expense.

"If those who are seeking their genealogy would write to this committee they perhaps would be able to render very valuable assistance which would not only do the parties good whose genealogy they found but would also bless those who are engaged in the work.

"Already we have found out that one of the great future problems of vicarious work for the dead is duplication of work. Frequently different branches of the same family widely separated join the Church and carry out their genealogical research independently of each other, before they find out that others have merged into their family tree. We are quite well aware of the very great assistance the Utah Genealogical Society has been to the members of the Church in this particular.

"We also appreciate the great value of the genealogical de-
partment in the 'Deseret News.' These two agencies have rendered invaluable service, but the time seems to be fast approaching when a more extended system will be devised by the authorities of the Church and those interested in this matter to eliminate, as far as is possible, this duplication.

"We frequently have letters from members of the Church at home asking us to look up a relative in some great large city or other, not even giving us an address or where he might be found. It seems to me that a little reflection on the part of those who are desiring to find their relatives would show them that it is next to impossible to find a stranger in a large city without any means whatever of locating him and yet they seem very disappointed when we write back and tell them that we are unable to locate their relative or even attempt it without some definite means of location. Besides the missionaries have something else to do than to chase across this island to look up some relative or friend that may have been in his grave for years. For we missionaries feel that we want to help the Saints at home as much as is possible and consistent with the work we have in hand to do. My experience has already taught me that valuable assistance the brethren and siders are rendering, not only in the Church as a whole, but in the unselfish labors of the genealogical society of Utah.

"I hope we shall be able to convert many people to become life members of the society and to get into communication with those experts that have spent so many years in learning the art and science of genealogy."

CONDITION OF AMERICAN RECORDS.

The following letter has been recently received from the Hon. Nelson O. Rhoades, of Los Angeles, Cal. As it deals with genealogical matters in the nation and makes special mention of the work of the Genealogical Society of Utah, the readers of this magazine will be interested in it:

"The past three months I have spent touring Vermont, New Hampshire, Maine, Massachusetts, New York and Pennsylvania in family history research. In consideration of my personal objective, my trip has been very successful. It has been very enlightening to me because of the fact that I have gone personally into the record systems and the records themselves of all of those states, outlying districts, as well as the larger cities, and have gained familiarity with them in these three months of much greater value than my 25 years of previous study.

"The state of Vermont should have the highest credit in my opinion of any state, for the perfection of its remaining records,
the logical and carefully maintained form of their keeping, and
the studious effort they are making to perfect the records of
the past.

"They have recently completed and filed in the office of
the secretary of state, the tombstone inscriptions of all marked
graves prior to 1850, and those records are substituting, in a
very valuable way, many of the marriages and birth records de-
stroyed during the early wars and by subsequent fires. The
town records have all been well organized, and recent laws have
brought copies of them, as well as the vital records of all of
the churches, into the possession of the secretary of state. The
office of secretary of state is efficiently conducted and offers
every courtesy and assistance to those desiring investigation of
vital records and at a very nominal cost.

"I believe the perfection of the state records of Vermont has
its inception in the deep respect which the people show for their
dead. Nine-tenths of all the cemeteries in Vermont are well
kept, the grounds are grassed and carefully kept, are well fenced
and very accessible. Their cemeteries are really amongst the
most attractive and interesting of their show places. One can
scarcely pass them without a longing to visit them and to go
into every nook and corner of them. There is nothing off-
densive or repulsive about them; nor that would drive children
away in ghostly dread.

"From the respect of the people for their dead has come
a desire to perpetuate the records thereof. And the custodian of
those records in each locality, the town clerk, is a highly re-
spected officer and is almost invariably a person who merits
public confidence and respect. The same may be said of the
probate offices and the state offices having contact with the rec-
ords.

"Connecticut is probably second in this respect to Vermont,
followed by Massachusetts, Rhode Island, New Hampshire and
Maine. New York stands alone in the imperfection of her early
records. Historical societies of later origin are doing every-
thing in their power to remedy this institutional defect of their
state.

"I have brought home a lesson from my observations in
Vermont which is very inspiring, and I cannot help associating
the fine work which your society is doing with the prevailing
spirit which exists in the State of Vermont. I sincerely hope
the day may come within the next half century when the ideals
of the Utah Genealogical Society and the State of Vermont may
be realized throughout the whole nation."
THE "MORMON" PEOPLE AND THEIR PROGENITORS.

By J. Hatten Carpenter, Recorder of the Manti Temple.

The year is one of unusual interest to the American people, and at the present time England, as well as our own United States, are celebrating, with fitting ceremonies, the tri-centennial of the landing of the Pilgrim fathers on the shores of Massachusetts.

To prove descent either by male or female line from those who sailed in the Mayflower, and thus become a member of the Mayflower Society, formed to perpetuate the names of those hardy pioneers of 300 years ago, is considered a great mark of honor, and a position much coveted by the best of our American citizens; and it is a worthy motive too, provided they try to emulate the traits of character, which distinguished those Pilgrim Fathers, and for which we so much honor them.

The writer has recently been studying, with much interest, a book named, "The Norman People, and Their Existing Descendants in the British Dominions and the United States of America," published in 1874 by Henry S. King and Co. of Cornhill, London. The author's name, strange to say, does not appear, but it is written to the memory of Percy Viscount Strangford. To me it is a wonderful book, and shows immense research in the early Norman French, and English records, to which the author had access, and by taking the London Postal Directory of 1870, as well as the residents at that time, of certain districts of England, there can be no doubt by the surnames they are carrying, that the Norman people are a very virile race, and constitute a goodly share of the English nation at the present time.

It has been the general idea, and the text books of the schools, both past and present, convey the impression, that when the Norman people came over to England, in 1066, under the leadership of William the Conqueror, his army consisted of a certain number of valiant Norman knights only, on whom he could rely, with their own immediate followers; in other words, a band of adventurers among whom he divided up the lands and estates of England formerly held by the Saxon population, whom he had defeated.

This however was not exactly the case. It was a general migration of the Normans to England. Their population had increased so in Normandy that like bees in a hive they had to swarm and find other quarters, and England was the place which opened up so favorably for them. In many instances, the name and title of these great feudal barons, who accompanied King William, have become extinct, while the names and descendants of their
humbler retainers have lived on, and today constitute one-third, at least, of the English nation, and are pure Norman.

I will quote from page 47 in "The Norman People," the book above referred to, to elucidate my point. "In the southern counties of England there lies a remote and secluded district, where the population has remained in unchanged and unbroken descent for many ages. The same names of farmers, copyholders, petty tenants, tradesmen, and laborers, may be traced in the parish register from age to age, since the commencement of the reign of Elizabeth. The births, marriages, and deaths, of this community are recorded with a regularity, which might cause envy to some men of brief pedigree and long purse, anxious to extend the list of his ancestry. In the midst of this district rise the grey and massive ruins of a baronial donjon, surrounded by extensive trenches, the ancient seat of the lords of the soil. That time-worn castle owes its origin to a mighty baron of the Conqueror, who accompanied him from Normandy, and, obtaining vast territory in England, became the progenitor of a powerful line of peers and chieftains, once famous in English history, and long since forgotten. The titles of that great baronial house have been extinct for ages. Its estates have been transferred to other families. Family after family of nobility has held them in succession. They have passed into possession of the Crown, and have been granted afresh. All the long series of owners have departed: the Norman, the Plantagenet, the Tudor, the Stuart, the Hanoverian dynasties have come to an end successively; but the ruined donjon has outlasted them all; and strange to stay, the Norman tenantry whose ancestors once paid suit and homage to that ancient fortress are there still.

"The whole vicinity abounds in purely Norman names. The ancestors of those who bear these names came from Normandy and settled around the castle as feudal retainers of its lords at the era of the conquest. There the Norman race continues an independent and manly race of men, not without traces of the Norman beauty and the Norman character. The writer happened, for some time, to come much in contact with that race; and he has found among them men whose humble position was dignified by the highest honor, integrity, and worth. To the best of his recollection, every second name in that district is Norman. He had frequently remarked the peculiar character of the surnames there; but greater knowledge than he then possessed of Norman names now enables him to recall the numbers which in that district are still purely Norman."

Now the reader may say, what has all this to do with the "Mormon People," not "Norman People?" I will venture to say considerable; for I desire to show that this Norman blood is diffused very considerably among the "Mormon" people of Utah,
and surrounding Rocky Mountain States, and the same traits which made the pioneers of the New England States in 1620 and after, are exhibited among the hardy pioneers of 1847, when these intermountain States were first peopled by the white man, and have now grown to be among the choice spots of the Union.

We talk about the great honor of descent from the passen-
gers of the Mayflower, and belonging to other patriotic societies, which are thought so much of in the Eastern States, and are such a social distinction; but how about descent from the Normans, who came over to England some 560 years or so before the land-
ing of the Mayflower? and yet many of those, who walk the streets of our Utah towns and villages, can trace their lineage to that splendid and virile race, and are representatives of the best families of old England, and in fact of other countries, that they or their parents came from.

I will just take the little town of Manti, Utah, of some 2,400 inhabitants, settled in 1849, two years after the pioneers came to Utah in 1847, and where I have resided for the last thirty years. The writer is pretty well acquainted with the English descended families who reside here, and know the origin of them, having made somewhat of a study of their pedigrees and ancestry. I shall here mention some names found in this town and thus estab-
lish the fact, that we are represented by many of the distinguished Norman families of England, living in our midst today.

We have been favored with the families of Davenport, May-
lett, (a variant of Malet) Boyington, (a variant of Boynton), who have lived here for many years, have intermarried, and are among our most stable citizens.

Samuel Davenport, who has been here over 50 years, and is the head of the house, also represents on his maternal side the Massey’s, all these families trace to Norman nobility. The Daven-
ports from the place name of Davenport in Cheshire, their ances-
tral seat: the Massey’s from Macey in Normandy before the Conquest, Another offshoot from the Massey’s is the Tatton family, among the early residents of Manti. The Malet’s are a well known Norman family whose ancestral seat for centuries has been in Somerset, England. The Boyntons settled in York-
shire, and derive their name from the town of Boynton there, otherwise known as Boventon. The Norman family of Hastings, or De Venoix, is represented in the family of Warren S. Snow, whose mother was a Hastings. He was one of the early pioneers of Manti, and led his fearless comrades in many a fight with the Indians in the early days. The Riddles, (a variant of the Riddell family) another Norman family of great antiquity have lived here for a generation. The Breretons another Norman place name family from Brereton, Cheshire, whose blood is in the Peacocks and Burns, who lived here from the early days, we must call at-
tention to.
John Bray Maiben, for many years one of our Church leaders in Manti, represented on his maternal side the Norman family of Bray, from Bray near Evereux, Normandy, and on his paternal side, the Scotch family of Maben or MacBean, his grandfather being born in Sterling Castle, Scotland, and as he has remarked to the writer, his family was connected with the Royal House of the Stuarts.

For several years we had a venerable patriarch, Allen Russell, living here who has a clear pedigree to the famous divines of Hadley, Mass. and Wethersfield, Conn., one of whom hid Whalley and other regicides, who had fled from justice in the times of Charles II, King of England; and we know that the Russells, who have made such a mark as statesmen in England, and who are represented today, by the Duke of Bedford, of Woburn, Beds, England, were among the oldest traced of the Norman families from the Lordship of Rosel in Normandy, and who have a pedigree back to the old Vikings of Norway of the 8th century. There are several branches of the Russell family in Salt Lake City and other parts of Utah, irrespective of the 300 descendants of the above mentioned Patriarch Allen Russell.

There is an old gentleman, who resides in Manti, Ephraim Green, by name, a veteran of the Indian wars, and whenever I see him walking the streets of our town, I cannot but be impressed with the almost unique pedigree that he can trace. He has an unbroken male descent back to A. D., 1200, he being of the 22nd generation from Alexander de Boketon de Greene of Northampton, England, who was one of the beneficiaries of King John, and from whom (Greene) came the large and influential families of the English and American Greenses. He comes through the Greenses, the hardy pioneers of New Jersey, who emigrated from Dorsetshire, England. John P. Greene, who was with the "Mormons" in Nauvoo, and whose descendants are in Salt Lake and Weber Counties today, was also from these New Jersey Greenses. These Greenses, through the marriage of Sir Thomas de Greene, born 1292, with Lady Lucie de la Zouche, whose son, Sir Henry de Greene was Lord Chief Justice of England in 1353 inherited through this Lady Lucie, a most remarkable pedigree, and to which Utah Greenses can lay claim by right of birth, as can many other Greenses of this distinguished family. This is some of what then can claim. "The blood of more than 30 Crusaders, some of whom died in Palestine, hundreds of crowned heads, The royal lines of Parthia, Armenia, the Byzantine and Roman Empires, Hungarian, Frank, Visigoth, Saxon, and early English, Norman, Russian, Scotch, Irish, Welsh, Burgundian, Italian, French, and German royal lines are all represented. Through a mass of marriages between kindred, they have the descent 50 times over from Charlemange himself, whose pedigree
runs back to 400 A. D. and half a dozen times over from King Alfred the Great of England, and so we can go on." The preceding item on the Greens, in quotations, is from Mrs. Lora S. La Mance, the distinguished genealogist of "the Greene Family and its branches from A.D. 861 to A.D. 1904," with whom the writer corresponded.

Another lady of my acquaintance, who came to Utah by ox team, in the pioneer days, and lives in Southern Utah, has through her maternal line, the Wynnes of Wales, the best blood of the Welsh rulers, their kings and queens; and by a remarkable pedigree chart, which the old Welsh bards or genealogists kept, this Wynne family has a purported line back to Adam.

Many people in Utah, hold names which unbeknown to themselves are of Norman ancestry. Many of these are place names, and in the early times were preceded by the Norman French prefix de, meaning of: such are Dutton, Warburton, Ashley, and Hatton, all from localities of that name in Cheshire, England. To read over those four names, no one would think that they were of the same family, but yet they are; the silent records of Cheshire attest the fact, which Omerod in his History of Cheshire clearly shows.

Ivon, Viscount of Cotentin, Normandy, was the ancestor of these four families. He married Emma the grand daughter of Richard I Duke of Normandy, his six sons came over with William the Conqueror, being cousins germain, and were rewarded by the latter, with lands in Cheshire, which in time gave the names to their descendants. The Duttons, Warburtons, and Ashleys, all came from the 2nd son Hudard, while the Hattons came from the youngest son Wolfaith, and which last name the writer has the honor to bear, through his maternal lineage of the Hattons. The descendants of Ivon of Normandy through his marriage with the grand daughter of Richard I, Duke of Normandy, have with four exceptions, a straight male line back to Odin, King of Asgardia, B. C. 76. These are Emma the grand daughter of Duke Richard; and through the wife of Rollo, Giselle, the daughter of Charles the Simple of France, and the Gt. Gd. daughter of King Alfred the Great and thus on through the Saxon and Danish Kings to Odin, the mythological hero of the Scandinavians, whose four sons gave the crowned heads to Europe for many generations. There are some wonderful pedigrees showing these items in Harrison’s History of Yorkshire, a copy of which can be seen in the library of the Genealogical Society of Utah.

Last month the Anglo-Israel Society held a conference at Kensington, London, where they endeavored to prove that the English people were the Lost Tribes of Israel, and mentioned
the pedigree of King George V, back to King David, and thus to Adam, to support their claims. There is no question that there is blood of Israel in the British nation, and the Normans and the Danes brought most of it there. In passing I will venture to assert, though at present cannot prove it, that Odin and his people contributed a goodly portion of it. Asgardia was North of the Black Sea. We know from Esdras, that the ten tribes of Israel were held captive in cities of Asia Minor, where Armenia is today, and they fled North, through a narrow passage, traveling for a year and a half, and then disappeared from view. Some no doubt lingered behind, and Odin and his followers may have been their descendants, settling North of the Black Sea, until the time came for them to travel to Northern Europe, and finally settle in Scandinavia. We know how they have spread from there, and Ephraim and his blood has been diffused among the Anglo-Saxon, and Norman races, even to the present time. The Royal Arms of England also attest this fact in the Lion and the Unicorn, the armorial bearings of the tribe of Judah and house of Joseph, or Ephraim. (See Deuteronomy 33 ch. 17 v.)

A month or two ago a Mr. Thomas Talbot, from the little town of Oak City, Millard County, Utah, came to Manti to visit the Temple. His grandfather, he stated, was the Old Earl of Shrewbury, and anyone connected with England, knows of the prominent part the Talbots, and their head, the Earls of Shrewsbury, have taken in the history of England. Mr. Thomas Talbot has been a resident of Utah for over 50 years. This is another of the pure Norman families.

We have other strains of the Norman blood here in Manti which we will briefly comment on. The Huguenots, or Protestants of France, had to leave their homes during the persecutions of the 16th and 17th centuries. They fled to England. The Fortescue family, so named from "forte escue," meaning a strong shield, whose ancestor at the Battle of Hastings, interposed his shield and saved the life of William the Conqueror, thus assumed the cause as a surname. Lands were granted this family in Devonshire, where they to this day reside. However, part of the family remained in France, and at the time of the Huguenot persecutions, some of the family fled to Virginia. The name had many variants; Foscue was the name this family bore in Virginia, and for many years we had a lady and her daughter, residing in Manti, the former bearing the name of Foscue, Losee, and Stringham. The latter in the early records of Long Island, Hempstead, and vicinity, has the prefix de, showing French origin. These families have long been residents here. Also the De Mills. The Pennsylvania Germans are to be found in the Shoemaker, and Funk families, who have been in Manti from the early fifties. Their ancestors came from Rhineland on account of re-
igious persecutions. There are also many Swiss and German families represented here, and by the marriage of the writer with one of these, the blood of the Huguenots has been infused into his children. The grandmother of these children was a Schramm from Wertemberg, a branch of the von Hornum Schramm family of Hornum near Cologne. In the 16th century three sisters of the van Haeften family married three brothers of the Schramm family. These maidens were Huguenots, who had fled from France, and were of the same family as Admiral Coligny, the leader of the Huguenots, who was so basely murdered in the massacre of St. Bartholomew, in August, 1572. William of Orange married a 3rd wife who was also of this family. A Norman strain again. There are also Scotch families in Manti, and they are also of Norman lineage. The Crawfords have long resided here. The family name is Lindsay, or in the Norman De Limesi, a branch of the baronial Norman house of De Toesi. This was one of the sovereign families which formerly ruled in Norway from immemorial ages before 860 A.D. The Livingstons to the 3rd generation in Utah are represented here also. The Livingstons on the Hudson, the feudal barons of Livingston Manor, are of this same Scotch family. There is a large population of Scandinavian people who emigrated into this valley in pioneer days, a most splendid race. Through their peculiar nomenclature, and their lack of settled surnames, it is difficult to trace their lineage further than about 300 years; but they are of the same stock as the Normans, tempered by a different climate.

This much for the class of people who make up the population of Manti, and if investigations were made in other towns of the West, similar results will be found, and to those professors of Eugenics, who are seeking a field for the mingling of the best races of the Earth, Utah and the adjacent states bids a worthy field for their investigations.

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PROSPECTUS FOR 1921.

The present volume of the Utah Genealogical and Historical Magazine has been the most prosperous in its history. The teachings of President Brigham Young on topics interesting to temple workers, which this magazine has published, have proved of such unusual interest that practically the entire issue of the volume has been subscribed for. There are many more available teachings both by President Young and other early leaders on the subject of work for the dead which we are going to publish in the next volume of this magazine. We therefore urge all subscribers to renew their subscriptions early so that they may be assured of all the numbers of the magazine.
ORIGIN OF WESTERN GEOGRAPHIC NAMES.

Associated with the History of the "Mormon" People.

By ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

(Continued from page 144.)

PACHECO (Juarez Stake), Chihuahua, Mexico, is a small settlement situated near the top of the Sierra Madres mountains; it was settled by the Saints in 1887 and organized as a Ward in 1891.

PAH-COON SPRINGS, in northern Arizona, on the road from Scanlon's Ferry on the Colorado river to St. George, Utah, is a spring where the water is bubbling out of the ground as if it were boiling, hence it means in a free translation from the Indian dialect Boiling Springs.

PAHREAH (Kanab Stake), Kane county, Utah, was a small settlement situated on Pahreah Creek (a tributary of the Colorado river) founded in 1865 but now almost vacated. As a protection against the Indians a substantial stone fort was built by its occupants. Pah-reah is an Indian name, meaning dirty water.

PALISADE WARD (Rigby Stake), Bonneville county, Idaho, takes it name from Palisade creek (a tributary of Snake river) which rises in the beautiful Palisade lake, situated in the lofty Snake river range of mountains. The name Palisade was suggested by an early settler on account of the romantic cliffs abounding in this mountain region.

PALISADE (Teton Stake), a Mormon settlement, Teton county, Idaho, was also named on account of the natural formation in the neighborhood.

PALMYRA (Nebo Stake), Utah county, Utah, was originally the name of a small settlement of Saints founded on the Spanish Fork river in 1852, but it subsequently became absorbed in the permanent settlement of Spanish Fork. The present Palmyra is an outgrowth of Spanish Fork and was organized as a Ward in 1901. The name Palmyra was thus named after the original Palymra, in New York, where the first edition of the Book of Mormon was printed, in 1830.

PANACA (Moapa Stake), Lincoln county, Nevada, was first settled by the Latter-day Saints in 1864. Panaca is the Indian name for a species of rich ore which the natives found in the hills near or about the place where Pioche now stands.

PANGUITCH (Panguitch Stake), Garfield county, Utah, was first settled in 1866, vacated because of Indian troubles in 1867, and re-settled in 1871. Panguitch is the Ute Indian name for
fish and was first applied to the Panguitch lake; hence Panguitch
creek, Panguitch valley, Panguitch ward, Panguitch stake, etc.

PAPAGO (Maricopa Stake), Maricopa county, Arizona, is an
Indian settlement situated on Salt river, near Mesa. The place
was named for an Indian tribe of that name which in pre-Anglo-
Saxon days occupied a tract of country partly in Arizona and
partly in Mexico, the same as the Pima Indians.

PARADISE (Hyrum Stake), Cache county, Utah, was first
settled in 1860, and the first inhabitants, being well pleased with
the natural features of the country, called their settlement Par-
adise, their minds undoubtedly dwelling upon the imagined beauty
of the first home of Adam and Eve.

PARAGOONAH (Parowan Stake), Iron county, Utah, was first
settled by Latter-day Saints in 1852 and named Paragoonah, the
Pah-Ute Indian name for the Little Salt Lake lying a short dis-
tance west of the settlement. Paragoonah is the Indian name for a
shallow body of water.

PARIS (Bear Lake Stake), Bear Lake county, Idaho, was
first settled by Latter-day Saints in 1863 and is now the head-
quar ters of the Bear Lake Stake of Zion. The place was un-
doubtedly named after Paris, in France, though some of the old
settlers hold other views in regard to the naming of their town.

PARK CITY (Summit Stake), Summit county, Utah, is a
mining town situated on the headwaters of Silver creek. A branch
of the Church was organized there as early as 1873 and later the
Saints there were organized as a regular Ward. Park City takes
its name from its location adjacent to Parley’s Park.

PARKER (Yellowstone Stake), Fremont county, Idaho, was
first settled in 1879 and called Garden Grove, but subsequently
named Parker in honor of Wyman M. Parker, the first presid-
ing Elder and Bishop of the settlement. It was first organized
as a branch in 1881 and as a Ward in 1884.

PARLEY'S PARK (Summit Stake), Summit county, Utah, is a
settlement of the Saints and includes the village of Snyderville.
The place became known to the early pioneers of Utah, and in
1850, when Apostle Parley P. Pratt was making a road through
the lower part of what is now called Parley's Canyon, he camped
on a certain occasion over night in a beautiful meadow on the
east of the Wasatch mountains and called the place Parley's
Park. He laid claim to the valley and employed a man to put
up a small cabin on the bank of Spring Creek on the present
site of Snyderville. Later, when Samuel Snyder came out to
locate and build his saw mill, he bought out Parley P. Pratt’s
claim for a yoke of cattle. For quite a number of years Samuel
Snyder and family were the only settlers in Parley’s Park. They
were engaged in the lumber business. Wm. H. Kimball, a son
of President Heber C. Kimball, was the next permanent set-
tler in Parley's Park. He located at a place still known as Kim-
bal's Hotel, which for many years was a well known station on
the old overland mail route. The early settlers of Parley's Park
experienced many hardships and also suffered from Indian de-
predations. Thus on August 17, 1853, John Dixon, a Utah pio-
neer of 1847, and John Quayle, were killed and John Hoagland
wounded by Indians near Parley's Park. The Saints in Parley's
Park were organized as a branch in 1866 and as a Ward in 1877.

Parley's Ward (Granite Stake), Salt Lake county, Utah,
was named in honor of Apostle Parley P. Pratt, who in 1850
built the first road through Parley's Canyon, said road being
opened July 4, 1850, under the name of the Golden Gate. Parley's
Ward consists of the Saints residing near the mouth of Parley's
Canyon.

Parowan (Parowan Stake), Iron county, Utah, is the head-
quarters of the Parowan Stake. It was first settled in January,
1851, by Apostle George A. Smith and a company of pioneers
and first called Louisa, in honor of Louisa Beeman, the first
woman who yielded obedience to the law of plural marriage in
this dispensation. The name was changed in a public meeting to
Parowan, an Indian name for the Little Salt Lake near which
the settlement is built. People who understand the Pah-Ute
dialect claim that in order to be consistent with that dialect the
place should have been named Pahragoon and not Parowan.

Perry (Box Elder Stake), Box Elder county, Utah, is a
small farming settlement or district, first settled in 1851 and origi-
nally called Porter's spring, after the late Orrin Porter Rock-
well, the original land owner. Afterwards it was called Three
Mile Creek, the center of the settlement being about three miles
south of the center of Brigham City, but only a few years ago the
name was changed to Perry, in honor of Orrin Alonzo Perry, the
first Bishop of the Ward.

Payson (Nebo Stake), Utah county, Utah, was founded in
1850 and first called Peteetneet, in honor of an Indian chief of
that time, but later it was changed to Payson (first spelled Pa-
cen), honoring James Pace, the first presiding Elder of the set-
tlement. Payson is a beautiful little city, being the headquarters
of the Nebo Stake, and consists of two Bishop's Wards.

Perry (Rigby Stake), Bonneville county, Idaho, is a farm-
ing settlement, an outgrowth of the Rudy Ward, and was first
organized as a Ward in 1908. It was named in honor of Henry
Morgan Perry, one of the early settlers of the place.

Penrose (Bear River Stake), Box Elder county, Utah, was
named in honor of President Charles W. Penrose.

Penrose (Big Horn Stake), Big Horn county, Wyoming,
is a growing settlement, also named in honor of Charles W.
Penrose.
ORIGIN OF WESTERN GEOGRAPHIC NAMES. 173

PEOA (Summit Stake), Summit county, Utah, is a small settlement of Saints located on the Weber river, six miles south of Wanship. It is said that Judge Wm. W. Phelps, in company with others, came on the ground where Pœa now stands in 1857, with a view of settling the place. He drove stakes into the ground, laid claim to some land and called the place Peo (Pe-oh-a), the Indian name signifying "to marry." This name was subsequently retained by the permanent settlers, who founded Pœa in 1860. The place was organized as a branch in 1862 and as a Ward in 1877.

PETERSON (Morgan Stake), Morgan county, Utah, was first settled in 1855 by Charles S. Peterson, in whose honor the settlement was subsequently named. It was organized as a Ward in 1877.

PETTYVILLE (South Sanpete Stake), Sanpete county, Utah, is a small village, seven miles south of Manti, settled in 1873 by a few families from Manti, among them being members of the Bunce and Petty families. For some time afterwards the settlement was known by various names such as "Leesburg," "Bunce-town," "Pettytown," etc., but when the county court laid out and organized the place as a precinct and school district, said court styled it Petty Precinct. Later, Wm. G. Petty was appointed Bishop of the place. And thus it became more permanently known as Pettyville. This was also the name of the postoffice. Of later years it has been called Sterling, which is also the name of several other towns in the United States.

PINEDALE (Snowflake Stake), Navajo county, Arizona, is a small settlement situated in an opening or dale in the pine timbers, covering the heights of the Magollon mountains. The immense timber forests, which has suggested the name of the settlement, extends from northwest to southeast a distance of about three hundred miles. Pinedale was organized as a Ward Dec. 18, 1887.

PINE GROVE (Union Stake), Union county, Oregon, was thus named because of the pine groves abounding in the immediate neighborhood of the settlement. The place was organized as a Ward in 1904.

PINETOP (Snowflake Stake), Navajo county, Arizona, is a small settlement situated in the pine timbers, near the top of the Mogollon Mountains. The little settlement of Saints was organized as a branch in 1891.

PINTO (St. George Stake), Washington county, Utah, was first settled in 1856 and organized as a Ward in 1874. Pinto is a Spanish word, meaning "spotted." The hills surrounding the little settlement represent colors of different hues and shades.

PINE VALLEY (St. George Stake), Washington county, Utah, is a small settlement situated in the heart of Pine Valley moun-
tains, north of St. George. A number of mills were built in the valley in 1855-1857, which furnished lumber for the whole southern country. The place was permanently settled in 1859 and organized as a Ward in 1866. This Ward originally consisted of Saints residing in Pine Valley, Pinto, Shoal Creek (Hebron) and Mountain Meadows. The extensive pine forests covering the mountain slopes adjacent to the valley suggested the name of the place.

Pima (St. Joseph Stake), Graham county, Arizona, is the oldest settlement of the Saints in the Gila Valley and was named in honor of the Pima Indians, who inhabit parts of Arizona and Mexico.

Pioneer (Utah Stake), Utah county, Utah, is a new Ward, constituting that part of Provo city which covers the ground where Fort Utah (the beginning of Provo) once stood.

Pioneer Stake, Salt Lake City Utah, was thus named because it includes the site of the original pioneer fort, where the first settlers of Salt Lake City spent the seasons of 1847-1849.

Pipe Springs (Kanab Stake), Mohave county, Arizona, was first settled in 1863, vacated in 1866 and re-settled in 1870, under the direction of Anson B. Winsor. In 1871 a rock fort was built at the springs which was named Winsor Castle. The springs were originally named from the following incident: On one of his early trips to the Indian country Jacob Hamblin and party camped at these springs. A silk handkerchief was hung up by two corners, and an attempt was made to shoot a hole through it, but without result, the lower part of the handkerchief being loose. Dudley Leavitt, one of the party jeeringly said to William Hamblin, a noted scout and hunter, that the reason that he could not shoot a hole through the handkerchief was that he could not hit it. Hamblin replied that he could shoot the bottom out of Leavitt’s pipe at a distance of twenty-five yards, without breaking the bowl. The pipe was set up and Hamblin did as he agreed. The place was at once christened Pipe Springs.

Plain City (North Weber Stake), Weber county, Utah, was settled in 1859 and called Plain City because of its situation on the open plain northwest of Ogden and near the shores of the Great Salt Lake.

Pleasant Green (Pioneer Stake), Salt Lake county, Utah, is a farming settlement situated near the base of the Oquirrh mountains. The name was suggested by the early settlers of Utah, because of the beautiful growth of grass which abounded in that part of Great Salt Lake Valley.

Pleasant Grove (Alpine Stake), Utah county, Utah, was first settled in 1850 and originally called Battle Creek, owing to a skirmish which took place on the little creek of that name between whites and Indians early in 1849; it was the first bat-
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te of its kind in Utah, but in the early fifties the name was changed to Pleasant Grove, the name being suggested owing to the location of a fine grove of cottonwood trees on the site of the settlement. There are still remnants of that grove in the upper part of the settlement. Pleasant Grove proper now consists of three Bishop’s Wards, besides three others (Manilla, and Lindon first, and Lindon second Ward) which are outgrowths of the original settlement.

Pleasant Valley (Carbon Stake), Utah county, Utah, was named because of its pleasant, romantic location near the top of the Wasatch mountains. There are two settlements of the Saints in the valley, namely Scofield and Winter Quarters, the latter being a coal mining town.

Pleasant View (Malad Stake), Oneida county, Idaho, was first settled in 1883 and organized as a Ward in 1897, being an outgrowth of Samaria. The place was named Pleasant View on account of its location which commands a fine view of Malad Valley.

Pleasant View (Ogden Stake), Weber county, Utah, is an outgrowth of North Ogden; it was organized as a Ward in 1882 and called Pleasant Valley, owing to its beautiful location on high ground which commands a fine view of the Great Salt Lake Valley looking towards the south and west.

Pleasant View (Utah Stake), Utah county, Utah, is an outgrowth of Provo and consists of a farming settlement embracing the south part of the so-called Provo bench, an elevated plain from which a beautiful view is obtained of the Utah valley and lake.

Plymouth (Bear River Stake), Box Elder county, Utah, was first settled in 1869 and originally known as the “settlement over the ridge,” but later it became known as Square Town, owing to the fact that the four families, who were the first settlers of the place, had located on the four corners of a square or block. Later, when a postoffice was established, the settlement was named Plymouth, after the original Plymouth in Massachusetts.

Pocatello (Pocatello Stake), Bannock county, Idaho, is an important railroad town situated on Portneuf Creek. It was named after an Indian chief named Pocatello. The Saints in the town were organized as a Ward in 1890 and there are now three Bishop’s Wards in Pocatello, which is also the headquarters of the Stake.

Poole’s Island (Rigby Stake), Madison county, Idaho, was named in honor of John R. Poole, under whose direction the first Latter-day Saint settlement was founded in the great Snake River Valley, on an island in the Snake river. There are now
four organized Bishop's Wards on the island, namely, Menan, Labelle, Lorenzo and Annis.

**Poplar Grove** (Pioneer Stake), Salt Lake county, Utah, is a Bishop's Ward lying on the west bank of the Jordan river. A clump of poplar trees, existing in the neighborhood suggested the name of the Ward.

**Poplar Ward** (Rigby Stake), Bonneville county, Idaho, was thus named because of the existence of poplar groves at a point where the Snake river enters the great Snake River Valley.

**Portage** (Malad Stake), Box Elder county, Utah, was first settled in 1864 at East Portage, organized as a branch in 1867 and organized as a ward in 1877. It was named Portage after Portage County, Ohio, the birthplace of President Lorenzo Snow.

**Porterville** (Morgan Stake), Morgan county, Utah, was named in honor of a family of the name of Porter (formerly of Centerville, Davis county, Utah), who took an active part in founding the settlement, and who built a saw mill in Hardscrabble canyon as early as 1854. In 1877 Porterville was divided into two Wards, namely, East and West Porterville and existed thus for twenty years, when it was again consolidated into one Ward.

**Pratt** (Teton Stake), Teton county, Idaho, is the oldest settlement in Teton Valley and was organized as a Ward called Aline in 1899. The name was changed to Pratt in 1905, in honor of Apostle Parley P. Pratt and also Mathoni W. Pratt, the first Bishop in the Teton valley.

**Prattville** (Sevier Stake), Sevier county, Utah, was a small settlement situated on the Sevier river, between Richfield and Glenwood, and was named in honor of Parley P. Pratt, Helaman Pratt, and the Pratt family generally.

**Preston** (Oneida Stake), Franklin county, Idaho, was organized as the Worm Creek Ward in 1879, but changed name in 1891 to Preston, in honor of William B. Preston, then the president of the Cache Valley Stake. A few years ago the Preston Ward was divided into four Wards and has, since 1884 been the headquarters of the Oneida Stake of Zion.

**Price** (Carbon Stake), Carbon county, Utah, is a growing railroad town and farming settlement on Price river. The place was first settled in 1877 and organized as a Ward in 1882. The settlement was named Price after the stream of that name, previously named.

**Price** (St. George Stake), Washington county, Utah, was first settled as a cotton farm in 1858 and called Heberville, in honor of President Heber C. Kimball. It was vacated in 1859, most of the farming land being washed away by the Rio Virgen, but, re-settled as Price in 1874.

**Providence** (Cache Stake), Cache county, Utah, was first
settled in 1859 and called Spring Creek, but at a special meeting, attended by Apostles Orson Hyde and Ezra T. Benson, held in November 1859, the settlement, on the suggestion of Elder Hyde, was called Providence, because everything in that part of the beautiful Cache Valley looked as though an over-ru ling Prov-idence had lavished his choicest blessings upon it.

Provo (Utah Stake), Utah county, Utah, is the oldest settlement in Utah Valley, being founded in 1849 and originally called Fort Utah, but later it was named Provo in honor of Etienne Provot, a French member of the Rocky Mountain Fur Company, who had already given his name to the Provo river, which, however, was called Timpanogas by the Indians. The noted Escalante of Roman Catholic Church fame who visited Utah Valley in 1776 called the river Rio de San Antonio de Padua. Some of the older settlers of Provo claim that the name Provo originated from the fact that John C. Fremont, the famous explorer, had a horse of that name die near the river in the spring of 1845. Provo is the third city in size in the State of Utah and consists at present of nine Bishop's Wards. It is the headquarters of the Utah Stake of Zion.

(To be Continued.)

B R I G H A M Y O U N G G E N E A L O G Y.


(Continued from page 134.)

8. Lorenzo Dow Young (John, Joseph, William) was born 19 October, 1807, in Smyrna, Shenango Co., New York; died 21 Nov., 1895, in Salt Lake City, Utah. He was the youngest son of John Young and Nabby (Howe) Young, and in his boyhood, was not strong. In 1832 he was baptized into the Church of Jesus Christ of Latter-day Saints by his brother-in-law, Elder John P. Greene. He soon became an energetic exponent of that faith, and in the spring of 1834, he moved to Kirtland, Ohio, where he worked on the Temple. In the summer of 1837 he moved to Missouri, settling in Caldwell County where he remained until the fall, when because of threatening mobs, he left all his property and moved to Far West. From Missouri he removed to Scott Co., Ill., and in 1841, he gathered with his people in Nauvoo. He was a member of the Pioneers under the direction of his brother,
President Brigham Young, arriving in Salt Lake Valley in 1847. He took part in the pioneering and settling of the Valley going through many trying experiences incident to the subduing of this western wilderness. Lorenzo Dow Young m. Persis Goodall, 6th of June, 1826. She was b. 15 March, 1806, in Watertown, Jefferson Co., N. Y.; daughter of Joel Goodall b. 28 Aug., 1786; d. April, 1821, and Mary or Molly (Swain) Goodall, b. 22 Sept., 1784; d. 29 March, 1827. Persis Goodall Young d. 16 Sept., 1894.

Children of Lorenzo Dow Young and Persis Goodall Young:

33. i. WILLIAM GOODALL, b. 21 Feb., 1827.
34. ii. JOSEPH WATSON, b. 12 Jan., 1829.
(7) Ebenezer, b. 10 Oct., 1864, Draper, Utah, m. (his deceased brother Joseph's widow) Clara A. (Little) Brown, children: Eben Ray, b. 11 Aug., 1889, Chill, b. 31 Aug., 1891, George Little, b. 14 July, 1893, Basil, b. 26 Nov., 1895, d. 26 Feb., 1899, Ruel Elgin, b. 9 May, 1897, Feramorz Little, b. 24 Mar., 1899, all above children born in Kanab, Kane Co., Utah—unless otherwise stated (7) Juliette Little, b. 13 Feb., 1869, Draper, Utah, d. 30 May, 1870; (8) Feramorz Little, b. 25 Feb., 1872, d. 3 Mar., 1893; (9) Jennie, b. 9 June, 1875, Kanab; (10) Willmia, b. 15 Dec., 1877, Kanab.

37. vii. Lorenzo Sobiskie, b. 9 Mar., 1841, Winchester, Scott Co., Ill.

viii. Lucius James, b. 12 July, 1843, d. 9 Aug., 1844.
x. Frances Elizabeth, b. 27 June, 1845; d. 15 July, 1845.

Lorenzo Dow Young m. 9 Mar., 1843, Harriet Page (Wheeler) Decker, widow of Isaac Perry Decker. She was born 7 Sept., 1803, d. 22 Dec., 1871; she was the daughter of Oliver and Hannah (Ashby) Wheeler. She was one of the three women who came to Utah with the first Pioneer company.

Children of Lorenzo Dow Young and Harriet Page Wheeler Decker Young:

i. John Brigham, b. 5 Sept., 1844, Waynesville, Warren Co., Ohio; d. 5 Sept., 1844.
ii. Lorenzo Dow, II, b. 20 Sept., 1847, Salt Lake Valley, being the first white male child born in the valley, of which we have any record; d. 22 Mar., 1848.

Lorenzo Dow Young m. 29 Apr., 1856, Hannah Ida Hewitt, b. 11 June, 1839, Windham, Norfolk Co., Eng., daughter of Philip and Mary Ann (Reynolds) Hewitt; d. 20 Sept., 1888.

Children of Lorenzo Dow Young and Hannah Ida Hewitt Young:

38. i. Perry Legrand, b. 1 Nov., 1858.
ii. Brigham Willard, b. 7 Feb., 1860, Salt Lake City, d. 20 July, 1887, Nuhak, New Zealand.
iv. Ferramorz, b. 8 Nov., 1867, Tooele Co., Utah.
v. Clara May, b. Apr., 1870, m. a Mr. Spiers.

Lorenzo Dow Young m. 25 Nov., 1856, Eleanor Jones b. 16 Nov., 1830, in Wales, d. 3 Feb., 1912. She was the daughter of Thomas and Ruth (James) Jones.
Children of Lorenzo Dow Young and Eleanor Jones Young:

i. Harriet Page, b. 10 Apr., 1858, d. 4 May, 1865.
ii. Edward Jones, b. 2 Oct., 1860.
iii. George Edwin, b. 12 Aug., 1862.
iv. James Jones, b. 12 June, 1867; d. 26 June, 1868.

Lorenzo Dow Young m. 18 Apr., 1863, Joanna (Anna) Larsen, b. 24 Aug., 1843, in Sweden, daughter of Augustus and Christina Larsen.

Children of Lorenzo Dow Young and Joanna Larsen Young:

i. Harry Augustus, b. 25 Feb., 1865, Salt Lake City, d. s. p. 6 Feb., 1899.
ii. Francis Marion, b. 8 Apr., 1870.
iii. Albert Francis, b. 15 Dec., 1875.

(To be Continued.)

NOTES ON THE YOUNG AND HOWE FAMILIES.

BY SUSA YOUNG GATES.

The following extract was prepared by Brigham Young, and is taken from the Deseret News, of 1852, Vol. 3:

"My grandfather, Joseph Young, was a physician and surgeon in the French and Indian wars. He was killed by the fall of a pole from a fence, in 1769.

"My father, John Young, was born March 7, 1763, in Hopkinton, Midd. Co., Mass. He was from his boyhood very circum- spect, exemplary and religious, and was from an early period of his life, a member of the Methodist Church. At the age of 16 he enlisted in the American Revolutionary War, and served under General Washington. He was in three campaigns in his own state native and in New Jersey. In the year 1785 he married Nabby Howe, daughter of Phineas and Susanna, whose maiden name was Goddard. Nabby was born May 3rd, 1766, died June 11th, 1815, in Genoa, Cayuga Co., N. Y. He moved from Hopkinton in January, 1801, to Whitingham, Windham County, Vermont, taking his family with him where he remained for three years, opening new farms. My mother died June 11, 1815, and father soon moved again."

Note by Franklin W. Young: "His children used to relate an anecdote about him. He was a small, nimble man, and one
Sunday was walking in the woods with one of his very few neighbors, when his faithful dogs began barking not far distant, and on going toward the sound they found the dogs had “treed” a very large black bear. He tried in vain to get his neighbor to stay and keep the bear up the tree, whilst he, being more active than his neighbor, would run home for his gun. Neighbor did not care to stay with the bear, but would go for the gun. Accordingly, Mr. Young remained. The thought of what he should do if Mr. Bruin should take a notion to come down occurred to him; so he cut a hickory sapling and sharpened one end to probe bruin with shohuld he attempt a descent before the arrival of the gun. And sure enough, down came the bear. All the probing with the hickory stick was of no avail. Bruin let all holds loose, and down he fell to the ground; he lit upon his feet, but broke down, and the dog caught him by the end of the nose, causing him to open his mouth, when Mr. Young pushed his sharp stick down his throat, killing him almost instantly. The neighbor went leisurely home, ate his dinner, and then returned with a gun. To his great surprise he found the bear nicely dressed and ready for roasting.

“In 1827, he moved to Mendon, Monroe County, continuing to farm. In 1831 he heard Elders Eleazer Miller and Elial Strong preach the principles revealed through the Prophet Joseph Smith. In 1817 he moved to Tyrone, Steuben Co., New York, in which year he married widow Hannah Brown, who bore him one son, Edward, born 30 July, 1823. She long survived her husband, but remained in New York State. In the month of April, 1832, he went with his sons, Joseph and Phineas H., to Columbia, Pa., to investigate the principles of the Church of Jesus Christ of Latter-day Saints, and to see the Saints and their method of administration. Here he was baptized on the 5th of April, 1832, by Elder Ezra Landon.

“He removed with his family to Kirtland, Ohio, in the fall of 1832; and in 1834 he was ordained a patriarch by the Prophet Joseph Smith, being one of the first to hold that office in the Church, and blessed his family.”

The story of this ordination as told by Brigham Young in a sermon was that Grandfather Young was very sick and about to die. He sent for his children to give them a blessing before he died. Brigham, who was there, suggested that some of them should go to the Prophet and ask him about the matter. This was done, Brigham being one of those who visited the Prophet on this mission; the Prophet said at once that Grandfather Young’s request and desire was within his prerogative, and that he would go over and ordain him as a patriarch when he would be empowered by that especial calling to fulfill the desire of his heart.

“September 19th, 1838, in company with his daughter Fanny and his grandson Evan M. Greene and family he left Kirtland for Missouri. On arriving in Fayette, in that state, he found himself
in the midst of General Clarke’s command of militia, amounting to about one thousand men, who left that night for Far West. The next day they proceeded to Old Chariton, and found the general had left a guard at the ferry, so he had to return to Illinois. They were frequently met by companies said to be militia, who declared that if they knew they were ‘Mormons’ they would kill them. When they returned to Columbia, General Gaines was there, raising a company to go to the assistance of Gen. Clarke to exterminate the ‘Mormons.’ Evan M, Greene made application to General Gaines for a pass to go out of the state with the company, representing that his grandfather, who was with him, was a revolutionary soldier. The general replied that if he would change his wagon, which was a very good eastern wagon, for a Virginia wagon, or would go on horseback, they could go without molestation; otherwise he would give him no pass that would benefit them. Thus they were compelled to change their good, new wagon, and could get nothing but an old Virginia Dearborn. Getting into this they traveled without even being hailed by the companies they met, which were not few.

“John Young went to Morgan County, Illinois; from thence he went to Quincy, in 1839, on a visit to his children, where he died on the 12th of October, 1839.”

“During his travels through Missouri he suffered very many hardships, being compelled not only to change wagons, but bedclothes, warm blankets for scant old quilts, etc., in consequence of which exposure he died a martyr to the great Latter-day work, as will be seen from the following obituary notice from the history of the Prophet Joseph Smith:

“This day President Young’s father, John Young, Sen., died at Quincy, Adams Co., Illinois. He was in his seventy-seventh year, and was a soldier of the revolution. He was also a firm believer in the everlasting Gospel of Jesus Christ, and fell asleep under the influence of that faith. He was driven from Missouri with the Saints in the latter part of that year. He died a martyr to the religion of Jesus, for his death was caused by his sufferings in that cruel persecution.” (Deseret News, Vol. 7, No. 47. See Juvenile Instructor, Vol. 16, page 119, for the year 1881.)

Nabby, or Abigail Howe, wife of John Young, was one of five sisters, all of whom were pretty, some of them more than that, while Abigail was said to be the most beautiful woman in the whole country. Aunt Theodocia Kimball Young, wife of Uncle John Young, and Mrs. Maria Haven Burton, mother of Charles S. Burton, are authority for this statement. “Nabby” had blue eyes, yellowish brown hair, which waved gracefully across her brow. She and her sisters were all singers, and many social affairs were brightened by these girls singing old English madigrals with their sweet natural voices. Abigail is said to have died of consumption. Few, if any, of her descendants have showed
any traces of this complaint. She was greatly beloved of all her friends and associates, and was said to be—by Sister Maria Burton—quite a neighborhood reformer. She was an invalid for some years; but she would be taken to visit her friends, especially young couples just starting out in life, and would spend the day in instructing and advising them how to avoid the pitfalls of daily married life. There is no doubt that the large frame, the portly and extremely dignified appearance of both Uncle John Young and of Brigham Young, was inherited from the Howes. The Youngs, so far as we have learned, were small men, generally, or rather, they were not of that large build natural to the Howes and Goddards. None of them were under five feet five, that we know of, but they were not tall and portly like the Howes. The Howes were lively, amiable, witty and musical.

It might be interesting to give some account of my grandmother Nabby or Abigail Howe Young. She was the third child and daughter of Phineas Howe (or How) and Susannah Goddard, of Hopkinton (m. Ap. 23, 1761), and Grd. Dau. of Peter H. of Hopk. (d. Nov. 21, 1756) by his wife Thankful Howe (b. Dec. 15, 1703, m. April 9, 1723, d. Jan. 25, 1766) Dau. of David Howe of Marlboro' (b. Nov. 2, 1674) by his wife Hepzibah Death (m. Dec. 25, 1700) and grd. dau. of Col. Samuel Howe of Sudbury (b. Oct. 20, 1642) by his wife Martha Bent (m. June 5, 1663, the dau. of John Bent of Sudbury); and gr. dau. of John Howe, sen., by his wife Mary ——— of Sudbury and Marlboro'. Peter Howe, the grandfather of Mrs. Rhoda (Howe) Richards, is supposed, from these circumstances, to have been the grandson of John Howe, Jr., of Marlboro', (Killed by Indians at Sudbury, Apr. 20, 1676), by wife Elizabeth ———; and gr. grandson of the same John, sen., and Mary Howe. His father was not improbably Peter, for John 3rd, son of John Jr., named a son Peter, who m. Dec. 24, 1718, Grace Bush, and had Rhoda, b. Mar. 11, 1733, which indicates relationship. But as John, sen., had 10 sons, it is uncertain through which the first named Peter descended.

The following extracts are from the Howe pamphlet:

"John Howe, the emigrant, was one of the original grantees and first settlers of Sudbury, where he took the oath of fidelity May 13, 1640, and was chosen, in 1642, selectman and marshal. In 1655, Marlboro', including Southboro', Westboro', and Northboro', was granted to him and twelve others, and he removed to Marlb., built his house near "the planting field of the Indians, became their umpire in settling disputes," and must have been the coadjutor of Eliot in there gathering an Indian church. In 1661, he was licensed to keep an ordinary, which became long known as the Howe Tavern, upon the sign of which his family arms were displayed, and here commissioners from Boston, on their way to treat with the Mohawks in 1694, were entertained. This house was kept by his grandson David, and a few years since by Lyman Howe, Esq., a lineal descendant."
"John Howe, sen., was the son of John H. of Hodinhull, Warwickshire, and the grandson of John H., a lineal descendant from sundry ancient noblemen of the highest dignity, among whom were Hugh Howe, father and son, great favorites of King Edward II. A complete list of all his ancestors from Hugh the first, has been preserved among his race, a copy of which is in my possession.

"Arms he bareth Gules, a Chevron Argent, between 3 crosslets or 3 Wolves' Heads of ye same, Crest on a Wreath, a Wyvern or Dragon parted per pale Or. and Vert, pierced through ye mouth with an arrow. By the name of Howe."

Lord Charles Howe, Baron of Wormleighton, 1606, and Earl of Lancaster, 1643, was of a younger branch of the same family in Warwickshire.

I copy from page 16 of the Howe pamphlet:

"In England, the Howes have lived and flourished for centuries. The Howe banner hangs as high, in Henry VII chapel, as any other evidence of honorable service, and the battle of the first of June will be remembered so long as the naval annals of England last. In the old French wars, for the possession of this continent, one Howe fell at Ticonderoga, and another was killed on the Nova Scotia frontier. In the Revolutionary War, the Howes were not fortunate. I have heard my father describe Sir William, as he saw him leading up the British forces at the battle of Bunker Hill, with the bullets flying like hail around him. But I am apprehensive that in that old war God was not "on the side of the strongest columns," and that the time had arrived when the peopling and development of a continent could not be postponed by the agencies of fleets and armies.

The Howes, who have been ennobled, trace their family back to the reign of Henry VII, and seem to have held estates in Somersetshire, Gloucester, Wiltshire, Nottingham and Fermanagh, in Ireland. Jack Howe, as he was familiarly called, who was a member of Parliament in the reigns of William and Anne, was a fluent speaker, and, like a good many other people in those days, had a great dislike to standing armies. His son, who sat for Nottingham in the Convention Parliament, was one of those who established the liberties of England, in 1688.

But many branches of the family are scattered all about England.

Passing over the nobles and the plebians of England, I must confess that there is one Howe of whom we may all be proud. This is John Howe, who was Chaplin to Oliver Cromwell, and whose fine form and noble features are preserved in some of the old engravings. He must have been an eloquent preacher, for he won his place by a sermon which the Protector happened to hear. That he was a fine scholar and learned theologian is proved by the body of divinity, written in classic English, which he had left
behind him. That he was a noble man is proved also, by a single anecdote which is preserved to us. On one occasion he was soliciting aid or patronage for some person whom he thought deserving, when Crowmell turned sharply round, and, by a single question, let a flood of light in upon the disinterestedness and amiability of his character, which will illuminate it in all time to come. "John," said the Protector, "you are always asking something for some poor fellow; why do you never ask anything for yourself?"

It is enough for us to know that these ancestors of ours were God-fearing, worthy men, sprung from the sturdy middle class of English civic and rural life, who left their native country not because they did not love it, but because they could not stay there without mean compliance and tame submission to usurped authority. We would perhaps have been just as well pleased had they remained behind, and struck a few manful blows for the liberties of England; but we must accept the record as we find it, with this source of consolation, that no brother's blood was upon their hands when they landed in America. That they were men of worth and intelligence there is proof enough. They were freemen and proprietors in the townships where they settled; selectmen, representatives, officers, Indian commissioners, and seem to have brought from the old country, in fair measure, the common sense, industry, and thrift so much needed by the emigrant. They were men of fine proportions and of sound constitutions. The Howe women have been fruitful, and the men vigorous.

In turning to the Provinces it must be borne in mind that but one of all the Howes in these States took the British side in the Revolution War.

Savage, in his Genealogical Dictionary, tells us that seven of the Howes, prior to 1834, had graduated at Harvard University, and twenty-three at other colleges in New England. "Nearly all the Howes that I have ever known were dear lovers of books, and reasonably intelligent."

PHINEAS HOWE (Peter, Samuel, Samuel, John. Born in Hopkinton, Massachusetts, Oct. 22, 1735; m. Apr. 23, 1761, Susannah Goddard of Framingham, Mass.; he d. Sept. 19, 1817. She was b. Sept. 15, 1742, and was living in Hopkinton, the oldest woman there, in 1834.

GENEALOGY OF WILLARD HOWE.

Children:

Willard; b. June 24, 1804 (was counselor to President Brigham Young). 11—William; b.—.

ii. Susannah, b. Feb. 19, 1764; m. 1785, Phineas Brigham, son of George and Mary (Bragg) Brigham, b. Oct. 7, 1757. Brigham Young received his name from this "Aunt Brigham."


v. Anna, b. May 25, 1770; m. (int. pub. Dec. 8, 1798), Jereboam Parker of Southboro

vi. Phineas, b. Feb. 21, 1773; d. unm.


Jesse Haven came to Nauvoo and was the father of Maria Haven, who married Robert T. Burton, Counselor to Bishop William B. Preston. He married 2nd Judith Temple, who was the mother of Maria.


x. Peter, b. Oct. 11, 1783. Became a doctor and died with consumption unmarried.

xi. Ruth, b. March 31, 1784-5.

Note: In the Willard Howe MSS. is a record prepared in 1871 by Miss Lucy Ann Ward, in which place Rhoda is given the name of "Huldy" (Huldah), and in place of Patty the name of Martha, who is said to have married "Dea. Elisha Morse;" and the name of Nancy is added, who is said to have married Rev. Jereboam Parker. It is also said that one of the daughters of Phineas married Timothy Stone of Groton, Mass.

Julia Ward Howe's husband, Dr. Samuel G. Howe, Elias Howe, Jr., who invented the sewing-machine, and the Howe who invented the raised alphabet for the blind, all belong to this famous and numerous family. They were artistic, musical, literary and of sound executive ability. Father inherited the courage and resolution of his father with the rich intelligence and charm of the Howes. His great powers of leadership were a gift from God Almighty.

Sybilla Brigham-Goddard, b. 15 Oct., 1718, Marlboro, d. 27 Sept., 1807, was the daughter of Capt. Samuel Brigham, b. 25 Jan., 1689, Mar.; d. Sept., 1771, at Grafton. He married Mrs. Abigail Moor, 23, Aug., 1716. She was born 23 July, 1696. d.
THE CUSTODY AND CARE OF RECORDS.

Some Sources of Genealogical Information in the United States.

By Eben Putnam.

A public record is a record made by some official, which is, and always has been, retained in official custody, or has been recognized by authority as a record.

Annals in the possession of private individuals or public officers are not records. Neither are papers, even of legal import, in private possession, records. It has been denied by an English court that a title deed recovered by the rightful heir from disinterested private persons is a record.

There are in some families collections of papers of great value, not only relating to the family, but to public concerns, accumulated, perhaps, in the days when an official considered such original documents as came into his possession as private rather than public property. This view of the case was common in colonial days, and papers of great value to the State have been lost in this manner.

There are various depositories for records: the offices of various departments of national or state governments, the county offices, the court offices, the town and parish offices, and the church.

In England an attempt has been made with considerable success, to gather the national archives in one office, known as the Public Record Office. In this office have been deposited such records as are not of value in current business, or are not necessarily, from state reasons, retained under close supervision. Such an office could be established in every state, with advantage to the public, as a place for deposit not only for state archives, but also for county and ancient town records.

In large states two or more places of deposit could be provided, where, under suitable rules, access could be had to all early records, arranged and calendared, and thus safely preserved. Since the value of our ancient records has become impressed upon the minds of the people, and through them their representa-
tives and officials, it is not unlikely that some such system will eventually be adopted.

Not only do various systems exist regarding the place of deposit of state archives, as well as of local records, but there is a great diversity in the value and number of documents preserved. In some the archives are in the charge of the secretary of state, while in others they are in the custody of the state librarian. In the northern States county courthouses contain the records of the registries of deeds and probate, of the county commissioners, and the various courts; in others a less compact system is maintained. The offices of the selectmen, in those States where the New England town system prevails, usually contain the older town records of every description, but where that method is not followed, the town clerk has full possession of the town records of the most value, while the records of the assessors will be found in various places.

A plan much in favor where the opportunities exist is to have a vault or room in the local library, where the records are cared for by some one responsible person. Unfortunately the records in the past, and, in some instances, of the present day, have received so little care that large portions have been irrevocably lost or made illegible by damp, rats, and other causes. In many instances the records have been destroyed by fire. The laws of Massachusetts respecting records are probably the most complete of any at the present day. It is no longer possible to call for valuable records or original documents, and calmly deface them by stealing autograph signatures and letters, as has been done within a few years.

Fireproof safes or vaults are required for the preservation of all local records, and the places of deposit of county records are supposed to be fireproof buildings, safe from pillage.

The overcrowded condition of many places of deposit has rendered some of the plans for the preservation of the records nugatory.

In the office of the county clerk of a county, containing the most complete and the most valuable collection of records, relating not only to the county, but to nearly all its towns prior to 1800, space is so sadly needed that the clerks have been known to wish for a fire to clean out the "old stuff." Such custodians are not proper persons to hold such responsible and honorable positions.

A judge of the Superior Court of the State, upon entering the roomy and elegant office of the clerk of courts, remarked to one of the subordinates that what was needed was a good fire to make room. Such instances of reckless failure of appreciation of the public nature of records, and their great value, is ample warning that little attempt would be made to save the ancient records in case of fire; indeed, there may come a time when, for the convenience of the holders of the clerkships, the records will be stored
away in some inaccessible and neglected part of the building, as was done with one class of early court records in one of the oldest counties of a State.

Through the very efficient commissioner, appointed by the governor of the State, the records of the counties have been to some extent catalogued, and the town officers have been watched and warned, until the condition of local records is as good as may be expected under present conditions. A like official has been appointed in the State of Rhode Island; and movements looking toward a similar recognition of the value of local records and the enforcing of personal responsibility have been inaugurated in other States.

In Massachusetts, New Hampshire, and Maine the records of probate, of land conveyances, and, for early years, returns from towns of marriages, births, deaths, etc., are to be found at the county seats; the town records are to be found in the towns; and the church and parish records in the possession of the clerks of these bodies or of the pastor.

In Connecticut, Rhode Island, and Vermont the land records are in the possession of the town clerks, who also have charge of the town records. The probate records are in the possession of the judges of probate. In Vermont the probate courts are situated at the county seats; in Rhode Island they are in each town. In Connecticut certain towns, either by themselves or joined with one or more smaller towns, comprise a probate district. The county court records in each instance are at the office of the clerk of courts at the county seat.

In New York and Pennsylvania the county seats are the places of deposit for land conveyances and probate records, as well as court records of certain nature, while the town and church records must be sought in their several localities. The secretary of state has charge of early marriage bonds and licenses in Pennsylvania which have been published.

The same system prevails in New Jersey and Delaware, but in the former State, until 1800, the land and probate records may be found in the office of the secretary of state.

In Virginia, the Carolinas, Georgia, Kentucky, and some other states, the county seat is the place to seek nearly all local records except such as pertain to the limited doings of the parish or township of officials, and such as are in the possession of church officers.

In Maryland prior to 1775 probate records were recorded at Annapolis, since then in the county clerk's office where the other county records from early times are found, including court records.

The state land office has original or duplicate records for the whole State, of all grants public and private.
Western records are usually kept in places of deposit similar to the New York and Massachusetts systems. Here and there occur cities or towns with extra privileges, with courts of local record, etc., and in the territory obtained from France there survive local and peculiar instances of places of deposit. Inquiry made of the county clerk at the county seat will usually elicit needed information as to the various places of deposit of records for that locality.

Many records have been printed either through public appropriations for the purpose, or through the assiduity of historical societies, and by private enterprise. Genealogical magazines generally will be found to abound with copies of records, usually in the form of abstracts and restricted generally to the locality in which the magazine is published.

A small fee should be enclosed with letters of inquiry addressed to the town or county officials, if an examination of the records is requested. The usual sum is one dollar to a town clerk, and two dollars to a county clerk, which must be increased if much work is required. Copies of deeds, or of wills, will cost about one dollar each. Care should be taken to state that an abstract is desired which should show all items of a genealogical nature and locations of lands.

If practicable, it is better to employ a person accustomed to record searching than to rely upon official good nature or appreciation of the needs of a genealogist. Such a person can accomplish more in a day than a dozen letters of inquiry will effect, and at less expense. In most large cities or important towns, of the older States, there are record searchers, or persons who are accustomed to perform such work when occasion offers, whose charges are reasonable. Instructions should be given to such assistants to confine themselves strictly to fact, and not to develop theories of their own.

Unlike the British system, there are usually no fees exacted for the privilege of examination of public records.

LIKE MARRYING LIKE.

Donald M. Marvin in a recent number of "Publications of the American Statistical Association," presents some new facts confirming the theory that "like tends to mate with like."

"The presence of a large and increasing number of women in industry," he says, "raises the question of the possible influence of industry upon marriage selection. Modern social conventions are based upon the presumption that woman is shut away in the home and that man must follow her there if he wishes to see her. In entering industry in such large numbers,
women face two new conditions, one negative, and the other positive. They leave the home temporarily empty and they create a new social phenomenon of occupational propinquity. This, modified by the various influences of class stratification, financial status, and other forms of group cohesion involved in the present organization of society, tends to differentiate certain groups of men and women for marriage.

"Industrial propinquity extends to the home and to the economic status. Even class and race lines enforce occupational cohesion. Such stratification and drawing together of certain parts of social groups must react variably upon those involved. It seems possible that friends who marry within their own occupation are not so much guided by similar tastes and backgrounds as they are driven by a new force of industrial propinquity, a force that has developed with the appearance of woman in industry.

"Marriage, a matter of individual choice, if choice exists, obeys the sweeping silent forces of propinquity. Women in each occupation are surrounded by the men of the same occupation. Of course they marry these men. This inevitable sequence causes no astonishment.

"Today the most attractive as well as the strongest and most vigorous women are in industry. Their presence has been accepted and the taboo has been removed. The result is that men are now marrying the women whom they meet in their work. The tremendous proportions of this movement are of startling and far-reaching significance.

"When men and women are employed together in like positions, each profession or specialized occupation is the natural breeding place for people of the type of ability required. This situation must be recognized both by those who believe in heredity and by those who favor environment. Sex propinquity in modern industry seems destined to affect the matings and through the matings, the type of the coming generations."

A HUGUENOT COLONY IN DENMARK.

Our genealogy library is in possession of a book entitled "Die Geschichte einer franzosichreformirten Kolonie in Refuge." (History of a Colony of French Huguenot Refugees) by Pastor L. Ludvig of Basel, Switzerland.

The said colony was established in the city of Fredericia, southeast coast of Jutland, Denmark, in the winter of 1720-21. They came 224 in number, belonging to 21 families, from several places in Prussia, where they had found their way since the revocation of the Edict of Nantes in 1685. Their origin was from
different parts of France and from Flanders; the color of the hair, eyes and complexion made them easy to be recognized among the Danes. For two or three generations they married among those of their race, but later they were gradually absorbed in the native population.

King Frederick IV of Denmark showed them much kindness and gave them privileges, such as freedom from military service, from taxation on houses built by themselves, and freedom from duty on their emigrant outfits. They had a minister of their own, paid by the state for 10 years, also their own judge and schoolmaster. They kept their Vital Records separately, perhaps because of their hope to return to France some time.

These people were noted for their longevity and their large families. They had no blind, no deaf and dumb, and no suicide. They worked in the fields and knew how to raise tobacco. Now their young people are found in arts and industries, postoffices, custom houses and railroads. Here are some of the names found in their registers: Olliverti, Armand, Honore, de Pierre, Desmaret, C. Blond, Pierre, Louison, Jean, Jean Montague, Pierre Crepin, Mariot, Bois (du Bois) Rosselin, Ruel d'Eslaux, Etienne de Pesche, Laugier, Jean Louis Marguet, Jean Bottelet, Vilain, Dupont, Suppli, Soyaux, Laurent-Brun, Feut Bovet, Dufresne, Holland Jourdain, etc. Those names were changed to Herman, Norre, Stein, Maraing, Blume, Peter, Ludwigsen, Hans. The Armand family came from Grenoble, France; the Honoie family came from Mons, Belgium; the C. Blond family came from Amiens, France; the Louison family came Calais, France; the Mariot family came from Sedan, France; the du Bois family came from Macon, France; the Rosselin family came from St. Giles, France; the Laugier family came from Dauphine, France; the Dupont family came from Hainaut, Belgium; the Feut family came from Nederland; the Laurent-Brun family came from Flanders; the Mathay family came from Vevey, Switzerland. These colonists were sometimes called Waldenes or Swiss, by the Danes.
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JANUARY, 1921.

ELIJAH THE PROPHET AND HIS MISSION.

BY ELDER JOSEPH FIELDING SMITH.

A discourse delivered under the auspices of the Genealogical Society of Utah, Oct. 13, 1920, at the Assembly Hall, Temple Block, Salt Lake City, Utah.

This is a very important subject which we are to consider tonight. Malachi, the last of the prophetic writers of the Old Testament, closed his volume with these familiar words:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

It is very fitting that the final writer of the Old Testament should close his words with a promise to future generations and in that promise give us to understand that there shall be a linking together of the dispensations through the coming of this great prophet of the Lord in the latter times.

You will notice that in referring to him Malachi speaks of him as "Elijah the prophet." I want to put a little emphasis upon that expression.

WHAT IS A PROPHET?

What is a prophet? I suppose our idea is that a prophet is one who foretells events, and that is true; but that is not all that a prophet does. In fact, there are many things—and some things greater than the foretelling of events—by which a man may be designated a prophet of the Lord. We have no great predictions concerning the future on record coming from Elijah. We have them in the writings of Isaiah, Jeremiah, Ezekiel, Daniel, and Malachi, the last of the old prophets. Elijah’s prophesying was more or less of a local character, dealing with his
times and the individuals with whom he came in contact; but yet among prophets, there have been few greater than Elijah.

Melchizedek was a prophet, one of the greatest; however, we have no prediction or record from him. I have no doubt, so far as I am concerned, that he did speak of the future, but his writings have not come to us. Nevertheless so great was he that the priesthood was called after his name. Why? Because he greatly magnified his calling, so did Elijah, and, therefore, the Lord bestowed upon him greater power than it has been the privilege of most other prophets to receive.

In the 19th Chapter and 10th verse of John's revelation, we are informed that an angel appeared unto him, and John falling at his feet was about to worship him; but the messenger forbade him, saying: "See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."

Every man who can say knowingly that the Lord Jesus Christ is the Redeemer of the world and the Only Begotten Son of God, is a prophet. Every man that holds the priesthood, and magnifies his calling, is a prophet; and he has a right to the inspiration of the Holy Spirit, so far as he is concerned—but not to receive revelation for the Church. There is one who is appointed to that office. A president of a stake has a right to revelation in his stake, and for the guidance of it; a bishop, in his ward; and likewise a missionary in his mission field. Every other member of the Church who is called to an office has the right to the inspiration and the guidance of the Spirit of the Lord in that which is given him to do. If he is so inspired, he is a prophet.

ELIJAH IN LEGEND.

As we proceed we will discover the greatness of Elijah's calling. Elijah occupies a place in the legends of many peoples. We are informed that among the Greeks he is the patron saint of the mountains; and many of the mountains in Greece are named for him. In the Roman Catholic Church he is regarded as the founder of the order known as the barefooted Carmelites.

The Mohammedans likewise have honored him in their traditions, and he is often confounded with the great and mysterious El-Khudr, the eternal wanderer, who having drunk the waters of life, remains in everlasting youth and appears from time to time to correct the wrongs of men. Of course this comes from the fact of Elijah's translation.

Among the Jews he finds a place of honor in their history second to none of the prophets. He is mentioned on many occasions in the New Testament, some of the time in reference to
his labors and ministry in Israel when he dwelt among men, and at other times, in reference to his future mission. We will have occasion to refer to some of these as we proceed.

I would like to spend just a little time dealing with the history, brief as it is, of Elijah's ministry.

HISTORY OF ELIJAH.

He lived about 900 years B.C., in the reign of King Ahab of Israel—of whom it is recorded that he did more to cause Israel to sin than all the kings who were before him. Elijah appeared rather suddenly, so far as the history states. He is known as Elijah the Tishbite, of the inhabitants of Gilead; and that is about all we know of him so far as his place of birth and residence were concerned.

The fact that he appeared rather suddenly, and departed in a manner shrouded in mystery, and seemingly only mingled with the people on occasions when the Lord sent him with some instruction or command, has caused many people to look upon Elijah as being like Melchizedek—and in that, of course, they are wrong, for they misunderstand the scriptures. You know in the book of Hebrews, Melchizedek is spoken of in this wise, that he was King of Salem, which is King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now, the world has commented upon that very greatly, and they have concluded because of this reading, that Melchizedek was not born in the world like other men, that he had no father or mother. But that is not the proper reading. And they have applied the same thing to Elijah, due to the fact that his was somewhat a mysterious nature. The proper reading of that passage of Scripture would be as follows: "For this Melchizedek was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days nor end of life; and all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually."

ELIJAH AND KING AHAB.

The first appearance of Elijah we read of in the 17th Chapter of 1 Kings, when he came before the king and said, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

There is something very significant in that edict. I want you to get it. Follow me again closely: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. The reason I put emphasis upon this is to impress you with the sealing power by
which Elijah was able to close the heavens that there should be no rain nor dew until he spoke.

After Elijah had made that prediction, he suddenly departed, and made his abode upon the banks of the brook Cherith, where ravens fed him.

After the brook dried up because of the drouth, the Lord directed him to go into a foreign land, so he departed and went to the city of Zarephath of Zidon, as it reads, where a widow woman had been appointed by the Lord to feed him; and when he arrived, he found her picking up sticks to make a fire. He asked for something to eat, and in her distress and anguish she said that she barely had enough meal and oil to make a cake, she was gathering sticks in order to make that cake for herself and her son and then they would die. But Elijah commanded her to go and prepare for him first. Do you think that selfish? No, not when you know the circumstances. The woman recognized him as a man of authority, so in faith she went and did as he had commanded her. The result was that during the time of the famine that woman's cruse of oil failed her not, and her barrel of meal was not diminished.

It was while on this sojourn that Elijah raised her son from the dead and restored him to her again.

Three years passed, and then the word of the Lord came to him to return to the land of Israel to Ahab the king, with a message. So Elijah returned, and on his way met Obadiah, the king's chamberlin, or governor of his house. When Obadiah saw Elijah, he was startled and said to him, Do you not know that my master has been searching for you everywhere, that he might put you to death? But Elijah commanded him to go to the king with a message. I would like to read a little of this. Obadiah said:

"As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not.

"And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

"And it shall come to pass, as soon as I am gone from thee."

(I want you to mark this also carefully):

"that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me; but I thy servant fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?

"And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me."—That is the way he felt about it.
ELIJAH THE PROPHET AND HIS MISSION.

Let me pause here to say a word about wicked Ahab. He had married the daughter of Ethbaal, king of the Zidonians, and of course she was idolatrous in her worship and led Ahab to follow after her gods Baal and Asteroth. When Elijah came with his message to the king and closed the heavens that it should not rain, she became angry and searched out the prophets of the Lord to put them to death, and Obediah, being a righteous man, took one hundred of them and hid them that they could not be found. And so he relates this to Elijah, I suppose to gain his sympathy and have him change his request that he should carry this message to the king.

But Elijah answered him as follows: “As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him today.”

TEST OF THE FALSE PROPHETS.

When Obediah understood that he was going to show himself to the king, he was ready to take the message, but Elijah went himself and confronted Ahab. When they met, Ahab said to him, “Art thou he that troubleth Israel?” And Elijah rebuked him, saying: he (Ahab) was the man that troubled Israel. And then he commanded Ahab to go and gather the priests and false prophets of Baal and bring them to a certain place, that he might meet them there. And the king harkened to him and it was done. When all the people assembled and the prophets of the false gods, Elijah made a proposal to them. Said he, we will take two bullocks—you take one and I will take one. You offer yours and sacrifice it unto Baal, and I will offer mine a sacrifice unto the God of Israel; and we will put no fire under it, but you pray to your gods and I will pray to the Lord, and if fire comes down and consumes your sacrifice, then we will worship Baal, but if fire comes down and consumes my sacrifice, then we will serve the Lord. It is not necessary for me to go into details.

The challenge Elijah gave to the priests was a challenge to the Phonecian god of fire—Baal the “sun-god.” If he was the god of fire, then why should he not call down fire to consume the sacrifice offered in his name and thus prove in the eyes of Israel that he was in very deed all that his followers claimed for him? If he could not do such a thing, and the God of Israel who had been forsaken, could, was it not evidence that the children of Israel had broken the very first commandment given them by the Lord through Moses? “Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them.”

The priests gathered and built their altar and prayed,
beginning in the morning, and prayed until noon time, and then until the time of evening sacrifice. And Elijah mocked them when there was no answer, and called upon them to cry louder, for perhaps their god was asleep, perhaps he was on a journey, perhaps he was hunting—they were to call louder that they might get his attention. Then they began to cut themselves, according to their custom. When the day had passed and no answer came, then Elijah rebuilt an old, broken down altar. He took twelve stones, one for each tribe of Israel, placed his sacrifice upon it, built a trench around it, and had his servants pour water upon it until the trench was full; then he knelt down and prayed, and fire came down and consumed his offering.

The result was that the priests of Baal were put to death which angered Jezebel and again Elijah was forced to flee. This time he went into the south country near to Beersheba—where he became discouraged and desired that the Lord would put an end to his life, but he was comforted by an angel, who brought him food and drink; he ate and was filled and went forty days on the strength of it, and departed from that place unto Mount Horeb. When he was there, the Lord called upon him and asked him what he was doing there, and in his sorrow, because of the hardness of the hearts of the people, he told the Lord the condition, and that he alone remained, that they sought his life to take it away. But the Lord showed him that there were others who had remained true unto him, even seven thousand.

Then the Lord gave him a mission that he was to return to Israel. He was to anoint Hazael to be king of Syria, Jehu to be king of Israel in the place of Ahab, and Elisha to be prophet in his stead. So he returned on this mission and called Elisha to follow him.

In the meantime Ahab had murdered a man through covetousness. Naboth had a vineyard Ahab wanted, and so Ahab had him put to death. And Elijah met him again suddenly and told him of his crime, predicting the wicked king's death also the death of his wicked wife. And thus it came to pass, though after Elijah had spoken to the king he did repent and the Lord turned away a portion of his wrath. However the judgments of the Lord followed Ahab's sons who walked in the unrighteous course set them by their father.

I have referred to these things because there may be some here who are not acquainted with this history. I have gone over it but briefly. I desire that you should know something in regard to it, that you may better understand that which is to follow.

TRANSLATION OF ELIJAH.

Elijah called Elisha to follow him, and finally, when Elijah
was taken into heaven in a chariot of fire, Elisha became the prophet in Israel in the stead of Elijah.

Now, there was a reason for the translation of Elijah. Men are not preserved in that manner unless there is a reason for it. Moses was likewise taken up—though the Scriptures say that the Lord buried him upon the mountain. Of course the writer of that wrote according to his understanding; but Moses, like Elijah, was taken up without tasting death, because he had a mission to perform. We will refer to that as we pass along.

I made the statement in the beginning that the Jews in later generations had great respect for Elijah. They had some understanding regarding his mission. I have here a statement that I have copied from Ecclesiasticus, the writings of the son of Sirach. He was not one of the inspired writers, and this book is one of the books of the apocrypha, but he gives us an idea of the feeling that existed among the Jews at his day in regard to Elijah, I will read it:

"Then stood up Elias the prophet as fire, and his word burneth as a lamp."

Now, let me say this interpretation "Elias" ought not to be Elijah—it should be Elijah. The references to Elijah in the New Testament, where it is interpreted Elias, should be Elijah. In the modern version, it is so. There is a big difference between Elias and Elijah, but I shall not refer to that right now.

**DISTINCTION BETWEEN ELIAS AND ELIJAH.**

"Then stood up Elias the prophet as fire, and his word burneth as a lamp.

"He brought a sore famine upon them, and by his zeal he diminished their number.

"By the word of the Lord he shut up the heaven, and also three times brought down fire.

"O Elias, how wast thou honored in thy wonderous deeds! and who may glory like unto thee!

"Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the Most High!

"Who broughtest kings to destruction and honorable men from their bed.

"Who hearest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance;

"Who anointedest kings to take revenge, and prophets to succeed after him.

"Who was taken up in a whirlwind of fire, and in a chariot of fiery horses:

"Who wast ordained for reproof in their times to pacify the wrath of the Lord's judgment, before it break forth into
fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob.

"Blessed are they that saw thee, and slept in love; for we shall surely live."

When John the Baptist came out of the wilderness preaching—and he was a character that had more or less mystery about him—the Jews wondered and the Pharisees sent messengers unto John to question him as follows:

"And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

"And he confessed, and denied not; but confessed, I am not the Christ.

"And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

"Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

"He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

"And they which were sent were of the Pharisees.

"And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

"John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not;

"He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

"These things were done in Bethabara beyond Jordan, where John was baptizing."

They wondered who John was. He came as one with authority, and they knew that the prophets of old had testified that Elijah was to come again. And so they wondered if John were Elijah.—It is written Elias here, but in the modern version I say it is written Elijah, as it should be. And so they asked him, Are you the Christ?—because they knew the Christ would have that power. He said, "I am not."

"Are you Elias?" "No, I am not."

"Well then, why do you do these things—don't you know that these things were reserved for Elias, who was to be the forerunner of the Christ?—and then, if you are not that prophet, why do you do these things?" That was their query regarding John. What John was we will refer to later.

Again, after the the Savior came down off the Mount, his disciples began to question him:

"And as they came down from the Mount, Jesus charged
them saying, Tell the vision to no man until the Son of man be risen again from the dead.

"And his disciples asked him, saying, Why then say the scribes that Elias must first come?"

You see, these three, Peter, James and John, who had been on the Mount, where Moses and Elijah had appeared to them, began to inquire of the Savior the meaning of it all. So they asked:

"Why then say the scribes that Elias must first come?"
"Jesus answered and said, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

"Then the disciples understood that he spake unto them of John the Baptist."

Now, this passage of Scripture has caused a great deal of confusion in the minds of many people; and because the Lord said Elias had already come, the world has interpreted that to mean that John the baptist was the Elias, or the fulfillment of the predicted coming of Elijah, and they refer to this passage as their evidence. The Lord had two thoughts in mind: Elijah must first come and restore all things, but Elias has already come.

**ELIJAH AND MOSES.**

When Moses and Elijah came to the Savior and to Peter, James and John upon the Mount, what was their coming for? Was it just some spiritual manifestation to strengthen these three apostles? Or did they come merely to give comfort unto the Son of God in his ministry and to prepare him for his crucifixion? No! That was not the purpose. I will read it to you. The Prophet Joseph Smith has explained it in the Church History, Vol. 3, 387, as follows:

"The priesthood is everlasting. The Savior, Moses, and Elias [Elijah, in other words] gave the keys to Peter, James and John, on the Mount when they were transfigured before him. The Priesthood is everlasting—without beginning of days or end of years; without father, mother, etc.

"If there is no change of ordinances, there is no change of Priesthood. Wherever the ordinances of the Gospel are administered, there is the Priesthood. * * *

"Christ is the Great High Priest; Adam next."

From that we understand why Elijah and Moses were preserved from death,—because they had a mission to perform and it had to be performed before the crucifixion of the Son of God,
and therefore it could not be done in the spirit. They had to have tangible bodies. Christ is the first fruits of the resurrection; therefore if any former prophet had a work to perform preparatory to the mission of the Son of God, or to the dispensation of the meridian of times, it was essential that they be preserved to fulfill that mission in the flesh. For that reason Moses disappeared from among the people and was taken up into the mountain and the people thought he was buried by the Lord; the Lord preserved him, so that he could come at the proper time and restore his keys, on the heads of Peter, James, and John, who stood at the head of the dispensation of the meridian of time. He reserved Elijah from death that he might also come and bestow his keys upon the heads of Peter, James and John and prepare them for their ministry.

But, one says, the Lord could have waited until after his resurrection and then they could have done it. It is quite evident due to the fact that it did so occur, that it had to be done before; and there was a reason. There may have been other reasons, but that is one reason why Moses and Elijah did not suffer death in the flesh, like other men do.

After the resurrection of Christ, of course they could easily have passed through death and the resurrection, and then as resurrected beings come to fulfill a mission of like import in the dispensation of the fullness of time, but whether that is so or not, we are not informed.

Why was Elijah reserved? What keys did he hold? What keys did he bestow on Peter, James and John? Exactly the same keys that he bestowed upon the head of Joseph Smith and Oliver Cowdery. And what were they? Some of you may be saying the keys of baptism for the dead. No, it was not that. Some of you may be thinking it was the keys of the salvation of the dead. No, it was not that. That was only a portion of it. The keys that Elijah held were the keys of the everlasting priesthood, the keys of the sealing power, which the Lord gave unto him. And that is what he came and bestowed upon the head of Peter, James and John, and that is what he gave to the Prophet Joseph Smith; and that included a ministry of sealing for the living as well as the dead—and it is not confined to the living and it is not confined to the dead, but includes them both.

PRIESTHOOD AND KEYS OF THE PRIESTHOOD.

I want to read to you what the Prophet said in regard to this thing, so that you will know just what authority Elijah had. You know when the Lord took Moses out of the midst of the children of Israel, he took the higher priesthood also, and he left the Aaronic priesthood and the Levitical priesthood, and added unto that the law of Moses. But down through the ages
ELIJAH THE PROPHET AND HIS MISSION.

from the days of Moses, whenever the Lord had a special mission for a prophet, that prophet held the Melchizedek priesthood. But it was not conferred upon many—it was confined to certain of the prophets, whose mission required it. Joseph Smith the prophet said:

"Elijah was the last prophet that held the keys of the priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of the priesthood, in order that all the ordinances may be attended to in righteousness. It is true that the Savior had authority and power to bestow this blessing; but the sons of Levi were too prejudiced. 'And I will send Elijah the Prophet before the great and terrible day of the Lord,' etc. Why send Elijah? Because he holds the keys of the authority to administer in all the ordinances of the priesthood; and without the authority is given, the ordinances could not be administered in righteousness." History of Church, Vol. 4:207.

"Why send Elijah?" Now mark this. "Because he holds the keys of the authority to administer in all the ordinances of the priesthood; and without the authority is given, the ordinances could not be administered in righteousness."

Now, that is significant, and I am going to spend a little time on that passage. I hold the priesthood, you brethren here hold the priesthood; we have received the Melchizedek priesthood—which was held by Elijah and by other prophets and by Peter, James and John. But while we have authority to baptize, while we have authority to lay on hands for the gift of the Holy Ghost and to ordain others and do all these things, without the sealing power we could do nothing, for there would be no validity to that which we did. Of course an elder can baptize, and they did baptize before Elijah came, and that was valid, and the ordinance work that was done then was valid; but the higher ordinances, the greater blessings which are essential to exaltation in the kingdom of God, and which can only be obtained in certain places, no man has a right to perform except as he receives the authority to do it from the one who holds the keys. It makes no difference how great an office you have, what position in the Church you hold, you cannot officiate unless the keys, the sealing power, is there back of it. That is the thing that counts, and that is why Elijah came, that is why Moses came—for he also held keys of the priesthood—and that is why they conferred upon the head of Peter, James and John in that dispensation these privileges or these powers, these keys, that they might go forth and perform this labor; and that is why they came to the prophet Joseph Smith.

I want to read from one of the revelations what the Lord said on the subject of the new and everlasting covenant. But
before I read this, I think it would be well if I say something about that new and everlasting covenant. It is something that is misunderstood by many. The new and everlasting covenant is not marriage. I want you to understand that. Marriage is a new and everlasting covenant—when performed in the temple for eternity—but it is not the new and everlasting covenant. I want to prove it to you.

In Section 22 of the Doctrine and Covenants, which revelation was given just after the organization of the Church, the Lord says this:

"Revelation to the Church of Christ, which was established in these last days, in the year of our Lord one thousand eight hundred and thirty, given through Joseph, the Seer, in Manchester, New York, April, 1830, in consequence of some desiring to unite with the Church without re-baptism, who had previously been baptized."

"Behold, I say unto you, that all old covenants have I caused to be done away in this thing, and this is a new and an everlasting covenant, even that which was from the beginning.

"Wherefore, although a man should be baptized an hundred times, it availeth him nothing, for you cannot enter in at the strait gate by the law of Moses, neither by your dead works;

"For it is because of your dead works, that I have caused this last covenant and this church to be built up unto me, even as in days of old."

THE EVERLASTING COVENANT.

What is this new and everlasting covenant? In another section of the Doctrine and Covenants, we have that explained. I read from Section 66:

"Verily I say unto you, blessed are you for receiving mine everlasting covenant, referred to in a number of these revelations unto the children of men, that they might have life and be made partakers of the glories which are to be revealed in the last days, as it was written by the prophets and apostles in days of old."

And so, you see that the everlasting covenant, the new and everlasting covenant referred to in a number of these revelations before the Lord revealed marriage for eternity has reference to the everlasting Gospel, with the essential power back of it, the priesthood of God.

I will now read what I had in mind. The Lord, speaking of the new and everlasting covenant, describes it, tells us what it is, in Section 132 of the Doctrine and Covenants. I am going to read the seventh verse, because I will get my point better from this than from some other.
And verily I say unto you, that the conditions of this law are these:—All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this Priesthood are conferred,) are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead."

Then all contracts and obligations that are so sealed by his authority are binding; and that is the new and everlasting covenant—everything pertaining to the Gospel must be sealed, and the only one that has that sealing power is the one who stands at the head. Elijah was the last of the old prophets who held the fullness of the priesthood, the sealing power of the priesthood; and being the last of the prophets, it was his place to come in the dispensation of the meridian of time and confer those keys upon those who stood at the head in that dispensation; and you know from your reading that the Lord gave the keys of the Kingdom to Peter, James and John; and He gave to Peter, who stood at the head, the power to bind on earth and it should be bound in heaven and to loose on earth and it should be loosed in heaven—the same authority which Elijah had when he shut the heavens that it should not rain and by which he called down fire on different occasions. Joseph Smith was ordained under the hands of Peter, James and John, receiving the Melchizedek priesthood, and he went forth and built the Church in this dispensation. All that he did was valid, all those ordinances were valid, but in order that the binding power should come which is recognized in the heavens, and by which we pass by the angels and the Gods to exaltation, had to come from Elijah, who held that power upon the face of the earth, for the Lord had given it to him, and so he came to Joseph Smith and Oliver Cowdery on the 3rd day of April, and bestowed upon them the keys of his priesthood.

This passage that I read in the beginning says this: "He shall plant in the hearts of the children the promises made to the fathers." The Prophet says that that is not the correct translation—the word plant should be translated seal or bind. Now you get a glimpse of what is meant in that concluding paragraph, where it says that the whole earth would be smitten
with a curse if Elijah did not first come. Why would it be smitten? Because there could be no sealing up against the day of destruction, no sealing of parents to each other, no sealing of children to parents, no contracts, bonds, obligations entered into that would be valid on the other side—because the clinching power was not there, and it was necessary that Elijah should come and bestow those things spoken of as all things in the Scriptures.

I want to read to you a little more. I want to explain to you the difference between the calling of Elias and the calling of Elijah. John the Baptist was an Elias—and that is what the Lord meant when he said Elias had already come—but he was not an Elijah, and the mission of the two were very different.

An Elias is a forerunner, one who comes to prepare the way; and John came to prepare the way for the second advent of the Lord when He bestowed His keys and power and His priesthood, the Aaronic priesthood, upon the head of Joseph Smith and Oliver Cowdery. That was his mission. Then after that there had to be a more complete manifestation of power and someone else had to come; so the Lord sent Peter, James and John and later Elijah with His keys to make all things valid that had been restored.

Before I treat this further, there is a thought that I must not lose. I have no right, there is no man upon the face of this earth who has the right to go forth and administer in any of the ordinances of this Gospel unless the President of the Church, who holds the keys, sanctions it. He has given us authority, he has put the sealing power in our priesthood, because he holds those keys; and if the President of the Church should say to us, "You shall not baptize in this state or in that state, or in this nation," any man that would go forth to baptize contrary to that command would be violating a command of God and going contrary to authority and power; and that which he did would not be sealed. O, I wish we could understand that. We would not have some going around as they have been doing in the past, claiming that they have authority to do certain things when they have no authority. They do not understand this thing. The man who holds the keys can bestow and he can withdraw; he can give the power, and he may take it again; and if he takes it, that ends our right to officiate. That has been done; it may be done again.

MISSION OF ELIJAH.

Now, to return. I want to refer to the mission of Elias and also of Elijah. These are the words of the Prophet:

"There is a difference between the spirit and office of Elias and Elijah. It is the spirit of Elias I wish first to speak of; and
in order to come at the subject, I will bring some of the testimony from the Scripture and give my own.

"In the first place, suffice it to say, I went into the woods to inquire of the Lord, by prayer, His will concerning me, and I saw an angel, and he laid his hands upon my head, and ordained me to a Priest [i.e., to the office and calling of a Priest] after the order of Aaron, and to hold the keys of the Priesthood, which office was to preach repentance and baptism for the remission of sin, and also to baptize. But I was informed that this office did not extend to the laying on of hands for the gift of the Holy Ghost; that that office was a greater work, and so to be given afterward; but that my ordination was a preparatory work, or a going before, which was the spirit of Elias; for the spirit of Elias was a going before to prepare the way for the greater, which was the case with John the baptist."

I suppose that is all I need to read on that. There is a great deal more of it. All would be interesting, but that covers the point. Again the Prophet said:

"Now for Elijah. The spirit, power, and calling of Elijah is, that he have power to hold the keys of the revelation, ordinances, oracles, powers and endowments of the fullness of the Melchizedek priesthood and of the kingdom of God on the earth."

That is Elijah's mission, to bestow this power. The mission of Elias comes before, and John come to prepare the way, in this dispensation just as he did before the days of Christ; and then it was necessary that the fuller light should come. For that reason Elijah was reserved to come in the dispensation of the fullness of times and bestow all things or in other words the fullness of the power of the priesthood, or the sealing power.

Now, I ought to have finished this quotation before I interrupted myself.

"And to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children and the hearts of the children unto the fathers, even those who are in heaven.

"Malachi says, 'I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.'

"Now what I am after is the knowledge of God, and I take my own course to obtain it. What are we to understand by this in the last days?"
“In the days of Noah, God destroyed the world by a flood, and he has promised to destroy it by fire in the last days; but before it should take place, Elijah should first come and turn the hearts of the fathers to the children, etc.

“Now comes the point. What is the office and work of Elijah? It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers, and the fathers to the children.

“Now, was this merely confined to the living, to settle difficulties with families on earth? By no means. It was a far greater work. Elijah! What would you do if you were here? Would you confine your work to the living alone? No; I would refer you to the Scriptures, where the subject is manifest; that is, without us, they could not be made perfect, nor we without them; the fathers without the children, nor the children without the fathers.”

And would he confine his work to the dead? No; because you people who are living require these sealing powers bestowed upon you. They are just as essential for you as they are for those who are dead; and don’t get the idea that Elijah’s mission was a mission confined to or for the dead. His mission was universal.

The Prophet Joseph continues:

THE SPIRIT OF ELIJAH.

“I wish you to understand this subject, for it is important; and if you will receive it, this is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah.

“Let us suppose a case. Suppose the great God who dwells in heaven should reveal Himself to Father Cutler here [Father Cutler was a man present in the congregation when the Prophet was delivering this discourse] by the opening heavens, and tell him, ‘I offer up a decree that whatsoever you seal on earth with your decree I will seal it in heaven; you have the power then; can it be taken off? No. Then what you seal on earth, by the keys of Elijah, is sealed in heaven; and this is the power of Elijah, and this is the difference between the spirit and power of Elias and Elijah; for while the spirit of Elias is a forerunner, the power of Elijah is sufficient to make our calling and election sure; and the same doctrine, where we are exorted to go on to perfection, not laying again the foundation of repentance from dead works, and of laying on of hands, resurrection of the dead, etc.’”
Now a little more:

"Again: the doctrine or sealing power of Elijah is as follows:—If you have power to seal on earth and in heaven, then we should be wise. The first thing you do, go and seal on earth your sons and daughters unto yourself, and yourself unto your fathers in eternal glory. * * * I will walk through the gate of heaven and claim what I seal, and those that follow me and my counsel. * * *

"The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, building the Temple to the capstone, placing the seals of the Melchizedek priesthood upon the house of Israel and making all things ready; then the Messiah comes to His Temple, which is last of all.

"Messiah is above the spirit and power of Elijah, for He made the world, and was that spiritual rock unto Moses in the wilderness. Elijah was to come and prepare the way and build up the kingdom before the coming of the great day of the Lord, although the spirit of Elias might begin it."

I have read from the History of the Church, Vol. 6, pp. 249-54.

Now I am about through. There is another reference that I want to call your attention to. Joseph Smith said further:

THE FULNESS OF THE PRIESTHOOD.

"If a man gets a fullness of the Priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord."

I hope we understand that. If we want to receive the fullness of the Priesthood of God, then we must receive the fullness of the ordinances of the house of the Lord and keep His commandments. This idea that we can put off our salvation because of some weaknesses of the flesh until the end, and then our children will go and do this work for us in the temple of the Lord when we are dead will get us nowhere. Salvation for the dead is for those who died without a knowledge of the Gospel so far as celestial glory is concerned. And those who have rejected the truth and who have fought the truth, who would not have it, are not destined to receive celestial glory. Now, the Lord says this—it is not my saying, I am glad to say, although I fully believe it.

Let me put this in a little different way. I do not care what office you hold in this Church, you may be an apostle, you may
be a patriarch, a high priest, or anything else, and you cannot receive the fullness of the priesthood unless you go into the temple of the Lord and receive these ordinances of which the prophet speaks. No man can get the fullness of the priesthood outside of the temple of the Lord. There was a time when that could be done, for the Lord could give these things on the mountaintops—no doubt that is where Moses got it, that is no doubt where Elijah got it—and the Lord said that in the days of poverty, when there was no house prepared in which to receive these things, that they can be received on the mountain tops. But now we have got temples, and you cannot get these blessings on the mountain tops, you will have to go into the house of the Lord, and you cannot get the fullness of the priesthood unless you go there. Do not think because anybody has a higher office in this Church than you have, that you are barred from blessings, because you can go into the temple of the Lord and get all the blessings there are that have been revealed, if you are faithful, have them sealed upon you as an elder in this Church, and then you have all that any man can get. There have to be offices in the Church, and we are not all called to the same calling, but you can get the fullness of the priesthood in the temple of the Lord by obeying this which I have read to you. I want to make this emphatic.

Just a word or two in conclusion. Elijah came and fulfilled his mission on the 3rd day of April, 1836, as already stated—planted in the hearts of the children the desires that were promised, that their hearts should turn to their fathers. That spirit has not been confined to the Latter-day Saints. It has spread forth into the world. In the year 1836, no one was working along this line. It was sometime after that when the first organization was formed for the gathering of the records of the dead.

In the year 1837, Great Britain caused that there should be duplicate records kept and filed away in the archives over there. That was a step.

In the year 1844, the year of the martyrdom, the first organization in this world for the gathering of the records of the dead was organized in the city of Boston, and now we find them all over the earth.

"Thirty-five years ago the interest in such matters was mainly antiquarian." I am quoting a man who wrote to me from Massachusetts in 1913, so we must add seventeen years to the time to bring it to date. He said:

"Thirty-five years ago the interest in such matters was mainly antiquarian, and the few examples in print in this line
had been inspired from that standpoint. Genealogical research was not the powerful factor it is today."

I did not ask him to write that. That is his testimony. That shows you how the spirit of Elijah has gone forth and taken hold of the hearts of the children of men.

Now, there is one point that I have overlooked, and I think it is rather important, and I must not forget it, although it does not fit in right here. I passed it, but having so many things in mind, I cannot think of them all as I should. I spoke of Jewish customs, and how the Jews looked forward to the coming of Elijah in the days of the Savior, and how they questioned John and wanted to know if he was Elijah, if he was that prophet. And when the three came down off the Mount, they questioned the Lord in regard to the coming of Elijah, and He told them He must come and restore all things. Do you know that the Jews today are looking forward to that event? Do you know that when they meet to eat the supper of the Passover, as they are engaged in that feast, girded and with staff in hand, when the time comes for them to drink as they call it the third cup, they open the door for Elijah to enter; and they have a place prepared for him. They are looking forward to the time when Elijah shall come as the forerunner of the Christ to restore all things.

Now there is another thought that is rather interesting in regard to this. I am informed that the feast of the Passover was being celebrated in April, 1836, in the old world about the time as it would be here in America, when Elijah came to Joseph Smith. It may be a stretch of the imagination, but may we not suppose, figuring the difference in time, that when the Jews raised their cups and opened the door for the entrance of Elijah into their homes to prepare the way for the coming of the Lord, that he was appearing to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple and bestowing his keys not only for the salvation of the dead, but for the salvation of that ancient people.

Now, brethren and sisters (and this is my conclusion) remember there is only one on the face of the earth who holds the sealing power of the priesthood, and He can delegate that power unto others, that they may act and they may seal on earth and it is valid, it is binding, so long as He sanctions it; if He withdraws it, no man can exercise that power. Furthermore, if you want salvation in the fullest, that is exaltation in the kingdom of God, so that you may become His sons and His daughters, you have got to go into the temple of the Lord and receive these holy ordinances which belong to that house, which cannot be had elsewhere. No man shall receive the fullness of eternity, of
exaltation alone; no woman shall receive that blessing alone; but man and wife, when they receive the sealing power in the temple of the Lord, shall pass on to exaltation, and shall continue and become like the Lord. And that is the destiny of men, that is what the Lord desires for His children. But only a few, comparatively a few, shall receive it, because wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat, because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it”—few there be that are willing to find it. And this great blessing is reserved for those who are willing to keep the commandments of the Lord, not for those who are rebellious. And that is your privilege, and you can receive these blessings in the temple of the Lord.

Now, just one more thought. You good sisters, who are single and alone, do not fear, do not feel that blessings are going to be withheld from you. You are not under any obligation or necessity of accepting some proposal that comes to you which is distasteful for fear you will come under condemnation. If in your hearts you feel that the Gospel is true, and would under proper conditions receive these ordinances and sealing blessings in the temple of the Lord, and that is your faith and your hope and your desire, and that does not come to you now, the Lord will make it up, and you shall be blessed—for no blessing shall be withheld.

The Lord will judge you according to the desires of your hearts when blessings are withheld, and He is not going to condemn you for that which you cannot help.

I have left unsaid as many things as I have said, and I had a great many thoughts in mind that I have not given you, for this is a great subject. But reflect upon these things and remember that there is power in the Church for salvation and exaltation, and the Lord, when He comes, will not find it necessary to smite this earth with a curse, because that sealing power is here and the leaven is at work, so that all men who will may receive salvation and exaltation and the sealing powers. Thanks be unto God that He sent Elijah into the world to bestow these blessings.

The Lord bless you is my prayer. Amen.

Salvation for the Dead.—There is never a time when the spirit is too old to approach God. All are within reach of the pardoning mercy, who have not committed the unpardonable sin, which hath no forgiveness, neither in this world, nor in the world to come. There is a way to release the spirits of the dead; that is by the power and authority of the Priesthood—by binding and loosing on earth.—Joseph Smith.
STORY OF THE PILGRIMS.

By Professor Christen Jensen, of the B. Y. University.

The English religion situation, as it evolved out of the reformation movement of the sixteenth century, was different from that found elsewhere in Europe. Logically there were the two forces of Catholicism and Puritanism. But the English Government had created an intermediate religious system known as Anglicanism. This latter system was "an artificial one, a compromise under the influence of the crown and kept in power by royal determination till it eventually won the devotion, the loyalty, or at least the deliberate acceptance of the great body of moderate and conservative Englishmen." It was with this state established religious system that Puritanism crossed swords.

Seventeenth-century Puritanism, Professor Edward Channing has said, "was an attitude of the mind rather than a system of theology, it was idealism applied to the solution of contemporary problems. In religion it took the form of a demand for preaching ministers and for carrying to its logical ending the reformation in the ecclesiastical fabric which Elizabeth had begun and had stopped half-way. In society it assumed the shape of a desire to elevate private morals which were shockingly low. In politics it stood for a new movement in national life which required the extirpation of the relics of feudalism and the recognition of the people as a power in the state. In short, Puritanism marked the beginning of the rising tide of human aspiration for something better than the world had yet known."

Three stages in the development of Puritanism may be noted. The first stage was occupied with a protest against the ritual, ceremonies, and liturgy of the established church. In the second period it was concerned with a change in the organization of the established church. The episcopal system with its archbishops, bishops, archdeacons, and chancellors was a subject of attack by the Puritans, most of whom were advocates of a system of presbyterianism such as prevailed on the continent and in Scotland. In the third stage of the conflict Puritanism minimized questions of ceremony and church government and stressed questions of morals. Always earnest and opposed to abuses it now emphasized the ascetic ideal of life and "took on the unlovely aspect of emphasized austerity which characterized its most conspicuous manifestations in the seventeenth century."

But Puritanism was not united within itself. The majority of its adherents were known as Nonconformists. They belonged to the established church and "proposed to stay in it, to gain con-
trol of it, and mold it to their will." A smaller element among the Puritans was known as Independents or Separatists. They condemned the existence of a national church and advocated the absolute independence of each separate congregation of worshipers. Such views could not be tolerated by the government in an age when church and state were one. Therefore "if the Puritans were scourged with whips the Separatists were lashed with scorpions." Consequently their leaders were imprisoned or exiled, and two of them, Barrow and Greenwood were hanged in 1587.

Several congregations of Separatists existed in northeastern England. The most famous of these was located in Scrooby under such leaders as John Robinson, William Brewster, and William Bradford. This was the congregation which furnished the Pilgrim Fathers. Because of severe persecution some of these congregations moved to Holland where greater religious liberty prevailed. The Scrooby congregation after much difficulty escaped to Amsterdam in 1607 but because of unpropitious conditions here removed to Leyden in 1609. Here they remained for eleven years when they decided upon removal to America. Various reasons induced them to make this decision. Making a living in mechanic employment in Leyden was difficult for the people bred to country life and husbandry. Many hostile religious factions were quartered in Holland and their religious altercations alarmed the peace loving Pilgrims. Also the twelve Years Truce with Spain would end in 1621 and war seemed imminent with all its trials and suffering. Many of their children were already enlisted as soldiers and sailors. Finally their children were intermarrying with the Dutch and as a consequence were surrendering their language, customs, and even religion.

Therefore the Pilgrims obtained two patents from the London Company authorizing them to settle within the bounds of Virginia, and King James grudgingly promised that, "he would connive at them and not molest them, provided they carried themselves peaceably." Part of the Leyden congregation under Carver, Bradford and Brewster left Delft Haven in July, 1620 in the Speedwell. Some English friends met them with the Mayflower at Southampton and both vessels set sail for America. After having sprung a leak twice the Speedwell was left behind as unseaworthy, and on September 6th the Mayflower sailed from Plymouth with its cargo of one hundred and two souls. Bradford in his History of Plymouth Plantation has graphically described the voyage. On November 11, 1620 the vessel reached land but it was Cape Cod and not the Delaware region where they had hoped to land. The ship was headed southward but after a half day the dangerous shoals near Nantucket were encountered and caused the Pilgrims to retrace their steps. On the following day they landed in Provincetown harbor and thanked God for
their safety. For a month thereafter they explored the neighboring coast in search for the best site for a settlement. On December 6th a part of ten Pilgrims with some of the crew left the Mayflower in a large sail boat, and on December 8th sailed into Plymouth Harbor. Monday December 11th Old Style (December 21st New Style) was spent by this party in exploring the shore around the bay. They were so favorably impressed that they returned to the Mayflower at anchor off Cape Cod and reported the results of their explorations. On December 16th, Old Style (December 26th New Style) the Mayflower sailed into Plymouth Harbor and cast anchor. After further exploration the Pilgrims decided to settle there. Energetically they began to erect dwellings but the hand of death challenged their efforts and tempered all their work. One member of the band had died in mid-ocean, four others while the Mayflower was lying off Cape Cod, and during the cold winter two and three died in a single day. At times six or seven were well enough to nurse the sick and bury the dead. When the Mayflower sailed for England in April, 1621, only about fifty Pilgrims were alive. Of eighteen wives who embarked from England but four were alive when the following summer dawned. Yet in face of such privation not one member of the courageous band was ready to return to the mother country on the Mayflower. Of such mettle were the founders of the New England commonwealths.

Three centuries have now passed and the English speaking peoples are preparing to celebrate the tercentenary of this noble achievement. Already have our English brethren celebrated the anniversary of the sailing of the Pilgrims—we are now preparing to observe the anniversary of their landing. A nationwide interest has been awakened, and in every state plans are in course of formulation for an adequate and appreciative commemoration of this event. Let us all lend that essential support which will ensure a noteworthy and splendid response by our own state in honor of this vital and enduring project of the Pilgrim Fathers.

—Gold and Blue.

FAMILY ORGANIZATIONS. The Genealogical Society of Utah desires to obtain for its records the name of every family association organized for the purpose of gathering genealogy and doing temple work. This information will be filed for reference and checking, and thus be an aid to all who desire information regarding such organizations. In furnishing the name, send also the name and address of the person, usually the secretary or recorder who has charge of the work. A post card sent to the genealogical society containing the information will be appreciated.
THE ANCESTOR INDUSTRY.

THE ANCESTOR INDUSTRY.

By Frederic J. Haskin.

After every war there is a gain in the popular interest in ancestors and family trees. Genealogists here in the greatest forest of family trees in America, object to the idea that there is a revival in genealogy now going on, because they say that a revival implies a lull of interest, and there has been no lull.

Any way you put it, this is a big year for ancestor hunting. Boys who fought in France met other boys with the same surname or some odd given name that ran in the families. The usual remark after an introduction would be:

"Bliggsins? Oh, yes. Are you descended from the Hiram Bligginses of Vermont?"

And oftener than not the other fellow would have to say that he didn't know.

The Americans seemed less ready with the family past than the French or English. But the detective instinct, which every true American has, or thinks he has, was soon aroused and put on the trail of the missing ancestors. Some soldiers wrote home at once to trace connections, and others declared that when they got back they were certainly going to find out what ancestors hung on their family trees.

As a result of this enthusiasm, and of the Mayflower celebrations, it is expected that this year will prove to be a record-breaking year for routing out hidden records and bringing to light long-lost great-grandfathers.

Interest in genealogy is measured with mathematical precision by the New England Historical Genealogical Society at its headquarters in Boston. This society has the best genealogical library in the country. Stocked with many valuable old manuscripts and rare books, this library is a court of last resort to which people hunting family records come from all over the country, and even from abroad.

Because its library is so widely and steadily used, the society considers it a reliable place to take statistics on genealogy. Every person who visits the room is required to register at each visit, and every half hour a count is taken of the readers. These records are kept year after year. They prove, what is known in a general way, that ever since about 1845, when Americans began to acquire wealth, popular interest in genealogy has been growing steadily.

At first the popular demand for ancestors was restricted to the very wealthy, but gradually less affluent families went hunting for themselves. The genealogical society mentioned has a record of some 800 family historians, of whom about fifty are professionals, and the rest are amateurs interested mainly in the
history of their own families. Of course this is not a complete list of the persons who devote their time to genealogy, and there are many more who are interested in it as a hobby or side-line.

The big fact which the average American would like to prove regarding his family past is that he had an ancestor on the Mayflower. Interest in the Mayflower passengers is stronger than ever this year because of the celebration, so that perhaps a few words regarding the Mayflowerites will not be amiss here.

So many people are putting in claims to join the Society of Mayflower Descendants that the secretary, George Ernest Bowman is kept busy sorting the sheep from the goats.

Mr. Bowman is recognized as one of the most reliable authorities on Mayflower history. He is the only person who has ever tried to compile the records of all the Mayflower passengers, and he knows the famous lines so well that no false claimant slips past his eagle eye into the congregation of latter-day Pilgrims.

There were 104 passengers on the famous ship, Mr. Bowman says, and descent can be traced from forty-nine of them, or really from twenty-two distinct families, as the other twenty-seven persons were related by birth or marriage to the twenty-two. Thus, in the case of John Mullins and his daughter, the famous Priscilla, and the line has descended through Priscilla and John Alden, who was a Mayflowerite.

Descent from the other fifty-five passengers has never been traced. Some of the fifty-five are known to have died without leaving any families to carry on the line. Descendants of others went back to England. A few disappeared into an oblivion from which they have yet to be rescued. Mr. Bowman is working on some of these mysterious cases and hopes soon to announce that one of the lines is completed.

It is a curious fact that the given names of nine of the famous passengers are unknown. The old records and Bradford's history of the expedition refer to them only as the wife or son of James Chilton or John Turner, as the case might be.

Proving fitness to become one of the Mayflower elect is not always a simple procedure, even if your family tree has been carefully preserved. Genealogists, professional as well as amateur, are sometimes led astray by incorrect records, or else they take the word of an unknown historian without verifying it by consulting an authority. This sort of careless work leads to such remarkable statements as that Mary Chilton was born on the Mayflower, whereas she is known to have reached Plymouth as a young woman.

It would seem that the names of the Mayflower passengers would be well known to genealogists, yet Mr. Bowman often receives applications for Mayflower membership from people who claim descent from some one who is not on the list of passengers.
Sometimes it is the name of a colonist who came on the Sparrow-hawk or the Ann, which sailed a few years after Mayflower, and again some record-seeker has gotten hold of a name similar to a Pilgrim's and mixed it into his genealogy. Mr. Bowman has no easy task detecting such errors, though he says that he is sometimes amused by ridiculous mistakes he finds.

The latest "bull" which he has discovered caused him, as he says, to use language in the presence of a lady, for which he afterwards apologized, but she said she didn't blame him for his remarks. He took his friend to the old Salem burying ground to see the only tombstone of a Mayflower passenger in existence. He walked up to it, expecting to find the familiar inscription— "Here lyeth buried ye body of Captain Richard More, aged 84 years." The inscription was there, but below it had been carved, in a good imitation of the original style of lettering, "A Mayflower Pilgrim," and a date.

"In a few years," said Mr. Bowman, "that lettering will look old like the rest, and people will think those words were put there originally. And worst of all, the date is wrong, for while we do not know exactly when Richard More died, I have proof that he was alive at least two years after the date carved on his stone."

This Richard More came over as a boy in the care of Elder William Brewster, and finally settled in Salem. He is one of the fifty-five passengers from whom descent has not been proved, but the vandalism on his tombstone—for which no one has assumed the responsibility—is a good instance of the sort of thing that misleads family historians.

Many an American in all good faith has presented his record to the Society of Mayflower Descendants only to find that his family line has been twisted somewhere, and that he is not a real son of the Pilgrims.

Such disillusioned ones sometimes find comfort in the principle of heredity. According to Galton's law, each parent contributes one-fourth of a child's heritage, each grandparent one-sixteenth, and so on. Continuing backward, some mathematician reaches the conclusion that the 1-65,536th part of his Mayflower ancestor's blood.—Salt Lake Tribune.

Terms of Salvation:—"If we accept salvation on the terms it is offered us, we have got to be honest in every thought, in our private circles, in our deal, in our declarations, and in every act of our lives, fearless and regardless of every principle of error, that may be presented."—Brigham Young.
BRIGHAM YOUNG GENEALOGY.

BRIGHAM YOUNG GENEALOGY.

Compiled by Susa Young Gates and Mabel Young Sanborn.

(Continued from page 180.)

9. **John McCleve** Young, (John II, John, Joseph, William) is the only son of John Young II, his mother was Sarah (McCleve) Young. He was b. 7 Aug., 1856, in Salt Lake City, Utah; and m. Chloe Louise Spencer, b. 16 Mar., 1866, d. 27th Nov., 1905. She was the daughter of Daniel and Elizabeth (Funnel) Spencer.

Children of John McCleve Young and Chloe Louise Spencer Young:

i. John Groo, b. 30 July, 1884, Salt Lake City, Utah.
ii. Spencer, b. 7 Sept., 1886, Salt Lake City, Utah.
iii. Sarah Irene, b. 18 Dec., 1888, Salt Lake City, Utah.
v. WaldeMAR Van Cott, b. 21 Mar., 1905, Salt Lake City, Utah.

10. **Seymour Bicknell** Young, (Joseph, John, Joseph, William) eldest son of Joseph Young was born 3 Oct., 1837. He is Pres. of the Seven Presidents of Seventies, and has acted in that capacity since his father's death in 1881. He served in the Civil War—in defense of the U. S. Mail and Telegraphic Extensions from North Platte River 550 miles east of Salt Lake via Fort Bridger to Fort Hall on the Snake River North, served also in the Black Hawk Indian War. He is a practicing physician, and is hale and hearty at th eage of eighty-two years. He m. (1st) 14 Apr., 1867, Ann Elizabeth Riter, b. 3 June, 1847, at Winter Quarters, now Florence, Neb.

Children of Seymour Bicknell Young and Ann Elizabeth Riter Young:

44. i. Seymour Bicknell II, b. 11 Jan., 1868.
ii. Ann Elizabeth Riter, b. 29 Oct., 1869, m. 22 June, 1892, Melvin Dickinson Wells, b. 31 July, 1807; children: (1) Louisa Elizabeth, b. 22 Feb., 1894, Montpelier, Idaho; (2) Miriam Young, b. 15 Mar., 1896, Montpelier, Idaho; (3) Melvin Dickinson II, b. 2 June, 1898; (4) Joseph Bicknell, b. 15 Oct., 1900; (5) Rebecca, b. 23 Mar., 1903, d. 16 Apr., 1903; (6) Calvin Young, b. 5 Apr., 1904; (7) Phyllis, b. 27 Apr., 1906; (8) George Young, b. 3 Jan., 1908; (9) Janice Young, b. 13 Aug.,
1909; (10) Edmond Young, b. 26 Aug., 1911; (11) Anne Seymour, b. 14 May, 1913.

iii. Florence Pearl, b. 30 Oct., 1871.

45. iv. Levi Edgar, b. 2 Feb., 1874.

v. Joseph Bayard, b. 5 Sept., 1876, d. 8 Sept., 1876.

vi. Ada Lucile, b. 11 Aug., 1878, m. (1st) Thomas Jenkins Lambert; children: (1) Lucille Young, b. 14 Jan., 1903; (2) Marilyn Young, b. 29 June, 1904; (3) Richard Thomas Young, b. 31 July, 1907; (4) Elizabeth Young, b. 16 July, 1909; Thomas Jenkins Lambert, d. 1912; she m. (2nd) Willard Arnold.

vii. Elma, b. 5 Aug., 1880.


46. ix. Clifford Earle, b. 7 Dec., 1883.

x. Josephine Irene, b. 1 Aug., 1886.

xi. Ora Bernice, b. 27 May, 1889; m. 5 June, 1912, Orson M. Rogers, b. 19 Feb., 1887; children: (1) David Young, b. 5 Mar., 1913; (2) Mary Young, b. 25 July, 1914; (3) Frances Young, b. 27 May, 1917; (4) Eliza Young, b. 22 June, 1919.

SEYMOUR BICKNELL® YOUNG, m. (2nd) 28 Apr., 1884, Abbie Coralee Wells.

Children of Seymour Bicknell® Young and Abbie Coralee Wells Young:

i. Hannah Louisa ("Nanna"), b. 14 Sept., 1885; m. Mr. Clark.

ii. Alice C., b. 1887; d. 1887.

11. LeGrand® Young, (Joseph, John, Joseph, William) b. 27 Dec., 1840. He is a prominent member of the Bar of the State of Utah, held the position of Judge of the District Court for two years, from which he resigned to return to his voluminous private law practice. He was City Councilman for a great many years, built a small interstate railroad, and it is widely known that his knowledge of Law is unsurpassed. He m. Grace Hardie of Scotland.

Children of LeGrand and Grace (Hardie) Young:

47. i. Joseph H., b. in Salt Lake City, Utah.

ii. Grace, m. Kenneth Kerr; children: (1) Ruth; (2) Grace; (3) John.

iii. Lucile, m. Wm. Reid; children: (1) Grace, deceased; (2) Lucile; (3) Janet.

iv. Afton, resides at home with her father.

48. v. LeGrand II, b. 6 Nov., 1877, Salt Lake City.

vi. Jasmine, m. Lester D. Freed; children: (1) David Lester; (2) William Le Grand; (3) Daniel Gordon; (4) Robert Ellis.

12. Brigham Bicknell® Young.

BRIGHAM YOUNG GENEALOGY.

Children of Isaac Young and Mary Barr Neff Young:

i. Charles Hagar, b. 1880; d. 1883.
ii. Parley, b. 28 Mar., 1882; m. Mary Stevenson; child, Kenneth, b. Oct., 1907.
iii. Fanny Blanche, b. 12 June, 1885; m. 4 Sept., 1907, Harold R. Hagan (See his record, p. 132, No. 3, Vol. XI.)
iv. Chloe, b. 22 Jan., 1887; m. 1911, Leslie Squires; children: son, b. 14 July, 1913, and d. same day, (2) Leslie Gordon, b. 22 Jan., 1915; (3) Mary Adelle, b. 13 Aug., 1918.
v. Marie, b. 6 Dec., 1893; m. 17 Dec., 1910; W. Ray Granville, b. 1886; child, (1) Max, b. 11 May, 1911.
vi. Henrietta, b. 24 Oct., 1896, d. 9 Sept., 1897.

14. Brigham Hamilton Young, (Phineas Howe, John, Joseph, William) Eldest son of Phineas Howe and Clarissa Hamilton, was b. 3 Jan., 1824, Tompkins Co., New York, m. (1st) Cedenia Clark

Children of Brigham Hamilton Young and Clarissa Hamilton Young:

i. Seraph, m. Seth Ford; children: (1) Frederick, (2) Grace, (3) Cherry.
iii. Vilate, m.; no issue.
iv. Phineas, d. infant.
v. Brigham, d. infant.
vi. Clara, m. Logan Paul; children (1) Grace, (2) George.
vii. Helen, m. Horace Jackman; no issue.
ix. Jennie; unm.
x. Lucy, m. Graham Woodward; no issue.

Brigham Hamilton Young, m. (2nd) Frances Gibson Young, daughter of Adolphia and Rhoda Gibson (Byrne) Young. She was b. 8 Sept., 1837, in Putnam Co., Tennessee.

Children:

i. Rhoda F., b. in Salt Lake; m. Charles Miller. Three children.
ii. Nancy, b. 27 Oct., 1858, Salt Lake City; m. 14 Dec., 1875, Arthur James Lowe, son of James A. and Abigail Balinda (Brockway) Lowe. He was b. 3 Aug., 1855, at Quincy, Adams County, Ill., living in 1920. Children: (1) Arthur James II, b. 27 Oct., 1876; m. 12 Sept., 1901, Millie Penney; (2) Adelbert B., b. 17 Oct., 1878; m. 27 Oct., 1907, Elizabeth Peterson; (3) Howard B., b. 9 Aug., 1882; (4) Abbie Leone, b. 24 Oct., 1886; (5) Frances Louise, twin of Abbie, b. 24 Oct., 1886, m. 4 July, 1903, Walter Westerfield; (6) Minnie Lulita, b. 1 June, 1888; m. 4 Sept., 1907, J. Ray Carson.
iii. Brigham H. II, d. 4 Dec., 1915; unm.

vi. Olive C.; unm.
vii. Lawrence D., d. 4 May, 1883; unm.
viii. Nellie M., m. Frank Grosbeck; child: Harold.
ix. Floretta, d. at 3 years of age.

15. Phineas Henry Young, (Phineas Howe, John, Joseph, William) son of Phineas Howe, and Phebe (Clark) Young, was b. 10 Sept., 1860, d. 11 Sept., 1902. He m. 11 Nov., 1883, Mrs. Helena (Greensides) Houseman, a widow with two children, Laura and Etheilbert.

Children:

1. Helena Virginia, b. 18 Aug., 1884, at Salt Lake City, Utah.
ii. Hazel Claire, b. 22 Sept., 1885, at Salt Lake City, Utah.
iii. Phebe Clarissa, b. 2 Mar., 1887, d. 12 June, 1887.
iv. Phineas Henry II, b. 10 Apr., 1888, at Salt Lake City, Utah.
v. Joseph Seymour, b. 27 Jan., 1889-90(?), at Salt Lake City, Utah.
vi. Celestia Evelyn, b. 7 Sept., 1891, in Idaho.
vii. Orlin Franklin, b. 4 May, 1893, at Kamas, Utah; d. 7 Mar., 1895, at Salt Lake City, Utah.
viii. Elizabeth Shores, b. 25 July, 1897, d. 27 May, 1917, in San Francisco, Cal.

16. William Clark Young, (Phineas Howe, John, Joseph, William) b. 25 April, 1873, at Kamas, Summit Co., Utah, youngest son of Phineas Howe, and Phebe Clark Young; he was m. 14 March, 1900, to Margaret Elisa, daughter of Alex. Henry and Adelia Ann (Brown) Stanley. She was b. at Bountiful, Davis Co., Utah.

Children of William Clark Young and Margaret Elisa (Stanley) Young:

i. Stanley Clark, b. 5 Sept., 1901, Salt Lake City, Utah.
ii. Seraph Sylvia, b. 24 Dec., 1903, Salt Lake City, Utah; m. 19 Aug., 1920; Philbert Milton Budd, son of Charles Wm. and Annie Laura (Richards) Budd; b. 31 Oct., 1899, in Salt Lake City, Utah.
iii. Jesse William, b. 1 Aug., 1906, Salt Lake City; d. 22 Dec., 1907.
iv. William Clark II, b. 14 Dec., 1908, Salt Lake City; d. 2 Apr., 1909.
v. Carl Clifford, b. 26 Apr., 1910, at Culver, Crook Co., Ore.
vi. Margaret Eulalia, b. 20 June, 1912, at Burns, Harney Co., Oregon.
vii. Evelyn Irene, b. 30 May, 1920, Salt Lake City, Utah.
BRIGHAM YOUNG GENEALOGY.

17. JOSEPH ANGELL*s Young, (Brigham,* John,* Joseph, William*) Eldest son and third child of BRIGHAM YOUNG, b. 14 Oct., 1834, in Kirtland, Ohio; d. 5 Aug., 1875. He was the first President of the Sevier State, in Utah. He built and was first superintendent of the Ogden and Salt Lake Line, later the Utah Central, now a portion of the Oregon Short Line Railroad. He m. (1st) Mary Ann Ayers, dr. Joseph and Mary (Thornton) Ayers, b. 12 June, 1834, in Leicestershire, Eng.

Children of Joseph Angell Young and Mary Ann Ayers:

51. i. BRIGHAM III, b. 21 Aug., 1853; d. 27 Oct., 1880.
ii. MARY THORNTON, b. 22 Sept., 1857; d. inf., 3 Oct., 1857.
iii. ELSIE VILATE, b. 25 Feb., 1859; d. inf., 12 Oct., 1860.
iv. ELIZABETH WELLS CUMMINGS, b. 17 Apr., 1861; d. 1918; m. 13 Oct., 1882, Wm. McIntosh, who d. 1920. Child: (1) William Wallace II, b. 24 Apr., 1884; m.; no issue; deceased.
v. JOSEPHINE, b. 29 Dec., 1862; d. inf., 31 Jan., 1863.
vi. CATHERINE, b. 15 Mar., 1864; m. 5 July, 1881, Henry B. Schweitzer. Children: (1) Joseph LeRoy, b. 15 May, 1883; (2) Henrietta, b. 7 Aug., 1885; m. ——; had two children.

vii AMELIA, b. 30 Mar., 1866; m. 23 July, 1881, Louis Schweitzer. Children: (1) Lisbon, b. 5 Oct., 1882; (2) Mary, b. 19 Aug., 1884; (3) Louie, b. 20 Nov., 1890.
viii. JOSEPH ANGELL II, b. 8 Nov., 1868; d. unm., 29 Jan., 1889.

52. ix. BRIAN STRINGHAM, b. 6 Oct., 1871.

x. ALICE, b. 25 Feb., 1874; d. inf., 23 Aug., 1874.

All children born in Salt Lake City, Utah.

17. JOSEPH ANGELL*s Young, m. Margaret Whitehead, dau. of Richard and Elizabeth Betsey Whitehead, b. 1 Jan., 1838, Blackburn, Lancashire, Eng.

Children of Joseph Angell Young and Margaret Whitehead Young:

53. i. RICHARD WHITEHEAD, b. 19 April, 1858; d. 27 Dec., 1919.
ii. ELLA, b. 19 June, 1862; d. 3 Apr., 1865.

17. JOSEPH ANGELL*s Young, m. Clara Stenhouse.

Children:

i. JUNIUS, b. 14 Nov., 1870, Salt Lake City, Utah; unm.
ii. LESTER.
iii. WALTER.
iv. EUGENE, b. 3 Nov., 1874, in Richfield, Utah; m. 5 June, 1914, in Montclair, N. J., Josephine Armitage, dau. of Charles and Harriet Louisa (Hitchings) Armitage. She was b. 21 June, 1880, at Orange, N. J.

(TO BE CONTINUED.)
GENEALOGICAL CONVENTION.


In a call issued by President Lund to the presidents of stakes, two delegates from each stake of Zion were invited to meet in convention to be held Oct. 11, 12, 13, 14, classes for instruction to be held in the class room of the society and the evening lectures to be held in the Assembly Hall. In response to this call, 73 of the stakes sent representatives, and practically all of them took all the work outlined. The convention opened Monday at 10 a.m. when, after opening exercises, of singing and prayer, Nephi Anderson, of the Genealogical Society's office welcomed the delegates, and called the roll by stakes. He then explained the organization of stake and ward committees and the duties of the same.

At 2 p.m. Elder Joseph Fielding Smith delivered a very interesting lecture on the subject of salvation, defining the term, and especially its application to the dead for whom we do work in the temples. Mrs. Jessie Penrose Jones then spoke on material for record keeping and the sources of genealogical information.

On Monday at 5 p.m. the First Presidency entertained the delegates in the assembly room of the Bishop's building. The large room was filled with the guests. President Heber J. Grant had charge of the program of speeches and music, after which a dainty but bounteous lunch was served.

Tuesday morning it was necessary to move to larger quarters. The convention therefore adjourned to the adjacent library room. President Lund addressed the convention on the importance of the work before them, and Mrs. Jones continued the discussion of sources of information. At 2 p.m. Dr. John A. Widtsoe, president of the University of Utah, called attention to the mighty import of the gathering and encouraged the delegates to take the message which they were receiving back to their stakes. He suggested that the auxiliary organizations of the Church might profitably connect with this covenant. The young should be interested in temple work as well as the aged, he said. Mrs. Gertrude Baird then spoke of German genealogy and Miss Lilian Cameron explained the meaning of limitations in temple work is applying to family lines and local divisions. Nephi Anderson took up the arrangement of names in the temple record.

Tuesday evening a large congregation gathered in the Assembly Hall and listened to an address by Dr. John A. Widtsoe.
on "Temple Worship." This lecture will be published in full in the April number of this magazine.

On Wednesday morning Mrs. Susa Young Gates spoke on "Romance of a Name and History of Heraldry" and then the subjects of numbering and identification were considered by Nephi Anderson. At 2 p. m. "The Heir and Relationship" was treated by Edward D. Partridge. At 7:30 Elder Joseph Fielding Smith gave an address in the Assembly Hall on "Elijah and His Mission." This address is printed in full in this number of this magazine.

On Thursday morning Elder Joseph R. Shepherd, president of the Logan Temple, spoke on the preparation for and the growth of Temple work. A. A. Ramseyer told what French books were in the library. Mrs. Mabel Y. Sanborn gave a detailed explanation of the temple sheets and Mrs. Gertrude Baird spoke of the individual index cards. Mrs. Donnetta S. Kesler spoke on the proper temple clothing and how to organize family associations. That evening, in the Assembly Hall, the subjects of preparations for temple work were treated by Joseph R. Shepherd, of Logan temple, J. Hatten Carpenter of the Manti temple, and Joseph Christenson of the Salt Lake temple.

General free discussion was had on all the class topics, and the interest kept up to the close. This, the first general convention of the society, was voted by all who attended a very great success, and the indications are that work done will be felt for good in the stakes which had representatives to the convention.

LIST OF DELEGATES.

Following is a list of the delegates to the convention as far as could be determined, with the stakes which they represented: Armenia J. P. Adams, Cache; Mrs. Pearl Adamson, Blaine; Alice T. Allen, Summit; Annie B. Allen, Juab; Barbara S. Amussen, Cache; Andrew Anderson, Emery; Chas. P. Anderson, St. Johns; Susannah J. Anderson, Emery; Emuel Bachman, Liberty; Gertrude L. Baird, Pioneer; Amy C. Ballif, Oneida; Eva Lund Barnes, Salt Lake; Clara M. T. Bartholomew, South Davis; Mildred Boyce Baugh, Northern States mission; John H. Bowden, Cottonwood; A. Lucina Beecher, Raft River; David Bills, Jordan; Frances Bird, Utah; Emily A. Blackburn, Wayne; Richard B. Summerhays, Granite; Henry C. Blunk, Fremont; Fannie E. Boman, Benson; John W. Boman, Benson; Jane P. Bowers, Lost River; Nettie M. D. Bradford, Salt Lake; Melvina P. Broadhead, Juab; Emily Brough, North Davis; Mrs. Ernest Burdett, Woodruff; Tracy H. Buxton, Teton; Elbert Hall, Blackfoot; Josiah Call, Rigby; Sarah I. B. Call, Star Valley; Edmund W. Carbine, St. Joseph; Allie L. Carlston, North Sanpete; Henry H. Child, Weber; Mary E. Child, Weber; N. M. Howell Cobblewick,
Cache; Esther Condie, Utah; J. W. Cook, Bear Lake; Loretta L. Cowan, Nebo; Myron E. Crandall, Jr., Utah; Signé A. Davis, Blackfoot; John Devey, Alpine; George H. Draper, North Davis; Robert Duke, Wasatch; John Eden, Emery; Wm. H. Edgley, Boise; Moses Edwards, Beaver; Annie R. M. Egbert, Teton; Clarence Eldredge, Blaine; Fred W. Ellis, Ogden; Erastus G. Farmer, Oneida; Leo Earl, Bear River; Hattie Findley, Bear Lake; Belinda R. Fowler, Cottonwood; Mary S. F. Fowler, Emery; A. W. Francis, Morgan; Lars Frederickson, Franklin; Mary E. Freeman, Shelley; Wm. Edgar Gardner, Snowflake; Susa Young Gates, Salt Lake and General committee; Harry Gentry, Moapa; John William Goodman, Tintic; Mary F. Greaves, Cottonwood; Amasa L. Green, Juab; Bathsheba B. Grundy, Wayne; Mary Ann Hadley, Pioneer; Allison M. Hale, Star Valley; A. Lucius Hale, Star Valley; Ernest F. Hale, Blackfoot; Ruth A. Hatch Hale, Ensign; Solomon E. Hale, Cassia; Esther A. Halladay, Tooele; Matilda W. Hamilton, Jordan; Reuben S. Hamilton, Jordan; Helen J. Hanson, Juab; John Harrison, Tintic; Sarah A. C. Hart, Weber; Margaret H. Haycock, Panguitch; Richard Hemslay, Fremont; William Henderson, Alberta; J. Herriman Hale, Star Valley; James H. Hess, Bear River; Elizabeth C. W. Hickenlooper, Blackfoot; David Hirchi, Curlew; Martha G. Hoffman, Ensign; Emily A. Holbrook, Ensign; Aroetta H. Holgate, Duchesne; James H. Holland, Rigby; Ernest S. Horsley, Carbon; Mrs. A. M. Houston, Panguitch; Thomas J. Howell, Malad; Elmer A. Huntsman, Shelley; Emma W. Jarman, North Davis; Richard Jefferies, Tooele; E. D. Jenkins, Star Valley; Lars Jensen, Millard; Morten Jensen, Sevier; Rose V. Jensen, Millard; Thomas P. Jensen, South Davis; Elizabeth A. Jones, Weber; Emma A. Jones, Ogden; Jessie Penrose Jones, Salt Lake; Louisa W. Jones, California Mission; Mary F. Jones, Weber; Emma A. Judd, Tooele; R. R. Judd, Tooele; Kryn Van Kampen, Weber; Heber C. Keetch, Bear Lake; Delilah F. Keller, Oneida; Torval Keller, Oneida; Donnetta Smith Kesler, Ensign; Frances W. Kimball, Central States Mission; Alevia I. W. King, Bear River; Charles Kingston, North Weber; Rhoda B. Larkin, Curlew; Florence E. Lewis, Boise; John E. Lewis, Nebo; Mary A. McDonald, Weber; O. K. Meservy, Yellowstone; Mrs. O. K. Meservy, Yellowstone; Ida V. Hills, Woodruff; Elliott Miller, Juab; Frederick S. Musser, Roosevelt, Almeda Giles Nelson, Franklin; Joseph E. Nelson, Franklin; T. S. Newman, Cottonwood; J. C. Nielsen, Juab; Louisa H. Nielsen, Cassia; A. R. Noble, Lost River; Isabella Oldham, Hyrum; Henrietta J. A. Orme, Juab; Fred H. Ottley, Raft River; Clara A. Palmer, Parowan; J. W. Parker, Sevier; A. Elizabeth F. Peterson, South Sanpete; Oluf Peterson, Box Elder; Franklin T. Pomeroy, Maricopa; T. H. Pratt, Deseret; Joseph R. Price, Cassia;
GENEALOGICAL CONVENTION.

Lena B. Price, Cassia; Elizabeth A. Rasband, Wasatch; Amasa Rasmussen, North Sanpete; C. R. Rowberry, Tooele; T. H. Reddish, Idaho; Olive W. Rhead, Summit; Emily R. Richards, Bear Lake; D. R. Roberts, Weber; Mrs. E. J. T. Roberts, Alpine; Ada Robinson, Tintic; Louise Robison, Deseret; Harry H. Russell, Ensign; Laura W. Salzner, Granite; Frederick Scholes, Logan; Catherine L. Scott, Pioneer; Maria Scoville, Taylor; Vera D. Sederholm, Box Elder; Joseph R. Shepherd, president Logan temple; Emily W. Smith, Northern States Mission; Ethel R. Smith, Salt Lake; Martha G. Smith, Liberty Stake and Gen. Committee; James R. Smurthwaite, Union; O. Sorenson,Emery; Mary A. Sorenson, Emery; Thomas Sponberg, Franklin; Emma Stratton, Deseret; Robert Swan, Burley; Hyrum J. Lucas, Fremont; Ole Swenson, Montpelier; Charles W. Symons, Liberty; Lee R. Taylor, Nebo; Mary L. E. Thomson, South Sanpete; Orvil L. Thompson, president Millard Stake; Susan M. Thompson, Millard; Yukoba Van Braak, Weber; Herman Van Braak, Weber; Helena M. Van Kampen, Weber; Joseph W. Vickers, Juab; Emma J. E. Walkley, Liberty; Isabell J. C. Waters, Cottonwood; Joseph W. Waltern, Cottonwood; Catherine V. Wilburn, Granite; Estella Wilcox, South Davis; LewisWilliams, Boise; William W. Williams, Cache; Isabella E. K. Wilson, Ogden; John E. Wright, Summit; Luella Wright, Burley; Thomas J. Yates, Granite; Soren Yorgensen, Shelley; Willard Young, Salt Lake; B. F. Zimmerman, Fremont.

INSTRUCTIONS TO STAKE AND WARD GENEALOGICAL COMMITTEES:

The following instructions to stake and ward committees were developed at the convention, and later sent to them in printed form:

STAKE COMMITTEES:

The stake genealogical committee should consist of the stake representative with two brethren and two sisters to assist him. As soon as possible after the formation of the committee it should meet and select a secretary and treasurer, the representative being the chairman. The committee should meet as often as the nature of their work demands, not less often than at the monthly stake priesthood or union meeting. The committee, in working harmony with the bishop should see that the ward committees are fully organized. After this is done it will be the duty of the stake committee to get the instructions given at the recent genealogical convention to the wards. This can best be done by (1) holding a stake convention or district conventions, by (2) personal visits to the wards, by (3) correspondence. The reports
which the wards will send to the stake will give the stake committee a good idea of ward conditions. From the ward reports the stake should send the information called for, on blanks which will be furnished, to the Genealogical Society's office. Members of the committee should keep in touch with the matter contained in the Genealogical department of The Deseret News, as many items of instructions will be there given.

WARD COMMITTEES:

The ward committee should consist of the ward representative with two brethren and two sisters to assist him. The ward representative is chairman, but a secretary-treasurer should be appointed. The duties of the ward committee will be to have general charge of all genealogical work in the ward, assisting the bishop in this particular line of work. This committee should advise, instruct, and direct in the genealogical and temple work of the ward; should assist the people in the obtaining and the proper recording of their records both individual and temple. The committee should meet as often as the importance of their duties requires, once a week being suggested.

The blank books furnished the ward committee should be kept safely, and the information called for obtained, either by personal visits or other means. This information will form a basis of future work for the committee. The committee should assist the bishop in properly observing Genealogical Sunday (the Sunday nearest the 21-22 of September) and it should also arrange for the holding of the two or three other general ward meetings during the year. Material and suggestions for these meetings will be furnished in due time. No other public ward meetings will be required, but the committee should be ready at any time to conduct group or block meetings or classes for the instructing of families or groups of people, or even ward meetings if called upon by the bishop, in genealogy and record keeping. The text for these classes should be the Genealogical Society's "Lessons in Genealogy." The Genealogical Pencil note book will also prove valuable. The committee should encourage families to form family organizations for the better gathering of names and for the prevention of duplication in temple work.

Blanks will be furnished on which to report to the stake committee, which reporting should be done promptly.

The ward committee should look to the stake committee for direction and for instructions in carrying on their work. The ward committee should also make use of the Genealogical department of the Deseret News, as many items of instruction will be found there from time to time. Items of news or of inquiry for this department should be sent to the Genealogical Society, 47 East South Temple, Salt Lake City.
BIBLE NAMES.

By M. W. Jacobus.

Among the Israelites, as among other peoples of antiquity, great importance was attached to names, whether of places, persons or deity. This is evidenced by the many instances in the Old Testament of explanation of the origin of names.

The derivation and primary significance of the Hebrew word "Shem" name are uncertain. It is used nearly always of some definite proper name. Occasionally it signifies renown or fame (I Sam. 18:30, II Sam. 8:13).

So far as the Old Testament gives us light on the subject it appears that a child was named usually at birth by the mother (Gen. 4:1; 25:19, 37; 29:32 etc.), although it was by no means always the case. The father often (Gen. 4:26, 16:25, 21:3, 35:18, II Sam. 12:25, etc.), and in one case at least, friends (Ruth 4:17), are mentioned as given the name.

While in the later times a child was named when circumcised (Luke 1:59, 2:21), this seems to be the case in early Old Testament days.

In later life it was also possible for a person to receive a name, sometimes called his surname, which was used alongside of, or supplanted his original name.

In all, or nearly all, such cases the new name was imposed by a superior, or due to a change of status which seemed to demand a new name.

Examples of such changes are: Abram to Abraham, Sarai to Sarah, Jacob to Israel, Joseph to Zepheneth-paneah, Eliakim to Jehoiakim, Mattaniah to Zedekiah, Daniel to Beltshazzar, Simon to Cephas, etc.

In the earliest times names seem to have consisted of but one significant word (simple or compound), an appellative term of some sort. But in a closely settled region it would become necessary to distinguish individuals bearing the same name and thus arose the habit of adding "son of" so and so to the person's name. Another was to add a gentilic indicative of the place to which the person belonged.

In such a designation as Heleb the son of Baanah the Netophathite, (II Sam. 23:29.), both "the son of Baanah" and the Netophathite belong to Heleb as indicating exactly who he was. Both patronymics and gentilics are very common in the Old Testament.

When Palestine becomes bilingual, as was the case in New Testament times, many Jews bore two names, their native Hebrew or Aramaic name and a Greek or Roman one, which was some-
times the equivalent of the Aramaic, (e. g. Cephas-Peter), in other cases not so, (e. g. John, Hebrew), Mark (Latin, Marcus).

Many Hebrew or Aramaic proper names also become Hellenized, e. g. Joshua Hebrew—Jesus, Eliakim—Alcimus, etc.

Since the reasons governing the choice of names are given in so many cases, it may be inferred that names were, generally chosen, especially in the earlier times, because of some special or condition of birth which the name selected seemed capable or commemorating or symbolizing.

Esau was so called (apparently) because he was either “red” or “hairy.” Jacob because he had his brother by the “heel,” (Gen. 25:25.), Isaac, because Sarah “laughed,” (Gen. 18:13, 17: 17.), at the promise of his birth. Also the reasons for the names given to Jacob’s sons, (Gen. 29:32, 30:24.), to the children of Hosea, (Hos. ch. 1.), or of Isaiah (Ish. 7:1, 8:1.).

In later times there was a tendency to make use of the same set of names in the same family.

This had become a well established custom in New Testament times (Luke 1:59-61), but it cannot be traced certainly further back than the Apostolic Age.

THE LANGUAGE OF HERALDRY.

BY SUSA YOUNG GATES.

The modern genealogist, like his ancient forebear, the oriental priests and the bards of ancient European nations, must become familiar with the language of emblems and insignia, or as we now term it Heraldry. Not only the genealogist, but the social leader, the aristocrat of all countries needs to be proficient in reading the coat-of-arms of polite society, so that grades of nobility and varying stations in life can be known at a glance. One who is familiar with this emblem language needs consult no Blue Book, nor Royal Genealogies, in order to discover the rank and standing of titled people.

Heraldry is comparatively a modern term. In ancient times when men had no surnames, some sort of device was necessary in order to distinguish tribe from tribe, clan from clan, and chieftain from chieftain. Emblems on flags or standards existed long before alphabetical language or civilization, and among the ancient oriental people and Egyptians the science attained its greatest height.

The Brahmans or East Indians, the Chinese, the Greeks, the Chaldeans the Arabians, and especially the Egyptians, each had a national emblem or device, while leaders of armies and nobles
of every degree had their separate chosen emblems. The Goths and even the Ethiopians had their own royal insignia and the descendants of the Nephites in Mexico and South America also wore royal and noble devices upon their arms and shields.

Father Jacob himself, gave to his twelve sons the symbols for their armorial bearings.

1. The tribe of Ruben had the sign of a water pot. 2. Simeon, the basis of a wall. 3. Levi, the parapet of a wall. 4. Judah, a lion. 5. Zebulum, a ship. 6. Issachar, an ass. 7. Dan, a serpent. 8. Gad, a suit of armor. 9. Naphtali, a loaf of bread. 10. Asher, a hind. 11. Joseph, a bough or palm. 12. Benjamin, a wolf.

Heraldry originated in Europe in the Eleventh Century. After the destruction of Jerusalem and the final conversion of Constantine in the fourth century, a great movement to restore Jerusalem originated in Europe culminating a few centuries afterwards (1096 A.D.) in the raising of an army to redeem Jerusalem from the hands of the cruel Turks who had scattered the Jews throughout the world. With this Christian army went scores of European princes, among them William Rufus, brother of William the Conquerer.

The costume of the crusaders consisted of coats-of-mail, swords, and iron helmets with masks to let down over the face. These masks made it impossible for the soldiers to discover their leaders or masters. The knights, therefore, bore standards or streamers upon which were exhibited their own badges or emblems. These badges might contain animals, flowers, birds, furs, arms or fanciful objects. In addition to the emblems there was often embroidered or engraved upon the scroll or shield a motto or saying. The mottos soon developed into surnames and were exhibited on the crests of their iron helmets, on the scrolls of escutcheons (a shied) or on their arms, garters, bracelet, scarfs, rings, breast-plates, ribbons, collars, belts, stirrups etc. They were written in many languages, but especially in low Latin which was the corruption of the Greek tongue, but which was also the polite language of Europe during the dark ages.

The devices on these banners and coats-of-arms were termed "charges."

The term Heraldry comes from Herald. The Herald was a standard bearer or a messenger who always proclaimed the message of the king or of his titled master, going before royalty or nobility with a brass horn in his hand, which he blew to call the attention of the people and to dispel the crowds, permitting a passageway for his master. The Herald or Herault (the French term) was an outgrowth in office from the ancient bards, and his duties and privileges were much the same.

The horn blowing of the Herald was called "blazoning" or proclaiming his message, and this term came to mean the ar-
rangement or marshalling of the devices upon a shield or escutcheon.

The emblem was embroidered upon a tunic or sir-coat and thus originated the term Coat-of-arms.

French was the royal language of England for a number of centuries after the Conqueror’s day, and all of these terms are French in their origin. “Scusson,” is the French word for a shield, and escutcheon and shield are both English developments of this term. When coins were first issued by the English, the Royal coat-of-arms was engraved upon them and “shilling” is an outgrowth of that word.

In connection with this art of Heraldry came the necessity as the descendants of several noble lines centered in one man to place more than one device upon his coat-of-arms or shield, so that at times the shield was divided in two parts and the emblem of the father’s line was painted on one side and the mother’s line on the other. Then, by and by, four lines or even more were placed upon the shield or coat-of-arms, and the work of so arranging them or “emblazoning” them was termed “quartering.” Before the Crusaders, only royalty in Europe bore these armorial bearings. After the return of the Cavaliers the nobility all adopted them, and from the thirteenth century, arms upon shields and clothing increased in numbers.

There are many terms connected with Heraldry which must be committed to memory. The tinctures mean the colors which are used in the device. Cheveron, Gules, and Sables are all terms which must be understood in order to read this language.

Officers-of-arms are call Kings-of-arms, Heralds and pursuants which officers are as ancient at least as European Heraldry.

In the time of Richard the third, the royal officers-of-arms, were made into a corporation, now known as the College-of-Arms or Heralds College in London, which contains many ancient standards and banners, being also the royal repository of all emblem records and devices used in the United Kingdom. Ireland has one king-of-arms, while Scotland has two.

England possesses many genealogies in manuscript and in printed volumes which contain many coats-of-arms belonging to the nobility, and remarkable among the printed books are the so-called visitation books of the Heralds, who were sent by Henry the Eighth all over the English counties examining arms and registering pedigrees. The notes in these Herald registers range from the simple recording of a man’s name and arms to entries of pedigrees many generations long. The principal visitations took place in the reigns of Elizabeth, James the first and Charles the second.

In spite of the vast amount of material which modern libraries catalogue under the head of Heraldry, the subject is as yet little understood by Americans because of the crudity and
THE LANGUAGE OF HERALDRY.

carelessness shown by the early writers on Heraldry. Considerable uncertainty is shown by modern critical essayists on this subject, yet there is no doubt that the early student of genealogy must at least study the origin of Heraldry surnames and preparation of genealogical material before he can read the language of his ancestors and become familiar with the genealogical symbols of the past.

ORIGIN OF WESTERN GEOGRAPHIC NAMES.

Associated With the History of the "Mormon" People.

By Andrew Jenson, Assistant Church Historian.

(Continued from page 177, Vol. II.)

Ramah (St. Johns Stake), McKinley county, New Mexico, is a small farming settlement founded in 1882 by Latter-day Saints who had formerly resided temporarily on the Little Colorado river, Arizona. The settlement was organized as a branch in 1882 and a Ward in 1883 and called the Navajo Ward, after the tribe of Indians of that name. When a post office was applied for in 1886, the post office department would not grant the name of Navajo, as there was already a post office of that name in New Mexico; hence Ramah (suggested by Ramah in Palestine) was adopted.

Randolph (Woodruff Stake), Rich county, Utah, is a farming settlement founded by Latter-day Saints in 1870 and was named in honor of Randolph H. Stewart who supervised the founding of the settlement and who was also the first presiding Elder and afterwards the first Bishop of the new settlement.

Raymond (Taylor Stake), Alberta, Canada, is a farming settlement founded by Latter-day Saints and organized as a Ward in 1901. It was named in honor of Oscar Raymond Knight, one of the founders and benefactors of the settlement.

Red Mesa (Young Stake), La Plata county, Colorado, is a farming district, the center of which is about twenty-five miles southwest of Durango, Colorado. It consists of table land known locally as the Red mesa, formerly a part of the Fort Lewis reservation. The settlement (in which the people live in a scattered condition on their respective farms) was organized as a ward in 1908. The settlement is an outgrowth of Kline.

Redmond (Sevier Stake), Sevier county, Utah, is a farming settlement situated on the Sevier river, 22 miles northeast of Richfield, and 12 miles south of Gunnison. The name Red-
mond was suggested by a number of red clay hills lying adjacent to the settlement, which was founded in 1876 by Latter-day Saints and organized as a ward in 1877.

REXBURG (Fremont Stake), Madison county, Idaho, is the parent "Mormon" settlement in the upper Snake River Valley. The site was chosen and the settlement founded in 1883 and organized as a ward in 1884; it was named Rexburg, in honor of the first Bishop of the settlement, Thomas E. Rex, whose family name was formerly "Rex." Rexburg is now a flourishing settlement containing three Bishops' wards and is the headquarters of the Fremont stake of Zion.

RICHARDS (Granite Stake), Salt Lake county, Utah, is an outgrowth of the Sugar House ward; it was organized as a separate ward February 22, 1914, and named in honor of the late Willard Richards, second counselor to President Brigham Young.

RICHFIELD (Sevier Stake), Sevier county, Utah, is a flourishing settlement centrally located in the Sevier Valley, 165 miles south of Salt Lake City. It was settled by Latter-day Saints in 1863, vacated because of Indian troubles in 1867, and resettled in 1870. It was named Richfield because of the richness and productivity of the soil, which is of a reddish hue, so much so that in early Utah days when traveling by team between Salt Lake City and the southern settlements was in vogue, the teams hailing from Richfield could always be distinguished from all other teams, because of the reddish tint which the soil of Richfield had imparted upon the wagon covers and other parts of the vehicles seen on the road.

RICHFIELD (San Luis Stake), Conejos county, Colorado, is a small "Mormon" farming settlement founded in 1881 and named Richfield because of the apparent richness and fertility of the soil in that part of the upper Rio Grande Valley.

RICH (Blackfoot Stake), Bingham county, Idaho, is a scattered farming settlement in the Snake River Valley founded in 1895 and organized as a branch in 1898; it was named in honor of Heber C. C. Rich, who was one of the first settlers in that part of the valley.

RICHMOND (Benson Stake), Cache county, Utah, is a flourishing "Mormon" settlement founded in 1859 and later called Richmond, because of the rich, loomy soil which abounds everywhere in that part of the fertile Cache Valley. Richmond now consists of two Bishops' wards and is the headquarters of the Benson stake of Zion.

RICHVALE (Teton Stake), Teton county, Idaho, is a small farming settlement located in Teton Valley and was named, like several other towns, because of the richness and fertility of the soil in that part of the Teton Valley.

RICHVILLE (Morgan Stake), Morgan county, Utah, was
founded by Latter-day Saints in 1860 and organized as a ward in 1877. It is a farming community and the settlement was named for Thomas Rich, one of the first settlers of the place.

**Rigby (Rigby Stake),** Jefferson county, Idaho, is a thriving settlement on the Yellowstone branch of the Oregon Short Line railroad, founded in 1883 by Latter-day Saints and named in honor of William F. Rigby, counselor in the Bingham Stake presidency. It is the headquarters of the Rigby stake of Zion and is one of the important settlements in the upper Snake River Valley.

**Ririe (Rigby Stake),** Jefferson county, Idaho, is a growing settlement in the Snake River Valley, organized as a ward in 1918, and named Ririe by the railroad people in honor of David Ririe, who assisted the railroad officials to obtain the right of way for their railroad through that part of the country.

**Riverdale (Oneida Stake),** Franklin county, Idaho, is a farming settlement founded by Latter-day Saints in 1872, organized as a branch in 1879 and organized as a ward in 1882. It was named Riverdale because of its location in the narrow valley through which Bear river flows on its way to the Great Salt Lake.

**Riverdale (Weber Stake),** Weber county, Utah, is a scattered farming settlement situated southwest of Ogden on the opposite side of the Weber river. It embraces a part of that beautiful lower valley through which the Weber river winds its way from the mountains to the Great Salt Lake. The location of the settlement in the lower valley near the river suggested the name.

**Riverdale Ward (Uintah Stake),** Uintah county, Utah, is a farming settlement founded by Latter-day Saints and comprises a section of country in which the Ashley river forms a junction with Green river. It is a most remarkable spot in the mountains, and the canyon above the settlement abounds with some very interesting Indian hieroglyphics. A beautiful little village is forming near the place where a splendid modern steel bridge spans Green river.

**River Heights (Logan Stake),** Cache county, Utah, is a Bishop's ward and an outgrowth of Logan and Providence. It occupies in part a tract of highland (lying immediately south of the Logan river) which suggested the name of the settlement.

**Riverside (Bear River Stake),** Box Elder county, Utah, is an outgrowth of Fielding and was organized as a separate ward in 1894. It was named Riverside because of its location immediately north of Bear river in that part of the valley where the famous Hampton Bridge crosses Bear river about 20 miles north of Brigham City.

**Riverside (Blackfoot Stake),** Bingham county, Idaho, was settled by Latter-day Saints in 1885, organized as a branch in 1839 and became a Ward in 1893. It was named Riverside be-
cause of its location on the right bank of Snake river, near Blackfoot.

Riverton (Jordan Stake), Salt Lake county, Utah, is an outgrowth of South Jordan; it was first organized as the South Branch of the West Jordan ward in 1870 and became a separate ward in 1886; it was named Riverton because of its location on the west bank of the Jordan river.

Rockland (Pocatello Stake), Power county, Idaho, was founded by Latter-day Saints in 1879 and organized as a ward in 1884. It was named after Rock Creek (a tributary of Snake river) because of the immense quantities of rock and cliffs abounding along that stream.

Rockport (Summit Stake), Summit county, Utah, is a small village on the Weber river, south of Wanship. It was first settled in 1860, was soon afterwards organized as a branch and organized as a Ward in 1887. Rockport was first known as "Three Mile Creek" and later called "Enoch." It was named Rockport on account of the rocky and gravelly condition existing in that part of Weber Valley, where Rockport is located.

Rockville (St. George Stake), Washington county, Utah, was first settled by Latter-day Saints under the direction of the late Apostle Orson Pratt in 1861 and called Adventure. Subsequently it was named Rockville on account of the rocky nature of that part of the Rio Virgen valley. The very existence of the settlement has repeatedly been threatened by overflow from the Rio Virgen, which long ago has carried down into the Gulf of California some of the choicest lands belonging to the little settlement.

Rose (Blackfoot Stake), Bingham county, Idaho, is a farming district in the Great Snake River Valley. It was organized as a ward in 1895, being an outgrowth Moreland, and was named in honor of an early settler by the name of Rose.

Roosevelt (Roosevelt Stake), Duchesne county, Utah, is one of the parent settlements founded in the Uintah Reservation when that part of the country was first opened for settlement by whites. It dates back to 1908 and was named in honor of the late president of the United States, Theodore Roosevelt. The settlement is now one of the largest in the Uintah county, consists of two Bishops’ Wards and is the headquarters of the Roosevelt Stake of Zion.

Round Valley (Bear Lake Stake), Rich county, Utah, is a small farming settlement occupying the south end of Round Valley, the name of the settlement being suggested by the circular shape of the valley in which it is situated. Round Valley was first settled in 1864, one of the first locations being called Chimney Town, other location was nicknamed Sly Go, another Pottawattamie and still another Mud Town. Most of the early settlers moved away and located Laketown, at the extreme south
end of Bear Lake. The present Round Valley Ward dates back to 1898.

ROY (Weber Stake), Weber county, Utah, is an outgrowth of Kanesville and was first organized as a Ward in 1899 and called Roy after the French “le Roi” (the king). It is a small farming settlement inhabited by Latter-day Saints and embraces a fertile and choice district of Weber county.

RUDY (Rigby Stake), Jefferson county, Idaho, was first settled in 1883 and known originally as Cedar Branch because of the cedar groves abounding in that part of Snake river valley, but subsequently the name was changed to Rudy by the post office department. The settlement was organized as a branch of the Church in 1892 and later the same year as a Ward.

SANDY (Jordan Stake), Salt Lake county, Utah, is an important station on the San Pedro, Los Angeles and Salt Lake railroad (Salt Lake route) and was founded in 1871 as a station or terminus of the Utah Southern railroad. It was organized as a branch of the Church in 1873 and became a Ward in 1882, named Sandy, because of the sandy nature of the soil on which the town is built. Sandy is a growing town and now consists of two Bishops’ Wards.

SAINT ANTHONY (Yellowstone Stake), Fremont county, Idaho, is an important town situated on Henry’s Fork of Snake river and was named by non-“Mormons” before the Latter-day Saints located in that part of the country. Subsequently it became a “Mormon” settlement in part and is now the headquarters of the Yellowstone stake of Zion.

SAINT CHARLES (Bear Lake Stake), Bear Lake county, Idaho, is a flourishing farming settlement situated near the north end of the famous Bear Lake. It was founded in 1864 and organized as a Ward in 1877 and named Saint Charles in honor of the late Apostle Charles C. Rich who directed the founding of the first settlements in Bear Lake valley.

SAINT GEORGE (St. George Stake), Washington county, Utah, is the principal city in southern Utah. It was founded in 1861 by pioneers called especially by the late President Brigham Young to form a settlement in the southern part of Utah where the climate was pleasant and warm, as compared with the settlements further north. It was named Saint George in honor of the late George A. Smith, once counselor to President Brigham Young. After the erection of the Saint George Temple, which was dedicated in 1877, Saint George was divide into four Bishops’ Wards and continued thus until 1895 when the four Wards were amalgamated into one, but subsequently the town was divided into two Wards, namely the Saint George East and Saint George West wards, and is still thus divided. Saint George is the headquarters of the St. George stake of Zion and is one of Utah’s four temple cities.
SAINT JOHN (Tooele Stake), Tooele county, Utah, is a small farming settlement situated in Rush valley. It was founded in 1867 as a continuation of the Johnson settlement and named Saint John in honor of John Rowberry, the presiding Bishop of Tooele county.

SAINT JOHN (Malad Stake), Oneida county, Idaho, is an outgrowth of Malad; was first settled in 1869, organized as a branch of the Church about 1873 and became a regular Bishop's Ward in 1887. It was called Saint John after older towns in America of that name.

SAINT JOHNS (St. Johns Stake), Apache county, Arizona, is situated on the Little Colorado river and is the headquarters of the Saint Johns stake of Zion. It was settled by non-"Mormons" in 1873 and mostly occupied by Mexicans when the Saints first located in the neighborhood in 1879. The name undoubtedly was given the settlement in honor of Saint John the Apostle.

SAINT JOSEPH (Snowflake Stake), Navajo county, Arizona, is a small farming settlement situated on the left bank of the Little Colorado river. It was founded by Latter-day Saints who had been called from Utah to locate settlements in Arizona in 1876. Originally the little settlement was known as Allen's camp, but was later changed to Saint Joseph, in honor of the Prophet Joseph Smith. The settlement was organized as a Ward in the beginning. The Saint Joseph Stake, Arizona, is also named in honor of the Prophet Joseph Smith.

SAINT JOSEPH (Moapa Stake), Lincoln county, Nevada, was settled by Latter-day Saints in 1865 and named Saint Joseph in honor of Joseph W. Young (son of President Brigham Young) who took an active part in the colonization of the Muddy valley. The town was vacated by the Saints in 1871 on account of the heavy taxation imposed upon the people when that part of the country was transferred from Utah to Nevada.

SAINT THOMAS (Moapa Stake), Lincoln county, Nevada, is a small settlement of Latter-day Saints located in the lower end of the Muddy valley, near the junction of the Muddy river with the Rio Virgen. It was first settled in 1865 and named in honor of Thomas Smith, the president of the colony. The town was vacated in 1871 when the Nevada officials imposed such heavy taxes on the Saints on the Muddy that they preferred to give up their homes and improvements rather than to pay the exorbitant tax, but the location retained its name until it again has become a settlement of the Saints.

SALEM (Nebo Stake), Utah county, Utah, was first settled by Latter-day Saints in 1856 and called Pond Town, owing to the existence of a natural pond which was there at an early day, but later the growing settlement was called Salem, in honor of the original Salem (Jerusalem) in Palestine.

SALEM (Fremont Stake), Madison county, Idaho, is a farm-
ing settlement situated on the so-called Teton Island, in the upper Snake river valley. It was first settled in 1883 and organized as a Ward in 1884. It was named Salem after Salem, Massachusetts, where a great number of converts were made for "Mormonism" in the early days of the Church.

Salina (Sevier Stake), Sevier county, Utah, is an important town on the Sevier valley branch of the Denver and Rio Grande railroad, 140 miles south of Salt Lake City. The settlement was founded by Latter-day Saints in 1863, vacated because of Indian troubles in 1866 and re-settled permanently in 1871. The place was named Salina originally, being situated on Salina creek, which had already been named because of its close proximity to salt mountains and deposits of alum on or near the Salina creek. Most of the soil in that part of the Sevier valley is pregnant to a greater or less extent with saline matter and salt is manufactured as a profitable industry in that part of the Sevier valley.

Samaria (Malad Stake), Oneida county, Idaho, is a small farming settlement pleasantly situated near the north end of Malad valley. It was first settled in 1868 and organized as a branch of the Church the same year and named Samaria after the town of that name in Palestine. The settlement grew in importance and became a Ward in 1880. Most of the inhabitants of Samaria are of Welsh origin.

Sanford (San Luis Stake), Conejos county, Colorado, was first settled by Latter-day Saints in 1885 and was named in honor of Silas Sanford Smith, the first president of the San Luis stake of Zion. It is now the largest and most important town inhabited by "Mormons" in that part of Colorado.

Santa Clara (St. George Stake), Washington county, Utah, is a small farming settlement situated on the Santa Clara Creek, six miles northwest of Saint George. The settlement was called Santa Clara from the beginning, that name having been given to the stream by the early Spanish and Catholic travelers in honor of a Catholic Saint. These early travelers were delighted in finding good water in that creek, after having been compelled to drink brackish and poor water while traveling on the desert over the so-called Spanish trail. An Indian Mission was established by Latter-day Saint Indian missionaries on the Santa Clara in 1854, the creek being a rendezvous for the Indians at that time. After a number of Swiss families had located on the creek, it became a regular farming community. The high water of 1862 destroyed the original settlement, but the present town was founded later on somewhat higher ground.

Santaquin (Nebo Stake), Utah county, Utah, was first settled by Latter-day Saints in 1851 and called Summit Creek, also Summit City, because of its situation on a creek which emerges from the mountains on the east onto the highlands which form
the boundary line between Utah and Juab Valleys. As the settlement grew in importance its name was changed to Santaquin in honor of an Indian chief by that name. Santaquin is a farming district.

Scipio (Millard Stake), Millard county, Utah, is a farming settlement situated in Round Valley (the valley being circular in form). It was first settled in 1860, organized as a branch in 1861 and organized as a Ward in 1877. In 1865, when President Brigham Young on one of his visits to southern Utah held meetings with the Saints in Round Valley, he suggested the name of Scipio for the settlement, honoring the great Roman warrior Scipio Emilianus Africanus Minor.

Sevier River is named after General John Sevier of Kentucky, one of the early American Indian fighters. It is the most important of all the rivers in Utah which rises and sinks in the state and nearly fifty settlements of the Saints depend upon water for irrigation purposes from the Sevier river and its tributaries. It rises in southern Utah near the so-called Rim of the Basin, mostly in Garfield county, and takes a circular course to the north and afterwards to the west until it sinks into the Sevier Lake in Millard county, Utah.

Shambib, Tooele county, Utah, is another name for the little settlement in Rush Valley, originally called Johnson, (thus named in honor of the late Luke S. Johnson, one of the first settlers) but is now called Clover. The settlement was named Shambib in 1856, when Shambib county was organized. Shambib is the Indian name for rush (hence, Rush Valley).

Sharon (Bear Lake Stake), Bear Lake county, Idaho, is an outgrowth of Liberty Ward and was originally known as North Liberty Branch. Later, when the branch was organized as a Ward it was named Sharon, after Sharon, Windsor county, Vermont, the birthplace of the Prophet Joseph Smith.

Shelley (Shelley Stake), Bingham county, Idaho, was first settled by Latter-day Saints in 1885 and named in honor of John F. Shelley, the first Bishop of the Shelley Ward. The name was first given to the railroad siding by railroad officials and later applied to the post office, branch and ward. Shelley now consists of two Bishops' Wards and is the headquarters of the Shelley Stake of Zion.

Shelton (Bingham Stake), Bonneville county, Idaho, was first settled by Latter-day Saints in 1881 and originally known as East Willow Creek. Afterwards it was called Enterprise, but when the Ward was organized in 1892 it was named Shelton, in honor of John Shelton Howard, the first Bishop of the Ward.
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APRIL, 1921.

TEMPLE WORSHIP
BY DR. JOHN A. WIDTSOE.

A Lecture, delivered under the auspices of the Genealogical
Society of Utah, at the Assembly Hall, Temple Block; Salt
Lake City, Tuesday evening, October 12, 1920.

My brethren and sisters, When those in charge of this work were planning the program, I urged upon them that they do not call this meeting for the Assembly Hall. I felt sure the congregation would be so small that we would all be unhappy. I am happily disappointed; and I am quite sure that neither the drawing power of Joseph Fielding Smith nor myself is the cause of this large attendance, but the conviction in the hearts of the Latter-day Saints that all that pertains to temples and to temple work, to the salvation for the dead, is of tremendous worth. I regret, of course, that Elder Joseph Fielding Smith is not here tonight. I am sorry for those of you who came to hear him speak, for you will have to come again, because he speaks tomorrow. He is filling an important engagement, and we simply exchanged evenings. I regret, however, for my own sake, that he is not here, because what I have to say needs as a background the splendid talk that he has for us. He will deal with the spirit and the mission of Elijah. I was asked to speak about temple worship. He was to take up the great generalization, the great body of principles upon which this work rests; and I was to take one small part of the application of the work, for my theme. I feel just a little embarrassed to speak on temple worship without the background of Elder Smith's discourse. I am embarrassed also because I realize how utterly impossible it is to deal with so vast and comprehensive a subject in the few moments that I can take tonight, especially in the presence of so many of you who have spent your lives in temple service and who understand
the subject so well. But, like you, I am willing to obey orders and to do the best I can; and with the assistance of your faith and your prayers, I shall try to discuss with you some of the high points pertaining to temple worship which all should understand, whether we have received the blessings of the temple or whether we are candidates for temple blessings. It is to be an elementary, non-technical discussion.

SECTION TWO.

If an apology were needed for speaking on temple worship, I would simply call your attention to Section 2 of the Doctrine and Covenants, the first recorded revelation of the Lord in these latter days, through the Angel Moroni to Joseph Smith.

"Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord;

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers;

"If it were not so, the whole earth would be utterly wasted at its coming."

Some day, no doubt, this Society will call us together and devote one evening or more to a discussion of this magnificent revelation—its meaning, historical and doctrinal. Almost the first words of the Lord to the Prophet Joseph Smith, when as a boy he was called to restore the Gospel of Jesus Christ, dealt with the subject that we are discussing throughout this week; and almost the last words spoken by God to the prophet before the Prophet's death, as far as we can tell, dealt with the same subject.

PRESENT INCREASED INTEREST IN TEMPLE WORK.

There is at present an unusual increased interest in temple activity. Our temples are crowded. The last time that I attended the Salt Lake Temple I was a member of the third company. One started early in the morning, one late in the forenoon, and my company started about 2 o'clock in the afternoon. It was about 6 p. m. before we had completed the day's work.

The number of temples is also increasing. The Hawaiian temple has only recently been dedicated; the Canadian temple is being rushed to completion, the Arizona temple is being planned, and numerous communities in the Church are anxiously waiting and praying for the time that they may have temples.

There is a renewed spirit in behalf of temple work, not because people are wealthier than they were before, nor because
TEMPLE WORSHIP.

temples are more accessible, but because the time has come for more temple work to be done. The spirit is abroad among the people, and those who are honest in heart and understand the Gospel of Jesus Christ, are willing to give their time and means more liberally in behalf of temple work.

OPPOSITION AND BLESSINGS FROM TEMPLE WORK.

In view of this great temple activity, we may well prepare ourselves for opposition. There never yet has been a time in the history of the world when temple work has increased without a corresponding increase in the opposition to it. Some three or four years after the pioneers came to this valley, President Brigham Young said that it was time to begin the building of a temple; and some of the old timers here will probably remember that thousands of the Saints dreaded the command, because they said, "Just as soon as we lay the cornerstone of a temple, all hell will be turned loose upon us and we will be driven out of the valleys." President Young thought that was true, but that they also would have, if temple work were undertaken, a corresponding increase in power to overcome all evil. Men grow mighty under the results of temple service; women grow strong under it; the community increases in power; until the devil has less influence than he ever had before. The opposition to truth is relatively smaller if the people are engaged actively in the ordinances of the temple.

TEMPLE WORK FOR ALL THE PEOPLE.

We need more workers to accomplish the wonderful work that was outlined last night at the reception given by the First Presidency. Even three companies a day in each temple will not be enough; we shall have to organize four, or five, and for all I know, the day may come, unless we build more temples, when we shall keep the temples open twenty-four hours a day. We need more converts to temple work, drawn from all ages, from the young, from the middle-aged, and from the rich and poor, from among the busy and those of leisure. The time has come, I verily believe, in this new temple movement, to bring into active service all the people, of all ages. From the children doing baptisms, to the aged grandparents doing endowments for the dead, all the members of the family, if we do our duty well, must be brought into the work. Temple work is quite of as much benefit to the young and the active, as it is to the aged, who have laid behind them many of the burdens of life. The young man needs his place in the temple even more than his father and his grandfather, who are steadied by a life of ex-
perience; and the young girl just entering life, needs the spirit, influence and direction that come from participation in the temple ordinances. If I say nothing else tonight that will linger, I hope you will remember that temple work is for the young and for the middle aged and for the aged—for all—and not for one specialized, separated class within the Church organization.

HISTORICAL DISTRIBUTION OF TEMPLES.

What is a temple? According to the ordinary definition, it is any place set apart for sacred purposes and dedicated to a sacred purpose—a house of God.

All people of all ages have had temples in one form or another. When the history of human thought shall be written from the point of view of temple worship, it may well be found that temples and the work done in them have been the dominating influence in shaping human thought from the beginning of the race. Even today political controversies are as nothing in determining the temper of a people, as compared with religious sentiments and convictions, especially as practiced in the temples of the people.

In every land and in every age temples have been built and used. In China, age old with four thousand years of written history; in India; on the islands of the sea; in South America; in North America; in Africa and in Australia; everywhere there are evidences of the existence and use of temples.

TEMPLES OF THE PRIESTHOOD.

There is a fairly complete history of some of the temples of the priesthood, the temples built by the chosen people of God. There are evidences that even in patriarchal days, in the days of Adam, there was the equivalent of temples, for the priesthood was held in its fulness, as far as the people needed it; and there is every reason to believe that from Adam to Noah, temple worship was in operation. After the flood the Holy Priesthood was continued; and we have reason to believe, in sacred places, the ordinances of the temple were given to those entitled to receive them.

When Israel was in Egypt, the Priesthood was with them, and we may believe from certain sayings of the Scriptures that Israel had in Egypt a temple or its equivalent, the mysterious "testimony." When Israel was in the wilderness temple worship was provided for, for the Lord said to the Prophet Joseph (D. & C., 124:38):

"For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the
wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was."

In the tabernacle (or temple) of the wilderness, the ordinances of God’s house were given to a certain extent, at least, as we give them today.

I need not review with you the history of the temples of Israel, the temple of the wilderness or “tabernacle of the congregation,” later placed at Shiloh; the temple of Solomon; the temple of Zerubbabel after the captivity; the restoration of this temple by Herod, and so on. We need simply remember that the story of ancient Israel, the chosen people of God, centers upon their temples.

The Book of Mormon indicates that from about 600 years B. C. until about 35 or 40 years A. D., temples, under the authority of the holy priesthood, were found on this continent. Nephi says distinctly that he proceeded to gather up all the precious things of the people and to build a temple according to the pattern of the temple of Solomon.

**TEMPLE WORSHIP ETERNALLY A PART OF THE GOSPEL.**

When Joseph Smith was commissioned to restore the Gospel and to re-establish the Church of Jesus Christ, the building of temples and temple worship became almost the first and the last issue of his life. The temple site in Independence, dedicated shortly after the organization of the Church; the building and completion of the Kirtland temple and the wonderful things that happened there; the building of the Nauvoo temple and the giving of endowments in the temple after the death of the Prophet; the dedication of other temple sites and many revelations concerning temples, indicate, altogether, that the main concern of the Prophet Joseph Smith in the restoration of the Gospel in these latter days was the founding, building, and completion of temples in which the ordinances “hid from before the foundation of the world” might be given. In fact, the Lord declared repeatedly to the Prophet that unless temples were built and used, the plan of salvation could neither be in full operation nor fully accomplished.

Let me suggest that the reason why temple building and temple worship have been found in every age, on every hand, and among every people, is because the Gospel in its fullness was revealed to Adam, and that all religions and religious practices are therefore derived from the remnants of the truth given to Adam and transmitted by him to the patriarchs. The ordinances of the temple in so far as then necessary, were given, no doubt, in those early days, and very naturally corruptions of
them have been handed down the ages. Those who understand the eternal nature of the gospel—planned before the foundations of the earth—understand clearly why all history seems to revolve about the building and use of temples.

ETERNAL NATURE OF MAN.

To understand the meaning of temple worship, it is necessary to understand the plan of salvation and its relation to temple worship. The human race were "in the beginning with God," and were created spiritual beings in a day before the arrival upon this earth. Mankind is here because of its acceptance of the Plan of Salvation, and satisfactory pre-existent lives. We have won the right to be here; we have not been forced to come here; we have won our place upon the earth. We shall pass into another sphere of existence, and shall continue upward and onward forever and forever, if we obey the high laws of eternal existence.

The plan of salvation for eternal beings involves the principle that God's work with respect to this earth will not be complete until every soul has been taught the Gospel and has been offered the privilege of accepting salvation and the accompanying great blessings which the Lord has in store for his children. Until that is done the work is unfinished.

Men frequently ask when the last day shall come and when the earth shall go through its great change. Men attempt uselessly to figure out the dates of these coming events from the sayings of Daniel and the other prophets. We know that the Lord will come when we are ready to receive him; that is when we have done the work he requires of us; not before, not later; but when the labor of the day has been accomplished, the present day will end and a new stage of action will be set. When the work assigned to the earth children has been done in accordance with the Plan of Salvation, the Lord will remember his promises, and the end of the earth, which is the beginning of a new day of advancement, will occur.

We who travel the earth journey are working out an eternal problem. An endless journey is ours; the earth life is a fraction of it; the purpose is unending.

CONDITIONS OF ETERNAL PROGRESS.

It has been ordained that to follow the path God has laid out for us, we must have faith, we must repent, and we must show our obedience by going into the waters of baptism, and then as our great reward we shall receive the gift of the Holy Ghost. Some people, having obeyed these first principles, be-
lieve their work done. They have found entrance into the Church, they are members of God’s chosen people—what more need they? In fact, however, the gift of the Holy Ghost, according to the Prophet Joseph Smith, is a promise of increasing intelligence, it is a beginning of things to be. It is a promise of larger, fuller knowledge, of something new, more wonderful, and vaster, in its intent and purpose than anything that we have known before. It is a promise of growth into a larger life and a larger condition of life. In my opinion, the gift of the Holy Ghost which implies a promise of added intelligence is realized in part at least in the worship and ordinances of the temples of the Lord. The request of the soul, which leads a man into obedience to the first principles, is answered by one method through the institution of the eternal ordinances which all the faithful may enjoy.

SALVATION VS. EXALTATION.

Through obedience to the first principles of the Gospel, and a subsequent blameless life, a person may win salvation for himself. But in God’s kingdom are many gradations, which lead to exaltation upon exaltation. Those who hunger and thirst for righteousness and labor for the fulfillment of the promise involved in the gift of the Holy Ghost will advance farther than those who placidly sit by with no driving desire within them. Temple worship is an avenue to exaltation in God’s kingdom.

GOD’S DEFINITION OF A TEMPLE.

God’s definition of a temple is given over and over again in this good book, the Doctrine and Covenants. A temple is a place in which those whom he has chosen are endowed with power from on high. And what is power? Knowledge made alive and useful—that is intelligence; and intelligence in action—that is power. Our temples give us power—a power based on enlarged knowledge and intelligence—a power from on high, of a quality with God’s own power.

PURPOSES OF TEMPLES.

This is accomplished through the various purposes of temples. A temple is a place where God will come; a place where the pure in heart shall see God; a place where baptisms for the dead are performed; a place where sealings for time and for eternity are done; a place where the endowment of the priesthood is given; a place where the keys of the priesthood are com-
mitted in abundance; and a place where many other wonderful things may occur and should occur and in fact do occur.

Communion of God and man. It is a great promise that to the temples God will come, and that in them man shall see God. What does this promised communion mean? Does it mean that once in a while God may come into the temples, and that once in a while the pure in heart may see God there; or does it mean the larger thing, that the pure in heart who go into the temples, may, there, by the Spirit of God, always have a wonderfully rich communion with God? I think that is what it means to me and to you and to most of us. We have gone into these holy houses, with our minds freed from the ordinary earthly cares, and have literally felt the presence of God. In this way, the temples are always places where God manifests himself to man and increases his intelligence. A temple is a place of revelation.

Baptisms for the dead. Baptism for the dead will be discussed in all probability tomorrow night by Elder Smith. The ordinance of baptism for the dead fits into the scheme of salvation. It is an acknowledgment of itself that the whole plan is eternal, and that the past, the present and the future are parts of one continuous whole. Were the life of man discontinuous there would be no need of labors for the dead.

Sealings. Sealings, for time and for eternity, have the purpose of tying together father and son, mother and daughter, the living and the dead, from age to age. In addition it emphasizes the authority of the priesthood. No merely earthly power could accomplish a union of a condition of this earth with a condition beyond this earth; a person of this life with a person of the life hereafter, or of the life before. When man contemplates the full meaning of the sealing ordinance—if I may call it an ordinance—he is overwhelmed with the boundless power that it implies and the weight of authority that it represents. The mere words of sealing may be easily spoken at the altars of the holy temples, but they are so full of meaning that any man with even a particle of imagination who witnesses or participates in the sealing ordinance must be overcome with the feeling of responsibility and opportunity and enjoyment that it carries with it.

The endowment. In the wonderful Section 124, of the Doctrine and Covenants, the Lord has described the work to be done in the temples, including the holy endowment.

"For a baptismal font there is not upon the earth, that they, mv Saints, may be baptized for those who are dead;

"For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. * * *
"For therein are the keys of the Holy Priesthood, ordained that you may receive honor and glory. ** **

"And again, verily I say unto you, How shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name?

"For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was;

"Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracle in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor and endowment of all her municipals, are so ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name."

At first reading the full meaning may not be clear, yet in these few verses lie the germs of practically everything that belongs to and is done in the house of the Lord.

Dr. James E. Talmage, under authority of the Church, has also discussed the meaning of endowment, in the book called "The House of the Lord." I will read a part of it.

"The Temple Endowment, as administered in modern temples, comprises instruction relating to the significance and sequence of past dispensations, and the importance of the present as the greatest and grandest era in human history. This course of instruction includes a recital of the most prominent events of the creative period, the condition of our first parents in the Garden of Eden, their disobedience and consequent expulsion from that blissful abode, their condition in the long and dreary world when doomed to live by labor and sweat, the plan of redemption by which the great transgression may be atoned, the period of the great apostasy, the restoration of the Gospel with all its ancient powers and privileges, the absolute and indispensable condition of personal purity and devotion to the right in present life, and a strict compliance with Gospel requirements.

"As will be shown, the temples erected by the Latter-day Saints provide for the giving of these instructions in separate rooms, each devoted to a particular part of the course; and by this provision it is possible to have several classes under instruction at one time.

"The ordinances of the endowment embody certain obligations on the part of the individual, such as covenant and promise to observe the law of strict virtue and chastity, to be chari-
table, benevolent, tolerant and pure; to devote both talent and material means to the spread of truth and the uplifting of the race; to maintain devotion to the cause of truth; and to seek in every way to contribute to the great preparation that the earth may be made ready to receive her King—the Lord Jesus Christ. With the taking of each covenant and the assuming of each obligation a promised blessing is pronounced, contingent upon the faithful observance of the conditions.

“No jot, iota, or tittle of the temple rites is otherwise than uplifting and sanctifying. In every detail the endowment ceremony contributes to covenants of morality of life, consecration of person to high ideals, devotion to truth, patriotism to nation, and allegiance to God. The blessings of the House of the Lord are restricted to no privileged class; every member of the Church may have admission to the temple with the right to participate in the ordinances thereof, if he comes duly accredited as of worthy life and conduct.”

In no part of the temple service is the spirit of the purpose of temple worship so completely shown as in the endowment.

INTERNAL EVIDENCE OF VERACITY.

I desire to leave with you as the next thought that the work done in temples brings to those of pure and sincere hearts the evidence of its veracity. This is said in view of the question so often asked, Is there anything in the temple ordinances themselves that speaks for their truth.

The temple ordinances encompass the whole plan of salvation, as taught from time to time by the leaders of the Church, and elucidate matters difficult of understanding. There is no warping or twisting in fitting the temple teachings into the great scheme of salvation. The philosophical completeness of the endowment is one of the great arguments for the veracity of the temple ordinances. Moreover, this completeness of survey and expounding of the Gospel plan, makes temple worship one of the most effective methods of refreshing the memory concerning the whole structure of the Gospel.

Another fact has always appealed to me as a strong internal evidence for the truth of temple work. The endowment and the temple work as revealed by the Lord to the Prophet Joseph Smith (see also Dr. Talmage’s The House of the Lord) fall clearly into four distinct parts: the preparatory ordinances; the giving of instructions by lectures and representations; covenants; and, finally, tests of knowledge. I doubt that the Prophet Joseph, unlearned and untrained in logic, could of himself have made the thing so logically complete. The candidate for the temple service is prepared, as in any earthly affair, for work to
be done. Once prepared, he is instructed in the things that he should know. When instructed, he covenants to use the imparted knowledge, and at once the new knowledge, which of itself is dead, leaps into living life. At last, tests are given him, whereby those who are entitled to know may determine whether the man has properly learned the lesson. The brethren and sisters who go through the temple should observe all these things and recognize the wonderful coherence and logical nature of the carefully worked out system, with a beginning and an end, fitting every known law of God and nature, which constitutes temple worship.

The wonderful pedagogy of the temple service, especially appealing to me as a professional teacher, carries with it evidence of the truth of temple work. We go to the temple to be informed and directed, to be built up and to be blessed. How is all this accomplished? First by the spoken word, through lectures and conversations, just as we do in the class room, except with more elaborate care, then by the appeal to the eye by representations by living, moving beings; and by pictorial representations in the wonderfully decorated rooms (as any one may see in Dr. Talmage’s book.) Meanwhile the recipients themselves, the candidates for blessings, engage actively in the temple service as they move from room to room, with the progress of the course of instruction. Altogether our temple worship follows a most excellent pedagogical system. I wish instruction were given so well in every school room throughout the land, for we would then teach with more effect than we now do.

For these reasons, among many others, I have always felt that temple work is a direct evidence of the truth of the work re-established by the Prophet Joseph Smith. It may be that the temple endowment and other temple ordinances form the strongest available evidence of the divine inspiration of the Prophet Joseph Smith.

Objections to Temple Worship.

I said near the beginning of this address that with any increase in temple activity we must expect a new and a vigorous opposition to temple work, from evil forces, which however will be wholly subdued if the work is continued. This opposition will not wholly come from without; some will come from within the Church. Unfortunately, that is also a natural law. Young people and sometimes older people, will question this or that thing about the temple service. “Is this or that necessary?” “Is this or that thing reasonable?” “Why should I do this or that?” Even though such questions should be needless, it is best to answer them, especially if they are asked by those who are
untrained and inexperienced, and therefore unable to think clearly for themselves.

WHY A HOUSE?

The objection is sometimes raised that a house is not needed for temple worship. "Why should a house be required, when God is everywhere, the God who made the trees and the mountains and the valleys?" "Why should God require the poor Saints in Illinois and Ohio and Missouri, to build temples at tremendous expense?" Of course, the Lord does not need a house, and temple work may be done elsewhere than in a house. The Lord has specifically stated that under certain conditions the temple endowment may be given on the tops of the mountains, but as men multiply upon the face of the earth, it will be increasingly difficult to conduct temple worship, except in especially dedicated places away from the multitude and the chaos and the rattle and the disturbance of ordinary life.

The holy endowment is deeply symbolic. "Going through the temple" is not a very good phrase; for temple worship implies a great effort of mind and concentration if we are to understand the mighty symbols that pass in review before us. Everything must be arranged to attune our hearts, our minds, and our souls to the work. Everything about us must contribute to the peace of mind that enables us to study and to understand the mysteries, if you choose, that are unfolded before us. We would not give our family dinners out of doors, in the crowd; why should anyone ask us to do our most sacred work in the face of the crowd.

SACRED VS. SECRET.

Some young persons do not like temple work "because the things done in it are secret, and we do not believe in secret things; we want to stand in the sunshine." In fact, there is nothing secret about the temple. I have found nothing secret in or about our temples; I have found many things that are sacred. There is a vast difference between things secret and things sacred—the thing hidden away from the light, and the thing sacred, which plays in the light, and is protected from darkness and impurity and all unworthy conditions.

God has declared that He will not enter a defiled temple, whether that temple be the body of a man or a dedicated grove or a mountain top, or a house, like the temple on these grounds. The Holy Spirit will withdraw from a defiled place. People who have no faith in temple worship, who desire simply as tourists to inspect unsympathetically our holy house, in spite of
themselves defile it. We desire to present our temple ordinances to those who are believers. Moreover, visitors in temples would interfere with the procedure of the work. Of itself there is no reason why at proper times the temple may not be inspected.

COVENANTS AND PROMISES.

Many young people object to temple work because, “We must make covenants and promises, and we do not like to be tied; we want full freedom.” This objection arises from a misunderstanding of the meaning of covenants. Knowledge becomes serviceable only when it is used; the covenant made in the temple, or elsewhere, if of the right kind, is merely a promise to give life to knowledge, by making knowledge useful and helpful in man’s daily progress. Temple work, or any other work, would have no meaning unless accompanied with covenants. It would consist simply of bits of information for ornament; the covenant gives life to truth; and makes possible the blessings that reward all those who use knowledge properly; or the penalties that overtake those who misuse knowledge. That knowledge of itself is valueless, and that its use or misuse brings about inevitable results are the a b c of every scientific laboratory. The electric current properly used lights this building; improperly used, it may go through the body of the man and leave death behind. Unused, the electric current is to the man as if it were not. Penalties and rewards hang upon the use of knowledge.

LACK OF BEAUTY.

Others say that the temple ordinances are unbeautiful. Some young man ready for a mission, or some young lady just married, says, “It is unbeautiful; I did not enjoy it.” Again, the misunderstanding. They have gone through the temple looking at the outward form and not the inner meaning of things. The form of the endowment is of earthly nature, but it symbolizes great spiritual truths. All that we do on this earth is earthly, but all is symbolic of great spiritual truths. To build this temple, earth had to be dug; wood had to be cut; stone was quarried and brought down the canyon. It was dusty and dirty work, and made us sweat—it was of this earth—yet it was the necessary preparation for the mighty spiritual ordinances that are carried on daily in this magnificent temple. The endowment itself is symbolic; it is a series of symbols of vast realities, too vast for full understanding. Those who go through the temple and come out feeling that the service is unbeautiful have been so occupied with the outward form as to fail to understand
the inner meaning. It is the meaning of things that counts in life.

**SYMBOLISM.**

This brings me to a few words concerning symbolism. We live in a world of symbols. We know nothing, except by symbols. We make a few marks on a sheet of paper, and we say that they form a word, which stands for love, or hate, or charity, or God or eternity. The marks may not be very beautiful to the eye. No one finds fault with the symbols on the pages of a book because they are not as mighty in their own beauty as the things which they represent. We do not quarrel with the symbol God because it is not very beautiful, yet represents the majesty of God. We are glad to have symbols, if only the meaning of the symbols is brought home to us. I speak to you tonight; you have not quarreled very much with my manner of delivery, or my choice of words; in following the meaning of the thoughts I have tried to bring home to you, you have forgotten words and manner. There are men who object to Santa Claus, because he does not exist! Such men need spectacles to see that Santa Claus is a symbol; a symbol of the love and joy of Christmas and the Christmas spirit. In the land of my birth there was no Santa Claus, but a little goat was shoved into the room, carrying with it a basket of Christmas toys and gifts. The goat of itself counted for nothing; but the Christmas spirit, which it symbolized, counted for a tremendous lot.

We live in a world of symbols. No man or woman can come out of the temple endowed as he should be, unless he has seen, beyond the symbol, the mighty realities for which the symbols stand.

**CORRUPTIONS OF TEMPLE WORSHIP.**

Many apostates have tried to reveal the ordinances of the House of the Lord. Some of their accounts form a fairly complete and correct story of the outward form of the temple service; but they are pitiful failures in making clear the eternal meaning of temple worship and the exaltation of spirit that is awakened by the understanding of that meaning. Such attempts are only words; symbols without meaning. Is anything more lifeless than a symbol of an unknown meaning?

Such attempted improper revelations of temple worship have led in all ages to corruptions of temple ordinances. The fact that such corruptions of ordinances and ceremonies have always existed is a strong evidence of the continuity of temple worship, under the Priesthood, from the days of Adam. Sister Gates handed me this afternoon a quotation from a book that she had
TEMPLE WORSHIP.

picked up, in which it is related that Moses adopted a holy garment from Jethro, which he wore, and in turn communicated it to his brother Aaron, who adopted it, and who in turn communicated it to the priests of Israel; from whom in turn it was taken in some form by the priests of false gods. Such corruptions of temple worship are found everywhere; but they are poor, lifeless imitations, symbols from which the meaning has been wrested.

THE REVELATION OF THE TEMPLE.

If we are correct in believing that the blessings obtained in the temples of the Lord are a partial fulfillment, at least, of the promise made when the Holy Ghost, which is a Revelator, is conferred upon man, it would be expected that temple ordinances would be in the nature of a revelation to those who participate. Certainly the temple is a place where revelations may be expected.

But, whether in the temple or elsewhere, how do men receive revelations? How did the Prophet Joseph Smith obtain his first revelation, his first vision? He desired something. In the woods, away from human confusion, he summoned all the strength of his nature; there he fought the demon of evil, and, at length, because of the strength of his desire and the great effort that he made, the Father and the Son descended out of the heavens and spoke eternal truth to him. So, revelation always comes; it is not imposed upon a person; it must be drawn to us by faith, seeking and working. Just so; to the man or woman who goes through the temple, with open eyes, heeding the symbols and the covenants, and making a steady, continuous effort to understand the full meaning, God speaks his word, and revelations come. The endowment is so richly symbolic that only a fool would attempt to describe it; it is so packed full of revelations to those who exercise their strength to seek and see, that no human words can explain or make clear the possibilities that reside in the temple service. The endowment which was given by revelation can best be understood by revelation; and to those who seek most vigorously, with pure hearts, will the revelation be greatest. I believe that the busy person on the farm, in the shop, in the office, or in the household, who has his worries and troubles, can solve his problems better and more quickly in the house of the Lord than anywhere else. If he will leave his problems behind and in the temple work for himself and for his dead, he will confer a mighty blessing upon those who have gone before, and quite as large a blessing will come to him, for at the most unexpected moments, in or out of the temple will come to him, as a revelation, the solution of the problems that vex his
life. That is the gift that comes to those who enter the temple properly, because it is a place where revelations may be expected. I bear you my personal testimony that this is so.

In temple worship, as in all else, we probably gain understanding according to our differing knowledge and capacity; but I believe that we can increase in knowledge and enlarge our capacity, and in that way receive greater gifts from God. I would therefore urge upon you that we teach those who go into the temples to do so with a strong desire to have God's will revealed to them, for comfort, peace, and success in our daily lives, not for publication, or for conversation, but for our own good, for the satisfying of our hearts.

PREPARATION FOR TEMPLE WORSHIP.

Colonel Willard Young said last night, in casual conversation, that we should give more attention to preparing our young people and some of the older people, for the work they are to do in the temple. He is undoubtedly right in his view. It is not quite fair to let the young girl or young man enter the temple unprepared, unwarned, if you choose, with no explanation of the glorious possibilities of the first fine day in the temple. Neither is it quite fair to pass opinion on temple worship after one day's participation followed by an absence of many years. The work should be repeated several times in quick succession, so that the lessons of the temple may be fastened upon the mind.

CONCLUSION.

The beginning and the end of the Gospel is written, from one point of view, in Section 2 of the Book of Doctrine and Covenants. If I read this section correctly, the work which in part has been committed by the Church to this Society is the keystone of the wonderful Gospel arch. If this center stone is weakened, and falls out, the whole arch falls into a heap of unorganized doctrinal blocks. It is a high privilege for young or old to be allowed to enter the House of the Lord, there to serve God and to win power.

I hope that temple worship will increase in our midst, that we shall have a finer understanding of its meaning, and that more temples may be built to supply the demands of the living and the dead, and to hasten the coming of the great day of the Lord.

May the Lord bless us in this work, I ask in the name of Jesus. Amen.
PRESIDENT ANTHON H. LUND.

By J. M. Sjodahl.

A thoughtful student of the Bible and ecclesiastical history can hardly fail to notice what seems to be a general rule in the Kingdom of God, that those who are destined to perform a special work in that kingdom—those whose place is in the foremost ranks in the advancing hosts of victorious Israel, are from the earliest years of their earthly existence led and fostered by the hand of Providence with that special mission in view.

The rule is well illustrated in the histories of Moses, Joshua, David, Daniel, Samuel, Ezra, John the Baptist, Paul, Timothy, and many other familiar Bible characters. It is suggested by the lives of Polycarp, Augustine, Luther, Knox, Bunyan and a host of others, prominent in the history of the religious movements of the world. And it appears no less in the biographies of the martyred Seer of this preparatory dispensation, and his successors, the Prophets and Apostles of the Church of the living God. Of all of them it can be said, that they came into the world through a righteous lineage. Their characters were formed from the very beginning of their existence. Many of them had saintly mothers, to whose devoted love they can trace the course given to their lives, and they were in the words of the royal sage led to remember their Creator in their youth. The subject of this brief sketch presents another illustration of this general rule in the kingdom of heaven.

Anthon Henrik Lund, the subject of this sketch was born in Aalborg, Denmark, May 16, 1844.

When he was three years and a half old his mother was taken seriously sick. The visit of the doctor, the subdued talking, and the anxiety he saw on the faces around him impressed him deeply. He even remembered what a dismal, rainy day it was. Next he remembered seeing his beautiful mother lying in her coffin. These two occasions were indelibly stamped on his memory. In the fall of 1847 his father was drafted into the Danish army and sent to Schleswig, where an insurrection was threatening. In 1848 Schleswig and Holstein revolted and with the aid of Prussia and Germany waged a sanguinary war for three years. During this struggle, Denmark needed all her patriotic sons, and his father served with distinction through the whole war, and did not return until the boy was seven years old. It was a beautiful day when the victorious army returned; and standing near a triumphal arch, having hold of his grandmother’s hand,
the boy watched the soldiers marching under it. At last his grandmother pointed out the smiling face of his father, marching with his musket on his shoulder. A few hours later he was folded in his father's arms. This was a happy day for the boy. Shortly after, his father moved away some thirty-five miles and he was left with his grandmother, who proved a tender, loving mother to him, and he became very much attached to her; and when his father a couple of years later wanted to take the boy with him, he pleaded to be left with his grandmother. She bestowed upon him a woman's love and devotion. She was the soul of honor, and though her own children thought her discipline had been rather strict, Brother Lund only remembered how tenderly she cared for him.

At the early age of four years Anthon Lund was sent to a private school, where he mastered the first elements of reading, writing, arithmetic, etc., and when seven years old he entered the public school of the city of Aalborg. His industry as a student and his aptitude for learning are shown in the fact that he rapidly advanced from one grade to another, passing entirely over the second grade. And while preparing himself for graduation in the course of study given in the school, he took besides private lessons in English, and also studied German and French. At the age of eleven years he held the first place in the school. Already at this early age Brother Lund had an irresistible desire to study the word of God. In his grandmother's house was a Bible belonging to his uncle, which his uncle had forbidden him to touch for fear he should soil or otherwise deface the precious volume. But his grandmother often asked him to read some of its chapters to her. This filled him with an ardent desire to read the whole book, and encouraged in this by his grandmother, he commenced at the beginning and made himself familiar with the main events narrated in that sacred volume. One day in Lent when the streets were filled with people looking at the Lent procession, he thought: What a delightful day I can have reading the Bible! He imagined that his uncle would be among the sight-seeing multitude. He had settled himself down on his favorite place with the Bible open, reading the fascinating history of Israel under the kings, when he heard a step on the stairs; the door opened and there stood his uncle before him. He asked his uncle to excuse his having taken the Bible without permission. His uncle answered: "I am delighted, my boy, to find you thus employed on a day like this. Read it as much as you like." As he was only in his eighth year, his uncle was surprised to find how much he had read, and how well he had grasped the meaning. Brother Lund said those early readings have been a great help to him, as they fastened the thread of the Bible narrative
securely upon his mind. Not having brothers or sisters, he was left to himself much of the time, and books became his company. He read all the books he could get, and all his pocket money was spent at the book stores. He was then, as later, fond of visiting such places.

When in the year 1850, Elder Erastus Snow arrived in Denmark, to open up the mission in the Scandinavian countries, one among the early converts was the uncle of Anthon Lund, Jens Anderson, who became a respected resident of Cedar City, Utah. His grandmother, too, accepted the Gospel just before his uncle emigrated, and was baptized in 1853, when Anthon was nine years old. In this way he came in constant contact with "Mormonism." In his grandmother's home he found an abundance of "Mormon" literature. He read this eagerly, and the Lord opened his heart and his understanding to believe and to comprehend the truths set forth. He soon became familiar with the history of the Church and its doctrines. Elder Anthon Lund says he can hardly remember a time when he was not convinced of the truth of the Gospel. From the first moment it was presented it appeared to him in comparison with common orthodoxy as the clearest daylight compared to the uncertain flare of the northern aurora. It became to him "the pearl of great price," for the possession of which he would gladly sacrifice everything.

Yet there was many a conflict in his young heart, before the step was taken which united him with the Church. Those who at that time identified themselves with the Church were generally ostracized socially, and often subjected to persecution, and some years elapsed before Anthon, though fully convinced of the truth of the Gospel, asked for baptism.

At that time there was a great deal of persecution of the Saints in Aalborg, and this spirit actuated even the schoolboys, and to such an extent that none of the Saints could send their children to the public schools. Brother Lund was the only one belonging to the Saints who attended the school. Sometimes the boys threatened to "baptize" him, and at other times they united in giving him a beating, but as a general thing he was a favorite with both teachers and fellow-students. One of his father's younger brothers, about three years older than Anthon, was in the same class, and although he hated "Mormonism," he would not allow anyone to abuse Bro. Lund. Having tact enough never to complain against those who had persecuted him, and always ready to help the boys in their studies, he won them. Nearly every one in his class was two or three years his senior; still they did not envy him his promotion. To become "Dux," or first in the upper class was the ambition of all the pupils. When the school met after the summer vacation, when Brother Lund was
eleven years old, and all were anxious to know where their places would be, the class was unanimous in giving the first place to him and would not allow him to take his old place. At the examination the bishop of the diocese was present and personally catechised Brother Lund. The answers surprised him, and he said to the whole school: "I have not heard a boy answer so well in any of the two hundred schools in my diocese." All the teachers but one were proud of the praise bestowed on one of their pupils. One, however, a bitter "Mormon-hater," felt much chagrined. On several occasions he would slur the boy because of his belief. One day he said: "It is expected that the 'Dux,' of the school shall give a good example to the pupils. What a shame if they should imitate you and become 'Mormons!'" Brother Lund answered, "They would never regret it."

The principal of the school was Brother Lund's best friend. When he learned that the boy acted on his own conviction he said: "I thought you were persuaded by others, but I see you are thoroughly convinced of the truth of 'Mormonism.' Follow your honest convictions, my boy. I would not hinder you from obeying the dictates of your conscience." Brother Lund loved this good man, and when he went back on his first mission he learned with regret that he had died a short time before.

He loved his relatives dearly, and, as they were opposed to "Mormonism" they sought to keep him from joining the Church. They wanted him to take a collegiate course, which especially suited his inclinations; his teachers also urged him to take such a course. They did not know how great a temptation this was to the boy, but the Lord gave him strength to resist it, and His Spirit continually strove with him, reminding him of his duty. He was baptized on the fifteenth day of May, 1856, on the twelfth anniversary of his birth. Elder Julander, who died a short time ago at Monroe, Utah, performed the ordinance, and on the 18th of May he was confirmed by Elder Peter Madsen.

When Brother Lund joined the Church Elder C. D. Fjeldsted presided over Aalborg conference. Brother Fjeldsted's sermons made a deep impression on the boy. His original, convincing and entertaining style was much admired. At the same time Bishop C. A. Madsen, of Gunnison, was pastor over Aalborg and several other conferences. His excellent wife, who was a highly educated lady, rendered the boy much assistance in his studies of English, and he became very much attached to Brother and Sister Madsen.

When Brother Lund was thirteen years old he was called to labor in the vineyard. His mission was to teach emigrating Saints English, to distribute tracts and help the Elders hold meetings. When giving his first report at the conference, Brother
Iøjeldsted lifted him upon a table, and thus he made his debut before an audience.

Besides his tracts, he always carried a number of the Millennial Stars, which he would read to the Saints, he being able to translate them into Danish nearly as fluently as if he were reading a Danish paper. The Saints were delighted to listen and were strengthened in their faith. A series of articles published in the Millennial Star, "Answers to Objections," was a great help to him in meeting the arguments of the ministers, who were then publishing in Danish the same falsehoods about the "Mormons," which had flooded America and England. When he was first sent out some thought the "Mormons" were going daft in sending one so young. Such a remark was once reported to Brother Lund. He said: "Never mind, I will make that man my friend." He did so, for in the course of time the man who had spoken so slightingly of him asked to be baptized and wanted Brother Lund to perform the ordinance.

Brother Lund became well acquainted in the whole conference. He traveled without purse and scrip, and, during the four years and a half he labored as a missionary, he does not remember having bought half a dozen meals. Friends were raised up to him on every hand, and men outside of the Church told him to let them know what he needed and they would furnish him the money, and they did so.

One day while he was out tracting, he visited a large mill-owner, whom he found in his library with another gentleman. After spending an hour in answering their questions, the man of the house said: "It is too bad that you are a 'Mormon.' If you will study theology at the University of Copenhagen and become a Lutheran minister I will pay the expenses and I will make you my heir."

Brother Lund answered, "I have no doubt you are a rich man, but you have not money enough to buy my allegiance to the Church of God." The answer seemed to please both the gentlemen. Brother Lund has wondered since whether the man meant what he said or not. He believed at the time that he was in earnest, but it was not temptation to him. He felt he had found the pearl of great price.

His experiences in the mission field were varied and interesting. Once he had promised to meet at a certain place to help hold a meeting. To reach this place he walked some ten miles facing a heavy snow storm. When he arrived at the place he found the house full of people, but the Elders had not come. He sat down among the people and heard them say: "The 'Mormons' have fooled us today." When the time was up and he saw no one else would be there, he arose and asked the people
kindly to give him their attention. How astonished the people looked at the boy! But they were so still that you could hear a pin drop. After the meeting every one present came and shook hands with him and thanked him. Several of those present have since joined the Church and emigrated to Zion.

It was not often Brother Lund was molested. Even in places where other Elders had suffered persecution, he succeeded in making friends. Sometimes, however, he also tasted the opposite. On one occasion, when he was out inviting people to a meeting in the evening, he came into a house and informed a woman he met that there would be a meeting that evening, and invited her to attend.

“What kind of a meeting?” she asked.

“A ‘Mormon’ meeting,” he replied.

There came a change over her face instantly and she became a perfect fury. She grabbed her fire-tongs and screamed, “I will give you ‘Mormon’ meeting!” and flew at him.

He thought discretion the better part of valor, and ran out of the house, but the woman followed, and in her highest key called on her husband to shoot the “Mormon.” She made such a disturbance that the neighbors came running to see what was the matter.

Years afterwards, when Brother Lund had charge of the Ephraim Co-op., a lady came into the store and said to him, “You do not know me, but I have seen you once. Do you remember a woman who ran after you with a pair of fire-tongs?”

“Yes,” he answered, “but you are not that woman, for her face I have never forgotten.”

“No,” she said, “I was her neighbor, and seeing her running after you, I asked her what you had done. She said that you had invited her to a ‘Mormon’ meeting. I became curious to learn something about the ‘Mormons’ and went to the meeting. I heard you speak and was convinced of the truth.”

The Lord turned the wrath of an enemy to further His purposes.

Brother Lund had on one occasion obtained permission to hold a meeting in a town where it had hitherto been impossible to make an opening. The meeting was appointed for the next Sunday; and in company with a couple of Elders, Brother Lund went there. On entering the town they were warned not to go to the meeting, as the mob would disturb the meeting, and they had given the blacksmith, the bully of several parishes, all the liquor he would drink in order to get him to pound the “Mormon” Elders. They thanked their informant, but said they must honor their appointment. They found the house full of people and great numbers outside that could not get in. The meeting
was opened, and in stalked the blacksmith. Brother Lund said when he saw him, he thought he was a very Polyphemus. He had only one eye, a sinister look, and fists like sledge hammers. They prayed earnestly that God would overrule the plans of the wicked. The advent of the blacksmith was the signal for disturbing the meeting and some commenced calling the Elders liars, etc. The blacksmith arose to his feet when he heard the interruptions, and slowly eyeing the audience he said: "I want you all to understand that these are men of God, and they speak His word pure and simple. If any one again interrupts them he shall feel the weight of this," showing his large fist. The crowd did not know what this meant; he had drank their liquor and promised to thrash the Elders; he must be joking. A loud-mouthed fellow commenced again calling the Elders opprobrious names, when the blacksmith elbowed his way through the dense crowd, and taking hold of the disturber he threw him out of the door. This settled it. For two hours the Elders preached to the congregation, and the one-eyed giant stood guard as a policeman; but as soon as the meeting was dismissed, he seemed to realize that he was on the wrong side, and he commenced to be ugly and wanted to quarrel with the brethren, but they got away as quickly as possible. Brother Lund was the last to leave, and he heard those behind say to those in front of him, "Give him a diff!" but Brother Lund nodded politely to the crowd as he passed through and got away unhurt. Some of those present have since come to Utah and have informed Brother Lund that even the man who opened his house for the meeting was in the conspiracy against the Elders. The Elders felt that their prayers were heard in an almost miraculous manner.

Brother Lund often found that his youth was the means of gaining sympathy for him, and a hearing which was denied others, and the Lord blessed his efforts with many fruits.

At the age of sixteen he was ordained an Elder and appointed president of the Aalborg branch, and traveling Elder in five other branches. This was at the time quite a responsible position, the branch being large and requiring constant care.

Elder Lund continued his missionary labors until the year 1862, when, at the age of eighteen, he emigrated to Utah. He left Hamburg on the Benjamin Franklin. While lying in that city, measles came aboard and made fearful ravages amongst the children. There was no doctor on board, and the captain would deliver the medicines and wine for the sick only on an order from a physician. Bishop C. A. Madsen laid the matter before the Saints, and they voted to appoint Brother Lund to be the physician of the company. He received the medicine chest and with it a book treating on common diseases and their cures. This
he studied diligently and performed his duties so well that he
gained the confidence of both the crew and the passengers.
Brother Lund was always in demand. At times he had to hide
so as to get the much-needed rest and sleep. This was rather
remarkable for a doctor that had been given his diploma by
popular vote instead of by a medical faculty.

Four ships left Denmark in the beginning of that year with
emigrating Saints. These all met at Florence, whence some con-
tinued the journey in the conveyances furnished by the Utah
Saints. The others were organized into two independent com-
panies, one under the leadership of Bishop C. A. Madsen, and
and one under the care of Patriarch O. N. Liljenquist. Brother
Lund traveled over the plains in Bishop Madsen’s company, ar-
riving in Salt Lake City on the 23rd day of September, 1862.
The overland travel had lasted seventy-one days. It had been
an exceptionally pleasant journey. The Saints had found good
camping places with an abundance of grass and water. Some had
walked the entire distance, and very often the men had carried
the women and the children across the rivers, but there were no
accidents, and a good spirit prevailed.

He first located at Fairview, Sanpete County, but three
moths later moved to Mt. Pleasant. Here he remained till the
fall of 1870. His first employment in Utah was at farm labor,
digging potatoes, working on the threshing machines, etc., as
long as such work could be had, and then he got employment in
a harness shop and afterwards in a shoe shop. He was never
idle a day. Brother John Barton offered him a home in his fam-
ily and engaged him to teach his children in the evenings. He
was treated by those excellent people as if he were one of the
family.

To Brother Lund, as to many others who have come to
Utah, the first impressions and experiences of the new country
were rather discouraging. He missed his books perhaps more
than anything else. An old hand book in astronomy, without
maps, which he happened to find, became one of his literary
treasures. He studied it and drew his own maps, using the heath-
stone for a table, and was able to locate the constellations of
the stars and trace the planets. Thus passed his first winter in
Utah. He felt that this was the land of Zion, the place to which
God had led him, and his heart swelled with sentiments of joy and
gratitude.

In 1864 he was called to go as a teamster to the Missouri
River, to bring back some immigrating Saints. He performed
this mission faithfully.

When President Brigham Young called a number of young
men to come to Salt Lake City to learn telegraphy, Elder Lund
was selected as one of them. During his stay in the city at this
time he became acquainted with Elder John Henry Smith and
others with whom he later become intimately associated in eccle-
siastical work.

Having learned telegraphy, he returned to Mt. Pleasant and
kept the telegraph office there. He also had a photograph gal-
lery. And when the first co-operative intsituation was started
in that city, he was appointed its secretary. He was also elected a
member of the city council. But notwithstanding these varied
duties, he found time to devote to the Church. In 1865 he helped
to start the first Sunday school in the city where he lived, and
achieved great success in this labor of love.

He remained in Mt. Pleasant until the fall of 1870 when he
moved to Ephraim. In the same year he married Sister Sarah
Ann Peterson, a daughter of Stake President Canute Peterson.
The issue of this happy union is nine children of whom seven
are still living.

Elder Lund was called, in the year 1871, to perform his first
foreign mission, since his arrival in Utah. He was sent to Den-
mark in company with Elder Canute Peterson. The latter was
appointed president of the Scandinavian mission, and Elder Lund
became the business manager of the central office, in Copenhagen.

On his return to Ephraim he became interested in the co-op-
erative store of that place, and the next year he was placed in
charge of that institution. He held this position for nine years;
and it is generally conceded that it was, during this time, one of
the most successful in the county.

In 1874 he was appointed a member of the High Council in
Sanpete, and when the stake was organized, in 1877, he became
stake clerk and a member of the new High Council. In 1878
he became superintendent of the Sunday School in Ephraim, a
labor which he much enjoyed.

In 1883 he was called to fill another mission to Scandinavia.
He succeeded Elder C. D. Fjeldsted as president of the mission,
and was absent from home two years and three months.

During his absence he was elected a member of the Legisla-
ture of the Territory of Utah, and he took his seat in that body
on his arrival home. In 1888, he was re-elected. The Ogden
Reform School and Agricultural College at Logan are lasting
monuments of his untiring work in the legislative assembly of
Utah, as well as of his wisdom and solicitude for the welfare of
the people.

In May, 1888, he was appointed vice president of the Manti
Temple, assisting President Daniel H. Wells, and in 1891 he suc-
ceeded Brother Wells in the presidency. At the organization of
the General Church Board of Education he became a member of
that board.
At the October conference, 1889, he was called to the high office of an Apostle in the Church of Jesus Christ of Latter-day Saints, and in 1893 he was sent to Liverpool, to preside over the European mission. He was gone more than three years, and his administration was marked with much success. His linguistic ability was a great help to him in the performance of his duties while traveling in the various conferences.

At the demise of Apostle Abraham H. Cannon, Elder Lund was appointed director of the Z. C. M. I., and, some years before, of the Zion's Saving's Bank.

In 1897 he was called to a mission to Palestine and Syria to organize the Saints there into branches, and to look after their welfare generally. He returned in the summer of 1898.

In the fall of that year he moved to Salt Lake City. He continued his labors as an Apostle, in the various stakes of Zion. In April, 1900, he was chosen superintendent of the religion classes of the Church, and in August, of the same year, he succeeded President Franklin D. Richards in the important office of Church historian.

In 1900 Brother Lund was appointed general Church Historian to fill the place made vacant by the death of Franklin D. Richards. On October 17, 1901, he was chosen by President Joseph F. Smith to be his Second Counselor, which position he held until 1910 when he was made First Counselor. Thus for twenty years he was identified with the First Presidency, a position which brought him in close touch with all the movements of the Church. In 1911 he was appointed acting president of the Salt Lake Temple, and at the death of President Smith, in 1918, he became the president of the Temple. With his wife and daughter Eva he visited Europe in the summer of 1909. He attended the dedication of the Hawaiian Temple in November, 1919.

When Brother Lund was appointed Church Historian to succeed Franklin D. Richards, he was also chosen to succeed him in the presidency of the Genealogical Society of Utah, Elder Richards being the first president of this society. Brother Lund was appointed in August, 1900, and the first meeting of the Board of Directors at which he presided was held 16 October, 1900. From that time to his death, Brother Lund wisely and ably filled the responsible position as the presiding officer in the society, which during his presidency has grown to be one of the greatest institutions for good in the Church. He was always interested in the Society's needs, and especially was he anxious that the library should contain all the records possible to obtain, from which the members of the Society could be helped to obtain their records for the performing of temple work.

After a few days illness, Brother Lund died, March 2, 1921.
PRESIDENT LUND'S FUNERAL SERVICES.

Held in Salt Lake Tabernacle, Sunday, March 6, 1921.
From the Deseret News, March 12, 1921.

Reported by F. W. Otterstrom.

Funeral services for President Anthon H. Lund were held in the Salt Lake Tabernacle, Sunday afternoon, March 6, 1921. Seldom if ever has the great auditorium been more crowded, and many sorrowing friends were outside the building unable to find a place inside. The tabernacle was decorated in simple but impressive style and the floral offerings which banked and bowered the casket and rostrum were innumerable and beautiful. President Heber J. Grant presided and conducted the exercises.

The services began with an organ prelude by Prof. John J. McClellan. The Tabernacle choir, under the direction of Prof. B. Cecil Gates, sang "O, Say, What Is Truth?" The invocation was offered by President Lewis Anderson of South Sanpete stake. Raymond Williams and the choir sang, "O, My Father." Elder Nephi L. Morris, president of the Salt Lake stake in which President Lund resided, was the first speaker.

ELDER NEPHI L. MORRIS.

James Keble, the English poet wrote these lines; they are to be found mounted on heavy card lying on the tombs of the great who sleep in Westminster Abbey:

"There are in this hard stemming tide
Of human care and crime,
With whom the melodies abide,
Of the Everlasting chime;
Who carry music in their heart,
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat.

"These gracious thoughts shed Gospel light
O'er Mammon's gloomiest cells,
As on some city's cheerless night
The tide of sunrise swells.
Till tower and dome and bridgeway proud,
Are mantled with a golden cloud,
And to wise hearts this certain is given:
No mists that man may raise shall hide the eye of Heaven."

A divine goodness always shone through the life and spirit of our esteemed friend, President Anthon H. Lund. God was with us in this man's character.
On March 6, 1894, just 27 years ago today—I left Manchester, England, under appointment of President Lund, to assume the presidency of the London conference. I was then a very young and inexperienced missionary. President Lund was at that time presiding over the British mission. It was only one of his numerous missions for his entire life from the age of 14 until the hour of his death was one long beautiful mission in the Master’s service.

From 1894 till the day of his death we have been friends. We spent nearly two years together in the British Isles. We traveled together in foreign lands. We visited the large cities with their museums and other great educational institutions.

This gospel dispensation has not produced a nobler or more Christ-like man than Anthon H. Lund. In spirit he was as sweet and pure as a child; in temperament as charming and affectionate as a woman; in character “his strength was as the strength of ten because his heart was pure;” in companionship he was as enjoyable as a devoted kinsman because he carried a merry heart that bubbled with gentle mirth and a refined humor.

In teaching he was as capable as one who stood closest to the Great Teacher. In intelligence and education he was at home among the greatest minds of his day. In council he was as safe and sane as the venerated sages of history. In personality he was obviously superior. I have seen photographers of European cities ask him to sit before the cameras that they might embellish their walls with his portrait; his mind was reflected through his face.

His personality was fascinating; he carried the charm of sympathy and understanding of human nature. Among brethren he was a sweet, peaceable and gentle man interested in every one and everything. In conflict and trial he was self-possessed. In stormy councils he was concerned but serene. He was never voluble in conversation or discourse; I often regretted his restricted vocal expression. His emanations were of the soul and all around him felt his message; what he thought often counted for more than what others said. His words were golden.

He was not the aggressive type—not positive—but considerate and conciliatory but without compromise of principle. In spirit he was as pure as the Master’s desires concerning his disciples.

He was not a self-seeker. He shunned the lure of gold. He was the embodiment of the living words of the Apostle Paul: “Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up: doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth in truth; Bear-
eth all things, believeth all things, hopeth all things, endureth all things. * * * And now abideth, faith, hope, charity, these three; but the greatest of these is charity."

Such was the character and life of our beloved friend and companion.

He loved little children. Only a month ago this very hour, at the christening services in his ward when he blessed and named a little child, with affection he bent over and kissed it upon the brow. He was devoted to his dear and helpful wife. He often disclosed to me his deep affection and joy in his sons and daughter. What a priceless heritage! The wife of Anthon H. Lund! The sons, the daughter, of Anthon H. Lund!

It is to me a priceless thing to have been blessed with his friendship. It was perhaps little to him; yet I shall never forget his tender and affectionate caresses on all opportune occasions. He was everything to me, for his was the sweetest friendship of my life.

DOCTOR JOHN A. WIDTSOE.

My brethren and sisters and friends, I come with a heavy heart to this privilege and to this honor, for President Lund was my good and helpful friend, and he was a most intelligent and sincere advocate of the cause of education within the Church and in the state. Nevertheless, I am happy to be privileged to bear witness to you of the profound influence of President Lund's service and his life-labors in behalf of the cause of education in this state. President Lund had a large and receptive mind and a keen desire for knowledge. He loved learning for its own sake, as well as for the use to which it might be put. His love for education colored nearly all his acts, and explained many of the most lovable traits in his character.

Early in his life he laid a sound educational foundation and upon this foundation he built largely and steadily throughout his life. In spite of the difficulties that surrounded pioneer conditions, he became in time, because of his self-effort, one of our best educated men. In all realms of knowledge his conversation declared his wide reading and his careful reflection. His zest for knowledge increased to the very end. Only a few months ago, President Lund spent one evening at the university observatory, examining the stars that then hung favorably in the sky; and I was amazed at the readiness and correctness of his comment upon the facts and principles of astronomy. It is only a few weeks ago, almost in my last conversation with him, that he stated his views relative to historical research—views thoroughly in accord with the most modern opinions.
It was President Lund's conception and his diligent labor that led to the founding of the Agricultural College, the result, as he often told me, of his observation of agricultural education in Europe, especially in Denmark. During the last 18 years President Lund has served as a regent of the University of Utah. He was present at all commencements and he attended all the meetings of the board, except when lawfully and properly excused. He was a wise and a helpful regent, sympathetic with the problems and the work of the institution. The little cares of the day, that so often disturb and encompass smaller minds, passed him by, and he gave his opinions on the large principles involved in the problems of the University of Utah. We shall miss him greatly at the university. I happen to know, personally, that he inspired hundreds of young people to seek that intellectual training and development which makes this earth a wondrous place on which to live. He did mark for ever and a day the course of education in this state.

However, greater than his love of learning and his attainment of learning was the wonderful power that President Lund possessed of converting knowledge, learning, scholarship, into that grace of soul and character which men choose to all "culture." President Lund was a cultured man. He had cast behind him many of the disturbing fears of life. He knew that out of contention comes chaos. He knew that peace builds up, and warfare destroys. He knew that love serves humanity as the sun warms the earth. His vision was clear, his gaze steady, his trust unfaltering and his methods of a character to make men feel easy and happy. Strong men, passion-torn, left President Lund calmed and with peace in their hearts. Everywhere about him lay the results of culture, the priceless end of education.

The essence of culture and, I was about to say, the quintessence of education, is the understanding and the sympathetic heart. This was President Lund's greatest gift. Those of high and of low degree laid their troubles before him. He looked into the hearts of men; and his judgments were tempered by his knowledge and understanding of the human heart. I think that no greater tribute can be paid him than to say that he possessed an understanding heart.

May I depart just one moment from my subject to say that President Lund was the accepted leader and counselor of the great body of honest, hardworking and faithful men and women who have come, for the Gospel's sake, from the Scandinavian countries to this blessed land. To these adopted children of America he was a father in very deed. He understood them; he understood the isolation that surrounds, for a time at least, every man who leaves his mother tongue, the traditions of his
childhood, and in a new country adopts a new language and a new mode of living. Those among us of Scandinavian origin will miss sorely the good counsels and the sympathetic understanding of President Anthon H. Lund.

I trust, my brethren and sisters, that the many lessons that might be drawn from the life of President Lund may, by tongue and by pen, be carried down through many generations; so that, among our people, education, culminating in culture, and yielding understanding hearts, may be our portion. President Lund was a rare man—one of a generation. We are grateful to God that we have had his presence. We thank God that he left us President Lund as many years as he did, to serve us and to guide us.

To the family, in this hour of trial, may I simply say that their great comfort will come in the consciousness that they are being prayed for and sympathized with, by a great people. May God bless them and bless us, I ask it in the name of the Lord Jesus Christ. Amen.

PRESIDING BISHOP CHARLES W. NIBLEY.

It has been very rare, indeed, when we have witnessed in this state such an outpouring of people as we see on this occasion. It has been rare, indeed, that we find such an outpouring of sympathy from people of all classes in the state as we find today, who are extending their heartfelt sympathy to the wife and family of President Lund. He was beloved by all—"Mormon," Jew and Gentile. In all the state of Utah, or indeed, in all the country wherever he was known, I do not think he ever had an enemy. If he ever did, I never heard of such a thing. He was the one man whom I have known in my life that I could say this of. So that, alone, is something worth saying and something worth remembering of a man. Even those who once were of our faith, but who have left the Church, as we say sometimes too harshly, apostatized from the Church—even among that class you will find friends, all friends so far as I have ever heard, of President Anthon H. Lund, and that, too, is very rare in our history and in our life. So that this was an exceptional man, a true man, a most precious andlovable man. His life was gentle, and the elements so mixed in him that Nature might stand up and say to all the world, "This was a man!"

A violin solo was rendered by Prof. Willard Weihe.

ELDER B. H. ROBERTS.

It is said that the best possible commentary on any system of religion is the commentary of a blameless life. Such a com-
mentary President Anthon H. Lund has supplied to that system of religion which constitutes the faith of the Latter-day Saints. For in so far as it is given to mortal man to live a blameless life, I believe his life was blameless. That is the heritage President Lund has bequeathed to the Church. It is something enduring. It will belong to the Church for all time. It is a sacred heritage; and when scoffers shall challenge our faith, our most effective defense will be to say: by its fruits let it be judged: and then we shall point to the long list of saintly lives it has produced, prominently among which will forever stand the name of Anthon H. Lund.

Naturally you will expect me to speak of our dearly beloved brother from that point of view obtained of him in my most intimate relationship with him; and this, of course, as most of you know, is in the relationship of Church Historian and General Church recorder.

It will perhaps be a matter of both passing and future surprise that President Lund, so scholarly both by reason of his learning and temperament, has published no books of history bearing his name, though historian and general Church recorder since 1900 until now, a period of 21 years. But that will be no matter of surprise to those acquainted with the other strenuous activities of his life—in business, in legislative service to the state, in educational activities, both in Church and state, and more especially in his great missionary work within the stakes of Zion and in foreign lands—in his native land and adjacent countries; throughout Europe, and in Palestine and Syria.

President Lund’s work in the Historian’s office was that of supervising the work of others rather than in that of personal authorship; but that he was richly endowed with natural and acquired gifts that pre-eminently fitted him for his office, all who have had the pleasure to labor with him in the historical and recording department of the Church, well know. His was peculiarly the temperament for such a position. He was conservative, and therefore safe, as surely as historian, of all things, must be. Open minded he was, and therefore capable of weighing the important things that enter into the historian’s work. Also he was of a judicial temperament—the first essential. I should say, in an historian; for he it is who must pass judgment upon the deeds of men, and assay the values of events. Patient he was up to the point of being marvelous in that, as I who often tried his patience very well know.

To note another essential element of the historian, President Lund loved truth for its own sake, and had confidence in its ultimate triumph. It was most fitting therefore, that in the song service of this occasion we opened with that most splendid of
our hymns, "O Say What Is Truth?" which at once both pro-
pounds a question, and gives the greatest known exposition of it. Also it is fitting that I should speak of President Lund's love of truth, as an element of an historian's essential qualification, and as constituting the most valuable assets of a man's char-
acter—love of the truth, which is greater than to know the truth.

I pray you now consider how great are these several qual-
ities that may justly be ascribed to our friend and brother:
Conservativeness, which assures safety;
Open-mindedness, which welcomes thorough investigation;
Judicial temperament, which insists on right judgments;
Patience, which can wait on time to work out justice and
gives right perspectives to facts;
And lastly, love of truth, which makes for accuracy and
crowns all these shining qualities with glory ineffable!

Such the mind-qualities which President Lund brought to
his duties as Church historian and general Church recorder. It
was my pleasure to be closely associated with him daily while
revising the matter for a six volume journal history of the
Church. In that work we carefully checked up with original
manuscript sources of information, and with previously published
documents and reprints of parts of our Church history. This asso-
ciation, continued daily through several years and gave me
abundant opportunity to learn of his qualifications as an historian
and to appreciate the characteristics I have here enumerated by
seeing them tested daily in our work.

In all his associations in the historian's and recorder's office,
as I have noted it in the case of others, and experienced it in
my own case, his course was ever marked by uniform kindness,
courtesy, consideration and good will. And speaking now in be-
half of the whole staff of the department of history and record-
ing, I feel free to say that each member of that department feels
that in the demise of President Lund, he has lost a personal
friend, whose character was a guarantee of peace and good will
to all who had the pleasures of working under his fatherly
direction.

And now one moment for a broader view of our friend, for
I knew him in other capacities than as an historian. I knew him
in his relationships with men, and as a judge in their present
day affairs and problems and at one time in connection with the
late Elder F. M. Lyman, sat with him on the judgment seat in
a long and intricate case involving serious matters. This remem-
brance brings me to the saying of the Psalmist, when he sought
to pay highest tribute to God by exclaiming in a very ecstasy of
adoration—"Justice and Judgment are the Habitation of Thy
Throne!” And I declare unto you, O Israel, that these characteristics were dominant in the life and work of President Lund. And surely human character does then show likest God’s when it can be said that justice and judgment have been dominant in the life of a man.

“Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.”

This is the heritage of our brother and friend.

During the days intervening between the demise of our friend and now, I have repeatedly asked myself the question, was President Lund the product of our peculiar religious faith? Or would he have been such a man as he was in any event? Was he a product of “Mormonism?” or was he one chosen and sent into the world to help to produce “Mormonism?” I shall here make no attempt to answer that question. Most likely, however, they—the faith and the man—acted and re-acted upon each other. But of this I am certain: that in the new dispensation of the Gospel that makes up our Christian faith, President Lund found the true atmosphere of his soul, the element native to his spirit, and lived and moved and had his being therein to his complete earthly joy.

For one of ten times ten thousand others, I thank God for the life of President Lund. I account it a high privilege and honor to have known him, and to have labored with him.

Peace to his memory; God blessed forever more—Amen and Amen!

James H. Neilson sang “If With All Your Hearts.”

PRESIDENT HEBER J. GRANT.

As you are all aware, President Lund was the president of the Salt Lake temple. Before moving to Salt Lake City he was the assistant to the president of the Manti temple and has spent many, many years in temple work. We will now hear from one of his associates in the Salt Lake temple, Elder Joseph Fielding Smith.

ELDER JOSEPH FIELDING SMITH.

I esteem it as a great honor to have this privilege of saying a few words on this occasion, although my heart is very much touched. During the past twenty years I have been very closely associated with President Lund, in the historian’s office, in the
Genealogical society and in temple work. All that has been said of him is true—and much more could be said. Nor would we be able to say all, should we stay here for many hours and relate the good things regarding him and his character. It is needless for me to repeat those things which have been said. As you have heard just now from President Grant, Anthon H. Lund has been engaged for many years not only in the interest of those who are living, but in the interest of those who are dead, laboring diligently for their salvation; for, according to the Gospel as it has been revealed, we have been granted the privilege of acting for those who are dead and laboring in their behalf that they likewise may receive the Gospel, wherein they did not have the opportunity of receiving it while dwelling in the flesh. His interests went out not only to those who dwell upon the earth, but to those who were beyond the veil. Many hours, many days, many years of his life were spent in their interest; and now I am satisfied that there are many who will rejoice on the other side, because of the goodness of his heart and that which he has done for them. For the past ten years he has been the presiding officer in the Salt Lake temple. There he has received the love of all the workers for they have learned to love him, because of his integrity, his faithfulness, his purity of heart, and all the other good qualities which have here been enumerated.

In conclusion I desire to read a tribute from the pen of Elder George H. Brimhall, to President Anthon H. Lund:

“A pole star of unfailing light,  
A sunbeam with no scorching heat,  
A citadel protecting right,  
A mercy plea at justice’s feet.

“A treasury of wisdom’s lore,  
A telescope of meed,  
A key to cumulation’s door,  
A needle’s eye to greed.

“To seeds of truth rich virgin soil,  
To ship of state a rudder,  
To passion’s wave a cruse of oil  
To Nature’s hand a lever.”

DR. JAMES E. TALMAGE.

Unnumbered thousands have known of or heard of Anthon H. Lund. A smaller number, nevertheless great, have had the blessing of his personal acquaintanceship. Fewer, yet still many, have known him in the ordinary sense of the term; and a smaller inner circle—in which I feel that I am honored with a place—
have known him as well as one mortal man may know another.

We have traveled together by land and sea. We have eaten and slept, we have laughed and wept, and prayed together. But in all these intimate relationships he was the leader, I the privileged follower; he the teacher, I the pupil; his the truly masterly mind, and mine that of the humble disciple.

Glad am I to remember, in this solemn hour, that in the freedom of brotherly intimacy I have told him, face to face, of my high regard, esteem, and affection. I have not waited until I would stand before the beflowered casket as now I stand, to pay, in part at least, the tribute that was in my heart. In him was an unusual combination of gentleness with a firmness that was inflexible in defending the right. He was truly a gentleman, and verily a gentle man.

For over a third of a century our friendship was close. I have been drawn unto him, and seemingly he welcomed my presence. When by ourselves, he and I spoke without reserve, for we understood each other. After conversation or consultation—always uplifting to me, helpful and strengthening; for to be in his presence was to breathe the purer air of his high, noble and ennobling thoughts—I have put my arms about him and said "Brother Lund, I love you," and his response was always equally affectionate.

I stood by his bed during the last half hour of his life in the body. I know that as the earthly light was growing dim, he knew that he was passing, and I knew that he knew, as well as any human being has been permitted to know, where and why he was going. He has gone through no triumph of evil powers manifested in death, but verily through the call of the Lord. He knew, I repeat, where he was going, for he had studied long and earnestly and had received the inspiration that brooks no doubt as to conditions in the hereafter. My sympathies and condolences are not for him because he has gone, for blessed was his passing, and blessed is his present state. He is an exemplification of the power of God restored to earth in this dispensation.

When he sat as a presiding officer his rulings were always couched in the gentlest and kindliest terms; but as to finality they were stronger than though voiced in thunder tones. He honored his priesthood, and therefore those who came under his influence honored him and the priesthood he bore. He knew to what exalted rank he had been called, and he honored God, and regarded as sacred every duty connected with that high ministry. He exercised authority in the spirit of love, forbearance, and charity.

On this occasion my heart goes out to those who remain, for blessed though they be in being his—as his they are and shall
be—nevertheless this hour is one of pain and sorrow unto them. I think of his beloved companion, Sister Lund, who has been a help meet for him during his active life, and I trust that the united faith and prayers of this vast congregation shall ascend to the throne above in her behalf, and in behalf of the posterity of this, one of God's greatest and noblest servants, sent to earth.

I feel that he lives with us and will continue to be with us through the influence he has exercised, which was always for good. And in the great purposes of God for the hereafter He can trust the man whose earthly garment is here before us, with responsibility, for he has been proved and found to be pure gold.

May the Lord be with us who remain, and help us in the several degrees that may be in harmony with our diversified lots to follow after him, I pray in the name of his Master and ours, Jesus Christ. Amen.

ELDER ORSON F. WHITNEY.

A certain English nobleman, after reading a book of poems produced by a fellow countryman, passed this comment upon it:

"It has no fault—or I no fault can spy;
It is all beauty, or all blindness I."

I could almost imagine that book of poems to be a record of the words and deeds of President Anthon H. Lund. He was a true type of the Christian gentleman, an ideal Latter-day Saint.

What is it to be a Latter-day Saint? It is to have an unaltering faith in Jesus Christ as the Son of God and the Savior of the world. It is to throw one's soul into the cause of Christ and labor unselfishly for the salvation of men and the honor and glory of God. It means also a firm faith in the divine mission of Joseph Smith, the prophet presiding over this Gospel dispensation, and the consecration of one's self to the great work that is destined to prepare the world for the glorious coming of the Lord.

And what is it to be a gentleman—a Christian gentleman? It is to practice the principles taught and exemplified by our Lord and Savior, to endeavor to square one's life by his teachings. It is to live the golden rule and do unto others as we would that they should do unto us. Gentility does not consist in wearing costly clothing, nor merely in a show of polite manners. It is kindness of heart, chivalry of soul. A real gentleman is considerate of others, a friend to the friendless, mindful of the aged and infirm, tender towards women and children, treating all men fairly, respectful to authority, and reverential towards God.
All this can be truthfully said of President Anthon H. Lund.

An anecdote is related of Sir Philip Sidney, a noble Englishman of the sixteenth century. He lay mortally wounded on the battlefield, suffering that intense thirst which always comes to one in his condition—one who has just been shot. They brought him some water to drink, but as he was about to partake of it and assuage his burning thirst, he caught sight of a poor common soldier lying on the ground a few feet away, dying, almost at the last gasp, and looking with longing eyes upon the cooling liquid. Waiving it back from himself, the wounded knight said: "Give it to him; his need is greater than mine." Someone has said, and said truly, that Sir Philip Sidney was never so much a gentleman as then.

Anthon H. Lund would have done the same thing; for he also was a gentleman, a Christian gentleman, like that model of unselfish chivalry.

Oh, there is so much to say, and no time in which to say it! I loved this good man, and I believe he loved me. I loved him because he was always kind and courteous—not only to me, but to all. His was not the kindness that lavishes itself upon a few favorites, or upon kindred and friends alone. His big heart beat for the whole human race, living and dead.

I would not flatter him. He was not the only good man. There are others just as true, just as faithful, just as worthy of our confidence and esteem; but none precisely like him whose name was Kindness, and whose acts and utterances were all generous and charitable. If I were called upon to write his epitaph I would be tempted to paraphrase those beautiful lines of Lord Byron's, with which he closes his monody on the death of Richard Brinsley Sheridan:

Long shall we seek his likeness—long in vain,
And turn to all of him which may remain,
Sighing that nature formed but one such man,
And broke the die in molding Sheridan.

At this point Prof. J. J. McClellan played an organ solo: "Nearer My God to Thee," and President Grant read a telegram of condolence from representatives of the Idaho stake. President Charles W. Penrose was then announced as the next speaker.

PRESIDENT CHARLES W. PENROSE.

"Nearer My God to Thee," we have just heard on the organ, in music, but not the words. They are both very dear to me, and I feel in my heart that that is the position now occupied by our departed friend and beloved brother, Anthon H. Lund, who has gone from our presence and our gaze; but he has not gone from existence. He is in a sphere, as we believe with all our hearts,
which is nearer to God than that in which we live in the flesh. We can be very near to God while we dwell in mortality, and that was proven in the life and experience of Brother Anthon H. Lund. We do not believe that when he departed that was the end of his being. We believe that that noble spirit, many of whose great qualities have been touched upon here this afternoon, only in a slight way when we realize just exactly what kind of a man he was and is, lived near to God while here. Also that we can live pretty near to God while we dwell on the earth, if we have faith in God; and that kind of faith was in the heart and bosom of my dear friend and your dear friend, Anthon H. Lund. He lived near to God, not that his noble spirit departed from the body to talk with God, but the Spirit which proceeds from the presence of the Father to enlighten mankind, concerning the Author of their being, and His will concerning them, was with him day by day.

I know something of him by being closely associated with him in the work of the presidency with our beloved brother, Heber J. Grant, and before him, with President Joseph F. Smith. I was intimately associated with Brother Lund in the presidency of both these men of God, and I know that he lived under the influence of that divine Spirit by which we can draw near to the Author of our spiritual being and by which we can know something about ourselves, where we came from, what we are here in the flesh for, and where we are going to in that which we often call "the great hereafter." Brother Anthon H. Lund had the inspiration which comes from God, by which he lived and moved, day by day, and which was exemplified in those noble traits of character about which we have heard. I can endorse, and do endorse, everything that has been said concerning the greatness of soul of Anthon H. Lund. I not only lived with him and labored with him, but as has been expressed by some of my brethren, I loved him and he loved me; and I have the great consolation of knowing that he appreciated me as I appreciated him.

We were not the same kind of beings exactly. He was calm, quiet, methodical, sometimes lymphatic, and I am naturally hasty, quick, liable to be irritated, very sensitive in all my being, but he was calm and quiet and possessed all those nobilities of soul which have been briefly portrayed here today. But yet we were united, although in some things we were a little opposite in our nature and character; but we were not opposite in faith. We were not opposite in our endeavors to build up the kingdom of God, so far as our authority extended. We were united in spirit and in act. I thank God for my association with him, for many years, in the flesh, and I hope I shall be found worthy of being
associated with him and beings of like character when I too depart into the world that is beyond the veil.

My first intimate acquaintance with President Anthon H. Lund, although I had known something of him before, was in the year 1885 when, in company with President Daniel H. Wells, who was then presiding over the European mission, and I was there also on a mission, we traveled through Scandinavia; and in Copenhagen, I met Anthon H. Lund and became well acquainted with him for the first time. We traveled together in Sweden and Norway and had many splendid meetings with the Saints in those countries. They venerated Brother Lund. That was not his first mission there; he had labored in the ministry there before coming to this land. He was really the idol of the Scandinavian people and after being more closely associated with him in later years and being in his society, I knew that he was beloved, not to say idolized perhaps, by people of all races and countries that came to the presidency for advice and for help on many occasions. "He was beloved," as our hymn says, "beloved by all." I do not know that I ever heard anybody speak an evil word of Brother Lund, or ever say anything against him or his character or his doings. He was so loving and loveable that everybody sought his close acquaintance when they could have the privilege of enjoying it; and the poorest of the poor, no matter what country they came from, (but sometimes I thought especially, if they were Danish), could come to him and he would listen to their tales of woe and give them advice and counsel and comfort and send them away rejoicing. God was with him all the days of his life, so far as I know anything about them.

Several years later I traveled with him through Scandinavia and also witnessed again the devotion of the people, the Latter-day Saints particularly, of those countries, to Brother Anthon H. Lund. It was a blessing to them that he was chosen of the Lord through his servant, to take a prominent place in the direction and government and affairs of the Church. He was so well fitted for the post, and particularly, as I have remarked, to people of his own country and race, but as the servant of the Lord, he was the servant of the people. They had his faith and his hope and his charity, and those great gifts that have been spoken of here today were exemplified in him to the full, so far as human beings could have them. He had faith, full faith, in a true and living God. He had true faith in Jesus of Nazareth as the Son of God, the Redeemer of the world, the only begotten of the Father in the flesh, our Savior. He believed in him fully. He believed, too, in the Holy Ghost, the messenger from the Father and the Son. He believed in all the doctrines of the Church revealed in latter days through the Prophet Joseph Smith; and here I must
occupy a few moments in expressing briefly what I mean by that:

He believed the origin of man to be from Deity. He believed that the spirit of man was the son or daughter of God, born before coming into mortality, coming into the world after a design and for a purpose. He believed that when the spirit left the body it preserved its identity in the sphere to which it moved, and that that was a moving forward and upward, preparing for greater things, to come nearer to God and having closer communion with Him, but not at once going back into the divine presence, in the place which we call Heaven. “Our Father who art in Heaven” dwells there, and Jesus Christ went to Him, but not until the proper time after his departure from the earth. Well, Brother Anthon H. Lund believed in the sphere between death and the next movement upward, for he believed fully in the doctrine of the resurrection from the dead. When I sat by his bedside on the morning of his departure and witnessed his life slowly ebbing away, it made a very profound impression upon me, and to some extent a depressing effect. I saw him departing quietly into the great beyond, this dear soul with whom I had been so closely associated, day after day, in counsel—we two together attending to the business of the Church in the absence of President Grant, when he was away, and with him when he was here; and day by day for years we were together, in health or sickness, in joy, in peace. We enjoyed each other’s company and attended to the business of the Church with a faithfulness on his part that will stand to his credit forever and ever. For I believe that a record is kept on high of the acts of men, and he will receive the reward for his great and noble efforts on the earth.

In subsequent years, when I was taking charge of the European mission, he came over on a visit with Sister Lund and his lovely daughter Eva, and we traveled through the Scandinavian countries as far north as Christiana together. Then Brother Lund and I went across the country to Bergen, where we transacted some important business in relation to the Church. He and his folks returned, and with Brother Andrew Jenson I sailed farther northward, as near as we could get to the north pole. In all these visits I had with Brother Lund I learned to appreciate those noble qualities that have been touched upon here, briefly, this afternoon. He was indeed a grand and noble man. He was a man of God, he was a servant of the Most High, and he lived for the truth and labored for the truth. He has gone to his rest. Is his body in that casket? Yes. But, is Anthon H. Lund there? Not by any means. Anthon H. Lund, with all those noble qualities exhibited through the flesh, lives
and loves in the sphere to which he has gone; and when the resurrection day shall dawn he will be alive and remain after, "in the morning of the first resurrection." The elements that composed that body lying in the casket, are eternal. He believed in that doctrine revealed through the Prophet Joseph. "The elements are eternal." They can be organized and disorganized, but they remain; they are imperishable. That which was before unorganized and has been organized, can be organized again; and the resurrection of the dead is simply the restoration of those fundamental particles that composed the human body and belong to each other, refined, beautified, glorified, made lovely after the image of the Son of God who is "the resurrection and the life."

I bear this testimony today because I know that if Brother Lund were here he would like to have it spoken of. He believed in these doctrines, perfectly; and I bear witness that they are true, and I do it for him, for his sake on this grand occasion. It is a grand occasion to see all these friends of our dear brother gathered in this tabernacle to do honor to his memory. He has left a noble family. I have been acquainted with most of them for a long time. Six noble sons will be the pallbearers on this occasion. Grand men, thank God that he has left such men, and a beautiful daughter, one of the most lovely of spirits that I have ever met with. And his wife, his dear wife, she traveled with him on his last visit to Europe, and I had an opportunity of learning something about her splendid character. May God bless her and revive her and heal her and comfort her and relieve her from pain. Now may the blessings of Almighty God rest down in power upon every one of his posterity, and may he know of their integrity, may he learn of their faithfulness, may he learn of their success. They have every prospect of success, each one in his own particular sphere, and they are all able and strong physically and mentally, and they will do credit to his memory, I am sure. Now may his peace be with them and abide in their home and in all that shall come from them, that the generations which are to come may rise up and call him blessed whom we honor here today.

There is no time for me to extend my remarks. I beg your pardon if I have exceeded the time limit. I rejoice in my association with this great man. I rejoice in the fact that I know that he loved me, and as I have said before that he appreciated me. As I sat there at his bedside when he was gently slipping away, and held me gently by the hand a long time, and kept pressing it, bidding me farewell, I did not understand his words but some of those around me, more familiar with him, his daughter and one or two others, they understood he was speaking of
his admiration of me. That was a great consolation to me. He declared that "every minute of our association" had been pleasant to him. I can say the same in regard to him, and I mention it now because it is in my heart and I feel thankful for it. I feel thankful for my close association with so obedient, kind, merciful, and charitable a soul as Anthon H. Lund. He was always, in his music, on the soft pedal; he was always on the kind side; he was full of forgiveness and mercy. These were with him, as well as justice and righteousness and truth. God bless his family and all pertaining to him, and God bless all this congregation gathered here today, guide us by the good spirit that he had when he was here on the earth with us, and may we emulate his noble qualities and be able to fit ourselves so that "in the sweet by and by," we may go where he is, associate with him again; and when the resurrection day shall dawn, that we also may come forth in the first resurrection and inherit thrones, dominions, principalities, powers and eternal lives for ever. Amen.

PRESIDENT HEBER J. GRANT.

I can endorse most heartily all of the splendid tributes that have been paid here today to President Anthon H. Lund. My association with him as been as intimate, I believe, as it is possible for mortal men to be associated together. He came into the Council of the Quorum of the Apostles at the time that Wilford Woodruff, George Q. Cannon and Joseph F. Smith were sustained as the First Presidency of the Church. Each of the remaining apostles, nine of them, and their counselor, Daniel H. Wells, were asked to write the names of three men upon slips of paper to send to the Presidency as to whom they would like to fill the vacancy caused by these three men being chosen to preside over the Church, and each and every one of those ten men, without consultation with each other, put the name of Anthon H. Lund on their slips of paper. From that day until today I have never heard a word, I have never seen an act, I know nothing either in public or private of the labors of Anthon H. Lund, but what has been worthy in every respect of a Latter-day Saint, worthy in every respect of a disciple or an apostle of the Lord Jesus Christ, to which office he was called. While I was in Japan President Lorenzo Snow passed away, and I said to my associates: "If President Joseph F. Smith shall choose as a counselor the wisest, the best informed, the most level-headed man, the one that in my judgment has the greatest fund of information and the most remarkable memory of any man in the Council of the Twelve Apostles to be one of his counselors, he will choose Anthon H. Lund;"
and it is needless to say that I was delighted when the news came that Brother Lund had been chosen.

One of the noblest traits of character in all the world is that of serenity, capacity to control one's feelings, and I believe those of us who are impulsive, who are hot-headed, who often have occasion to regret our hasty words, naturally admire men who, so far as we know, never say anything that there is any necessity to regret. Anthon H. Lund was wise in all the walks of life; in every position in which he was placed, whether in the educational line, in connection with the presidency of the Latter-day Saints university, whether as a regent of the state university, whether as the head of the Religion Classes of the Church, the head of two different temples, or one of the apostles, president of the Scandinavian or the European mission, or one of the Presidency of the Church, the chairman of the executive committee of a large business institution, no matter in what place or position Anthon H. Lund was ever placed, as near as I can judge with the limited ability with which God has endowed me, he measured up to the responsibility of that position. I appreciate the fact very fully that each and every member of the Council of the Twelve Apostles, that each and every member of the seven presidents of the seventy, that not only the presiding bishop, who has spoken, but both of his counselors and the patriarch of the Church, who is absent from us, would each have been delighted, had time permitted, to bear testimony of his individual love and esteem for and confidence in this man, the same as those of us have done who have been given the privilege of speaking here today. Upon occasions of this kind I sometimes regret that we do not have more time, that we are not educated to give more time to the expression of our feelings. There are so many things that come into our minds that we would like to say.

In answer to a prayer, a revelation was given to the Prophet Joseph Smith, while incarcerated in Liberty jail in Missouri, stating, in part, that no power on earth can withhold the spirit of the living God from flowing to those who serve him. We are also told in that revelation that man might as well stretch forth his puny arm to stop the Missouri river in its decreed course as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints; and God did pour down knowledge from heaven upon the head of this man, from the time he was a mere child when he embraced the gospel, to the day when he was called home to a glorious reward. We find recorded in the 76th section of the Doctrine and Covenants that those who serve God, who believe in Jesus Christ and are baptized after the manner of his burial, and who serve God, that they shall become even as Gods; and all those wonderful prom-
PRESIDENT ANTHON H. LUND.

ises, contained in the 76th section of the Doctrine and Covenants, will be fulfilled upon the head of Anthon H. Lund.

In that marvelous prayer and revelation, section 121 of the Doctrine and Covenants, the Lord says:

“No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul.”

No living man ever fulfilled the obligations of the priesthood and exercised the priesthood more perfectly in compliance with the word of the living God, as given to the prophet in Liberty Jail than did Anthon H. Lund.

I feel that the time has expired. Each and every one of us who has spoken here today would gladly have occupied the entire time telling of the nobility, of the integrity, of the devotion, of the humility, of the serenity, of the absolute justice, honesty and truth of this man whose remains lie before us. May God comfort and bless the heart of his bereaved widow. May he bless and inspire his sons and his daughter to emulate his example, to follow after the same, that they may have everlasting joy in the presence of God and our Redeemer with their beloved husband and father, is my prayer and I ask it in the name of Jesus Christ. Amen.

The choir then sang “The Lord’s Prayer,” music by B. Cecil Gates, dedicated to Professor A. C. Lund, director of the Tabernacle choir.

The benediction was offered by Bishop Franklin S. Tinge of the Seventeenth ward, Salt Lake City.

At the graveside in the city cemetery the Elite quartet sang “Jesus, I My Cross Have Taken” and the dedicatory prayer was offered by President Rudger Clawson.

Prior to the services the body lay in state in the tabernacle.

During this time organ music was rendered by Professors J. J. McClellan, Edward P. Kimball and Tracy Y. Cannon.

CHILDREN OF ANTHON H. LUND.

All Born at Ephraim, Utah.

Anthony C., b. Feb. 25th 1871 m. Cornelia Sorenson.
Henry C., b. April 13th 1873 m. Julia A. Farnsworth.
Sarah Herbertha, b. June 19 1875 d. March 30th, 1876.
Herbert Z., b. Jan. 17th 1877 m. Emma Jensen
Canute, b. Sept. 9th 1879 d. Dec. 13th 1890.
Othniel R., b. Feb. 27th 1882 m. Mabel Hall.
Geo. Cannon, b. March 5th 1891 m. Helen Stilwell.
Eva Ann, b. April 11th 1893 m. Herbert J. Barnes.
18. Brigham* Young II, (Brigham, John, Joseph, William,)
Second son of Brigham Young and Mary Ann Angell Young, was born 18 Dec., 1836, in Kirtland, Ohio. He was one of the Twelve apostles of the "Mormon" Church, having been ordained to that position by his father, 9 Oct., 1868, and holding it until his death, 11 Apr., 1904. He married first, Catherine Curtis Spencer, daughter of Orson and Catherine (Curtis) Spencer, born 2 Oct., 1836, in Middlefield, Hampshire Co., Mass.,

Children of Brigham* Young II, and Catherine Curtis Spencer Young:

i. Alice Roxy, b. 7 Aug., 1856, Salt Lake City, m. Charles R. Hopkins, 7 Feb., 1876; children: (1) Catherine, b. 2 Feb. 1877, S. L. City, Utah, m. Jack Mitchell; (2) Elliott Richard, b. 8 Sept., 1879, Frisco, Ut., m. Ella ——; (3) Ruth Miller, b. 4 Feb., 1882, Frisco, Ut., m. Edward Spackman, d. 1918; (4) Florence Alexander, b. 15 Oct., 1884, Ogden, Ut., d. 17 May, 1885; (5) Charles Lawrence, b. 3 May, 1886, Ogden, Ut., d. 23 Apr., 1887; (6) Alice Young, b. 26 May, 1890, Butte, Mont.; (7) Curtis Russell, b. 4 Jan., 1895, Butte, Mont.

54. iii. Howard Orson, b. 12 Dec., 1859.
55. iv. Lawrence Henry, b. 17 Aug., 1861.

v. Mabel Alexandra, b. 3 Jan., 1865, Liverpool, Eng., m. (1st) Charles Paul Held, b. 21 June, 1864, Geneva, Switz. Children: (1) Catherine Marie, b. 29 Jan., 1891, d. 19 July, 1918, m. Clarence Rosville McFarland, children: (a) Robert Paul, b. 5 Dec., 1910, (b) Marjorie, b. 21 Sept., 1912, d. Apr., 1913; (c) Clarence II, b. 3 Apr., 1914; (d) Jane, b. 3 Oct., 1915; (e) Margaret Spencer, b. 1 Aug., 1917, all in Seattle, Wash. (2) Charles Paul II, b. 9 Apr., 1893, m. Madrid Cox, 15 Apr., 1916; (3) Jean Clayton, b. 11 Apr., 1895; (4) Lawrence Bernard, b. 7 Jan., 1898; (5) Alice Mabel, b. 24 Dec., 1903; Charles P. Held, d. 28 Oct., 1906, she m. (2nd) Edward Long, no issue.

57. vii. George Spencer, b. 27 Apr., 1868.

viii. Florence Ellen, b. 4 Feb., 1871, m. (1st) Robert S. Bradley, children: (1) Richard, b. 1891, Salt Lake City, d. about
BRIGHAM YOUNG GENEALOGY.

1916, m. Mae Howe; (2) Marjorie, b. 26 Dec., 1893, Salt Lake City; (3) Wayne, b. 9 Apr., 1899, Salt Lake City; m. (2nd) George B. Brastow; m. (3rd) Chas. A. May.

58. ix. Eugene Howe, b. 6 Oct., 1872; d. 2 Apr., 1903.
   x. Catherine Curtis, b. 10 Jan., 1875, d. 27 Aug., 1902, m. (1st) Harry Jennings, children: (1) Priscilla, b. 5 Nov., 1895, Salt Lake City, Utah, m. Arthur Taylor in 1914; (2) Helen, b. 5 June, 1899, Salt Lake City, m. Mr. Weidmon, 1919.
   xi. Cora Aurelia, b. 8 July, 1879, Salt Lake City, m. James Rogers 1 June, 1898; children: (1) Jay Alexander, b. 6 Sep., 1901; (2) Denon Spencer, b. 9 Nov., 1905; (3) Catherine Janet, b. 1 Jan., 1920.

Brigham Young II, m. 1857 Jane Carrington, daughter of Albert Carrington, one of the Twelve apostles of the "Mormon" Church. She was born in Hamilton, Wis., 25 Feb., 1840; d. 11 Nov., 1905.

Children of Brigham Young II and Jane Carrington Young:

59. i. Albert Carrington, b. 10 Oct., 1858.
   ii. Mary M., b. 11 Dec., 1861; Salt Lake City, m. John Lewis May, 29 Oct., 1887; children: (1) Jean L., b. 26 July, 1888, Salt Lake City, m. Kate Clare Young, daughter of number 25 in this Genealogy, 4 June, 1917, children (a) Jack Young, b. 11 Mar., 1919; (b) Virginia, b. 23 Sept., 1920; (2) Enid, b. 11 Feb., 1891, Salt Lake City, m. Eugene Bush, 11 Feb., 1915, children: (a) Eugene, b. 21 Sept., 1915; (b) Bonnie May, b. 21 Aug., 1917.

60. iii. John Washington, b. 16 Oct., 1864.
   v. Lutie, b. 25 Apr., 1870; Salt Lake City, m. Erin Brockbank, 12 Sept., 1890; children: Arden Howard, b. 24 Sept., 1894.

61. vi. Williard, b. 4 Apr., 1874.
62. vii. Emerson,
   viii. Gay, b. Salt Lake City, d. infant.

Brigham Young II, m. Elizabeth Fenton, b. 1836 at Jacobstown, Burlington Co., New Jersey; daughter of Samuel Fenton and Henrietta (Mount) Fenton; she d. a number of years ago.

Children of Brigham Young II and Elizabeth Fenton Young:

i. Katie Bell, b. 21 Dec., 1868, Salt Lake City, Utah, m. Charles Hermann Graft, 23 Dec., 1889; children: (1) Mary Belle, b. 27 Jan., 1891, Salt Lake, m. Paul M. Hirth; (2) Kate
Young, b. 5 Dec., 1893, Salt Lake City, m. Dr. Ernest A. Tripp; (3) Henrietta, b. 26 Oct., 1896, Salt Lake City, m. Weston H. Young, son of No. 25 in this Genealogy; (4) Fenton, b. 9 June, 1899, Salt Lake City, m. Ruth Stoddard Sexton, child: (a) Stoddard, b. 1920, (5) Helen, b. 28 Sept., 1903, Salt Lake, d. 1 Feb., 1912; (6) Whitney Young, b. 9 May, 1907, Salt Lake City.

ii. Henrietta Chohassie, b. 27 Oct., 1874, d. 29 May, 1911, Salt Lake City, m. Frank Swenson, child: Elizabeth, b. 9 Sept., 1902, Salt Lake City, Utah.

iii. Frank F., b. July 11, 1881; Salt Lake City, Utah.

Brigham's Young II m. 17 May, 1886, Rhoda Elizabeth Perkins dau. Jesse Nelson Perkins. She was b. 20 Mar., 1862, Bountiful, Utah.

Children of Brigham's Young II and Rhoda Elizabeth Perkins Young:

i. Jessie Alice, b. 15 Jan., 1888; Taylor, Arizona, d. 1920, unmd.

Brigham's Young II m. 7 Oct., 1887; Abbie Stevens, dau. Walter and Abbie Stevens. She was b. 27 May, 1870, Holden, Utah.

Children of Brigham's Young II and Abbie Stevens Young:

63. i. Walter S., b. 10 July, 1888.

ii. Klea, b. 8 Apr., 1891, Colonia Juarez, Mexico, m. 28 Dec., 1909, Lehi Junius Foutz, children: (1) Walter Junius, b. 28 Sept., 1910, Fruitland, San Juan Co., New Mexico; (2) Klea, b. 15 June, 1912, San Juan Co., New Mexico; (3) Stuart R., b. 30 Aug., 1915, Farmington, San Juan Co., New Mexico; (4) Stanley, b. 9 Sept., 1917, Farmington, San Juan Co., New Mexico.

iii. Klara, b. 7 Dec., 1894, Fruitland, San Juan Co., N. Mex., m. 22 June, 1917, Silas Levell Cheney, b. 11 Jan., 1893; children: (1) Douglas Levell, b. 2 Apr., 1918, Salt Lake City, Utah; (2) Bruce Young, b. 23 Jan., 1920, Provo, Utah.

iv. Gladys, b. 8 Nov., 1896, Fruitland, San Juan Co., N. Mex., m. 17 June, 1920, George Chester Knight, b. 25 Apr., 1893, Kamas, Utah.

v. Marion, b. 15 Jan., 1899, Fruitland, San Juan Co., N. Mexico.

vi. Brigham, b. 21 Nov., 1900, Fruitland, San Juan Co., N. Mexico.


Brigham's Young II m. Helen Armstrong.

Child of Brigham's Young II and Helen Armstrong:

64. Joseph Angle Moses, b. 20 Mar., 1891.

(To be Continued.)
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THE
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JULY, 1921

THE FIRST PIONEERS AND THE INDIANS.

An Oration delivered at the Pioneer Celebration held in
Emigration Canyon, July 24, 1911.

By Judge Le Grand Young.

We are standing here on historic ground. Here in this spot
64 years ago today a company of stalwart looking men with but
three women camped for lunch and to rest their tired horses be-
fore passing on to that spot which they believed prophetic fore-
sight, and it seemed destiny, had fixed for their future home.
After their short and humble meal was over, they took up their
line of march, and had there been anyone present in the valley
of the Great Salt Lake besides these emigrants, they would have
witnessed an unusual thing. Perhaps there were spectators, but
if so it was the wild wolf or possibly his almost equally wild
and untamed neighbor, the Indian of the desert. The unusual
thing I have above referred to as the wagons and teams of these
same travelers, as they emerged from what seemed to be the side
of the mountain and were now slowly wending their way across
the then sunburned waste that separated what has been since
known as Emigration Canyon, from the little stream of water
now called City Creek that meandered its way in its bed over
the parched and cracked land that is now the site of Salt Lake City.
The few savages that perhaps might have witnessed this
then strange sight, could they now tell their story, would say
that the emigrants that accompanied these moving wickiups made
their first camp, forming their wagons in a circle, in a spot not far
from where now stands the city and county building, or to be
more exact, on the bank of that little stream above mentioned
about 20 rods east of the junction of Main and Third South
Streets.
The Indians would also tell us that these newcomers were not idle fellows; on the contrary, for they soon fell to work diverting the little stream from its ancient channel and spreading it over the dry hard earth so that a plow could be made to penetrate its hardened surface.

The Indians were at that time numerous in this region. The two great tribes, of this intermountain basin, the Utes and the Snakes, had been and still were at war. The white men of whom we are now speaking well considered the situation. Many of them had been raised in an Indian country and some of them knew well the Indian character; and they all well knew that if hostilities were kept up between these warring tribes that these few emigrants would be either forced to abandon their new home or stand the chance of many of their number being massacred and possibly all annihilated. So that every encouragement looking toward peace was given to these Indians. Brigham Young, of whom President Millard Fillmore once said, "knew more of the Indian character than all the rest of us put together," was the head and front in these peaceful negotiations. He it was who talked with the head men of both of the tribes, and he it was who had the good sense not to side with either faction, but to maintain a strict neutrality and judicial position between both. It was he who made the laconic but wise observation that it was cheaper, as well as far more humane, to feed the Indians than to fight them. So with these statesman-like views as his guide he invited the Indians to counsel with him, he gave them of the white man's scanty supplies the things that the Indians most prized. In this way and most of all by proving to them that he was always their friend, and that they could implicitly rely upon his word, Brigham Young soon became to these Indians the great white chief and in time of trouble their main adviser.

Thus by this influence these two warring nations had been induced to cease hostilities and to come together in a mutual meeting upon that half neutral ground upon which is located Salt Lake City, to make terms of settlement and finally to smoke the pipe of peace. At the time of this meeting the wickiups of the Snake Indians were on the north branch of City Creek, near what is now called the Temple block; while the Utes were camped on the south tract of that stream near the place on which now stands the city and county building.

Late in the day, along in the autumn of the year the chiefs and head men of the Indian nations began to gather at the place that had been designated for the purpose of making terms of peace. A large circle was formed by the Indians in the open air, no wickiup being large enough to accommodate this numerous gathering. Washakie, the great war chief of the Snakes, at
that time a stalwart Indian of about 35 years, with Bear and several other minor chiefs accompanied by numerous warriors, young and old, decked in their native war paint, with feathers and plumes, occupying the north part of the circle, while the Utes lead by Ovapah, corrupted by the whites into the name of Walker, with Peeteetneet, Wanship, Timpanogos, Tintic and others of the Ute warriors, dressed in the same warlike manner, occupied the south side of the circle. Ovapah, or as the whites called him, Walker, was without doubt the boldest and probably the ablest Indian in this intermountain region. He had invaded the homes of the warlike Sioux and the dread Cheyenne and in a pitched battle conquered them in the land of their own campfires; he had beaten and practically annihilated the adult members of the Piyead tribe and taken captive and sold into slavery their children. He fought with the Navajos in his own desert land and crossed their desert and invaded southern California going into the very homes of the ranchers driving away their horses and killing their cattle, until his name was a terror in that country. So strong was their enmity against him and so bitter their remembrance that upon the arrival of the white men in this then Mexican territory, these same California ranchmen offered a reward of $1,000 for Walker's scalp. He had now been at war with the Snake Indians, and after a long and sanguinary but doubtful conflict, was now, contrary to his instincts, about to smoke the pipe of peace.

No other influence but that of Brigham Young or some other powerful character could ever have induced this wild son of the desert to have entered into any kind of meeting where peace was its object. Washakie, the Snake chief, while a brave and resolute man, was not so desperate a character or so inclined to bloody deeds as was his great enemy, the Ute chief, so the main difficulty had been and was to get the latter to meet the former on this occasion. When this important and solemn ceremony was about to begin, a little episode took place that, but for certain conditions, would have brought this peaceful meeting to a bloody close. A young Ute Indian, a sort of a fighting chief whom the white men called John, because they could not remember his Indian name, came into the peace circle a little late. The entrance on the east was close by where Washakie and Walker were sitting. As John passed, his buckskin hunting shirt was blown aside revealing a tomahawk hidden in the skirt of his shirt. Washakie spied this forbidden weapon, and from his seat like a flash jumped and seized the tomahawk and threw it over into the sagebrush as far as he could. In an instant every warrior was on his feet and in an excited manner loudly talking and gesticulating; Walker and Washakie among the rest, the latter exclaimed, "The next time he
does it, I bury it in his head." Had they been armed, a bloody battle would have ended this intended pacific gathering. Luckily, however, the rules of peace or rather of war had not been violated except by this one impetuous young Indian, and he had to smother his rage and chagrin and the rest of the Ute tribe their wounded pride. This for the reason that the rule was inexorable that no warrior could appear in an assembly the object of which was to smoke the pipe of peace, with any kind of a weapon on his person. This being the rule the violator could receive no less punishment than that which had been inflicted. Indeed, it is to be wondered at that Washakie did not bury the hatchet in the Indian's skull, as he threatened he would do, if such an act was repeated.

After the excitement incident to this scene had passed away, the Indians again assumed their sitting posture on the ground and with the pipe burning the mountain larb, by the Indians used in the place of tobacco, commenced its peaceful round, beginning with Washakie, thence down the side on which the Snake Indians sat, then back to Walker and down to the last Ute Indian. No one spoke, not a sound was made but a dignified, not to say, sullen silence prevailed. After this solemn ceremony was over, the Indians betook themselves to their wickiups and to their night's repose.

This was the final, the last gathering on this neutral ground of those children of the desert. This ended their long war and proved to be all that the white man hoped, the beginning of the end of Indian warfare in this country.

Before entirely leaving these Indians, it might be of some interest to you all to spend a few minutes more upon the lives of those two leading actors in this Indian drama.

The facts are that the history of nations is but little more than the lives of a few important individuals. What would the Hebrew nation be without its Noah, Abraham, Jacob, Moses, David, Isaiah, Jeremiah and a few others of the great men of Israel? What would Greece be without Homer, Eschylus, Sophocles, Plato, Aristotle, Alexander and a few more like names? Where would be the interest in Rome with Julius Caesar, Virgil, Brutus, Cato and that class left out? And so we might, had we the time, go through every leading nation and eliminate a few names and the lives of these nations would be uninteresting; possibly with such names left out the history of these nations never would have been written.

In our own nation if we were to strike from its records the names of Franklin, Washington, Jefferson, Adams, Monroe, Hamilton, Madison, Lincoln, Emerson, Hawthorn, Lowell and a few dozen more, our history would not be worth reading. So, too, with our savage nations though little can be said for or of
them, that little is simply a history of their leading men. And this, too, because there is a mystery that hangs over these Indian nations and for that reason, if no other, the lives and habits of the few names we have, are, and always will be important.

Washakie went on to a reservation and died there. He became an object of pity as have been many of his white brethren by the use of too much alcohol. He was a man of a good deal of character; a large, powerful man, and in a hand to hand encounter he probably would have been much too much for his great enemy Walker. But when it came to handling a body of men or leading an Indian fight, Washakie was no match for the wily Ute chief. Walker died about 1855. He was engaged, it is said, in a war dance and became greatly excited and struck himself with such force in the breast that he broke a blood vessel and from the effect of this he died.

Walker was of a cruel and bloody nature. It is said that his mother went blind and became quite helpless and a great burden. One night her wickiup took fire and burned. She perished in the fire and it was generally believed among the whites that her bloody son or some of her other equally wicked sons, for she had ten, was the author of her destruction.

The treaty before spoken of is unchronicled and generally overlooked, but it is not unimportant. Probably no other event in the early history of this state has borne greater fruits. From the hour that that silent assembly of red warriors passed that little token of future peace, there have never been any hostilities between the Snake tribe and the Utes. They were after that guilty of many breaches of peace with their white brethren, but none with each other that assumed any tribal importance.

By this the white people of Utah were relieved of very great solicitude and anxiety. It was trouble enough to treat with savages when they were engaged in a general condition of peace with one another, but when they were on the war path all intervening temptations either for plunder or for imagined wrongs would or might induce these warring factions to visit such wrongs on the unoffending whites. It was difficult enough and dangerous enough to pioneer a new country infested with savage Indians when in the best of moods.

As I before stated, this is historic ground. Here, a few feet from where we stand is the old Indian trail that led to what was known as Fort Bridger and before Bridger went there probably generations before it was known as the trail that led to the Uinta country and the Crow country, the latter lying further north and east. It is the same old trail that the fated Donner party and President Young and the Utah pioneers followed nearly two-thirds of a century ago; down Echo canyon, up East canyon
over the Big mountain and then over Little mountain, the latter not far east from where we are today.

Over this historic road for years and years came the great trains of emigrants on their way to the golden shores of California and just below here in Salt Lake City these same emigrants camped to rest their weary teams and to refresh themselves from their long and tiresome journey. On this road passed great schooner wagons, those great white ships of the western desert, carrying their loads of merchandise for the wants of the people that had made this territory their home. Here, too, passed the weary handcart men and women on their way to what they hoped and believed to be a veritable Zion, and here too came the pony express galloping by with little bags of precious mail on its way to the Pacific ocean. Here, too, came that great army of the United States, dragging their cannon and munitions of war that they had pulled more than 1,000 miles, the remnant of which same army passed back over this same trail to the nation's defense, that nation so sorely in peril and that too through the action of some of the same men who were active in sending the army to this then territory. After all these years, well might we pause here, well might we ask, where are those emigrants whose faces were turned toward the setting sun, who camped for a few short days to rest from their long and tiresome journey before again taking up their line of march to the golden sands of California? Where are the drivers of those great prairie schooners loaded with the chosen merchandise of eastern lands? Where are those brave men and noble women who risked all for their religion's sake, who pulled handcarts or drove oxen over a thousand weary miles of the dry and dusty plains of Colorado, Wyoming and Utah? Nay, most of all, where are those brave men and braver women that pioneered this country, who faced hardship and threatened starvation in this dreary sagebrush wilderness, and by their industry and courage made possible all that we now enjoy. We might wait in silence, but the answer in every heart is that with a few exceptions they are entombed in the graves and sepulchers of mortality.

But a few years ago came a change over this old pioneer road. Through great work at immense expense a road was built through the adjoining canyon on the south and some further north, and while these roads were longer, they were less difficult. This new road south of here constituted the general highway of the people of Salt Lake City to the east for very many years, then eventually a railroad reached this territory, the iron horse made his appearance on those great iron rails. These have become our navigable rivers, doing away with all old ways of travel, leaving this old canyon to comparative solitude.
Years rolled on, the old emigrant trail and pioneer road was overgrown with new young timber and was almost forgotten. Indeed, Emigration Canyon seemed to remain only in name. Thousands of our citizens had never been in it, boys and girls had grown up to manhood and womanhood in the state of their nativity at a distance of but a few miles from this old trail who had never seen it or had never been in the canyon through which it passed, and know nothing of its early history.

And now there has another change come upon this old historic ground. The electric railroad has been built connecting the city with this pioneer canyon, bringing its places of resort, its cool mountain airs, within easy reach of every hamlet in Salt Lake Valley and the solitude of this old canyon is again broken by the call of men and women, the merry laugh of children, and by the whistle of the passing trains that hourly ply between the head waters of this canyon and Salt Lake City. With all this history back of it, what may we not look for in this beautiful place? What is its future? What may it become as time rolls on and the great city beneath it grows into a metropolis. May we not promise for this canyon something worth while? Is it too much to say that it shall become the summer home of thousands? Shall the dream of old man Killion, who lived at the foot of little mountain, be realized when he said that he saw the future and that this canyon should be the home of thousands, and gardens and the trees should be their husbandry? Will Salt Lake City be what the late Brigham Young is claimed to have said it should be when he declared that its center should be where Liberty park stands and Big Cottonwood should be a suburb? Will it not be what Chas. Francis Adams said it should become, the greatest of intermountain cities and equal to any west of Chicago. Let us hope that these predictions are to come true, and let us be among those who are ready to help make them. As was once said by the then mayor of Salt Lake City, some twenty years ago: “This is the best climate in the world, the best location in America. We never experience very cold winters and if too warm in summer our canyons with their cool nights are within a day’s reach.” He might have added had he lived until now, “an hour’s ride.”

Your humble friend cannot boast of having traveled in foreign lands, he has not seen the vine clad hills of Normandy, nor has he seen the sunsets in Southern France, nor has he gazed upon the verdure of old Italy, nor traveled upon the bosom of the classic Rhine. But he has traveled considerably in his own native land, than which surely there is none greater, and as he stood one evening on the mountains just east of Salt Lake City looking westward over the beautiful valley of the great Salt Lake, just as the declining sun sunk into the bosom of the dead sea of the
west, throwing its golden light in gorgeous splendor into the fleecy clouds far above in that ever changing horizon, covering with glory and gold you gray haired giants of the Wasatch, he thought then he had never before witnessed such a beautiful sight or a more inspiring scene.

A country with our lakes, our beautiful valleys, our great mountain ranges and our life giving canyon air, our mineral and agricultural wealth, has a right to speak of its natural resources. And no country in so short a time with no greater population has produced greater men or nobler and more beautiful women. And with all these advantages, and being within the fold of the greatest republic the world has ever seen, with freedom's flag waving over us, may not our state go marching on, doing its full part in the destiny of this great nation? May we not predict that her great principles of human liberty, those principles that are ever near to our hearts, shall be strong in this mountain state, and shall be spread wider and wider till the divine principles of freedom shall find a willing foothold in every downtrodden nation, till all shall say that the principles of which the Americans are the discoverers are not alone for them, but are the common heritage of all?

EARLY "MORMON" SETTLEMENT IN ARIZONA.

BY COL. JAMES M. McCLINTOCK, ARIZONA STATE HISTORIAN.

An address delivered at the Maricopa Stake Conference, Mesa, Arizona, February 6, 1921.

It has fallen to my happy lot to be engaged in the writing of a volume which will probably bear the title: "Mormon Settlement in Arizona." This volume will soon be published by the state as part of the official history of Arizona.

The task has been a very pleasant one. It is little less than remarkable, in fact providential, the way in which this undertaking has developed. Assistance has come from the Church offices in Salt Lake City, and valuable service has been rendered by LeRoi C. Snow, who has devotedly and with great care and accuracy gathered, filed and indexed much of the data for my use.

This closer touch with your people has given me even a broader view of the notable achievements of the Latter-day Saints. I appreciate this opportunity to personally review some of these accomplishments before this splendid congregation, some
of whom are numbered among the original pioneers, and many others the descendants of those noble men and women.

The history of the people associated with the "Mormon" Church is the history of a people almost wholly agricultural. I believe that few of you appreciate that members of your Church settled not only the greater part of the agricultural localities of Arizona, but actually made the first Anglo-Saxon agricultural settlement within Arizona. We have a report, entirely outside of the Church, of the coming of a "Mormon" emigrant party to the historic old Spanish Pueblo of Tubac, in 1852, and of the stay of the party at that point for a season, at the invitation of the Spanish commandant, for the development of certain agricultural lands. It is even possible that descendants of this party would be there today, had Tucson not protested against the appropriation of water alleged to belong to the fields of the Spaniards farther down stream. Still ahead of any other Anglo-Saxon settlement is the story of Littlefield, in the extreme northwestern corner of Arizona, on the site of the frontier settlement of Beaver Dam, where plows were held by "Mormon" farmers as early, possibly, as 1863, when Henry W. Miller was called to head a missionary settlement on the Virgin.

In passing, it might be interesting to many of you to make statement of the fact that, counted as people of Anglo-Saxon derivation, the "Mormons" were first in the agricultural settlement of Wyoming, Utah, Idaho, Nevada, Colorado and southern California.

"Mormon" settlement was widespread in the harsh days that followed the exodus from Nauvoo. It was interesting to me to find that one of the honored pioneers of Mesa, George W. Sirrine, was a passenger on the famous ship Brooklyn, which sailed into the harbor of San Francisco late in July, 1846, bringing 358 passengers, mainly Saints from New York. This party, law-abiding and industrious, participated in the changing of the Mexican hamlet of Yerba Buena into the new city of San Francisco, and true to type, established the agricultural colony of New Helvetia, in the San Joaquin valley.

In this connection, let me interpolate that the settlement of San Francisco, away back in May of 1776, was by a company of Spanish soldiers and farmers from Tubac, Arizona, led by Captain Juan Bautista De Anza, who, the previous year, had broken the first road from Sonora into California.

The southern California settlement referred to was that of San Bernardino, made in 1851, by about 500 individuals from northern and central Utah, led by Amasa M. Lyman and Charles C. Rich. In the purchase of the necessary land Sirrine had an important part, for he delivered at San Bernardino the first of
the purchase money, brought by him from San Francisco in an old boot, the mode of carriage due to fear of possible robbery.

Of largest importance in the history of Arizona is the memorable march of the Mormon Battalion, recruited in Iowa to aid in the conquest of California, and hurried westward by the southern route to the Pacific. This battalion broke its own road from the Rio Grande westward. It entered the present Arizona at a point near Douglas, passed down the San Pedro river, leaving that stream not very far from where the "Mormon" settlement of St. David later was established. It captured Tucson, and rested for a very brief period in the Pima villages, hardly more than 20 miles southward from Mesa. Then it marched on, down the Gila and across the Colorado deserts, till the western ocean terminated one of the most memorable military expeditions known since the march of the ten thousand of old. In the membership of this battalion were many who were prominent later in the settlement of Arizona. Among 31 who settled in Arizona might be named Rufus C. Allen, Reuben W. Allred, Henry W. Brizbee, George P. Dykes, Edward Bunker, Christopher Layton, Philemon C. Merrill, James Pace, Henry Standage and Lot Smith. Dykes, the first Battalion adjutant, died in Mesa, as did Brizbee and Standage. The last-named kept a remarkable diary of the expedition, now in the possession of the state historian. Layton became the first president of St. Joseph stake. Merrill, the second adjutant of the battalion, was a member of the party that settled Lehi, near Mesa, and led later in the settlement of the San Pedro valley. Lot Smith, one of the historic characters of the Church, spent much of his life as a missionary among the Lamanites of northern Arizona, and by them was killed.

The time of the disbandment of the battalion was the time of the discovery of gold in California. About a half dozen of the discharged soldiers were present at Sutter's Fort when the first golden flakes were found in Marshall's millrace. Some of them remained for a while, to secure funds that might help the struggling pioneers of Salt Lake valley, but nearly all, within a few months, turned their backs upon the golden sands, to journey to their people and to the exercise of their faith—a remarkable demonstration of the hold that faith had upon them.

I do not know that it is appreciated that in the early "Mormon" State of Deseret was included the whole of the present State of Arizona. In his all-embracing vision, Brigham Young saw the establishment of a haven for his people where single government would include the entire watershed of the Colorado river, reaching from Montana to Mexico and from the Rocky mountains to the Sierras with an extension to the southwestern
seacoast that took in the shores of the Pacific from about Santa Barbara down to San Diego. It was a great vision, well worthy of the great man who based his plans upon it, but it could not be made reality.

A very important feature of south-western history, little known and less appreciated, is the fact that Arizona once owned what is now the southern part of Nevada. When New Mexico was ceded to the United States, that territory was outlined as having a northern boundary on the 37th parallel of latitude, reaching westward as far as California. When Arizona was created out of western New Mexico, this same northern boundary remained. The northwestern corner of the state was organized into the county of Pah-Ute, the extreme southern point of present Nevada being in the county of Mohave. From Pah-Ute county to the legislature came a number of distinguished pioneers, including Andrew S. Gibbons, Octavius D. Gass and Royal J. Cutler. Gass and Gibbons in 1868 traveled to the fifth session of the Arizona legislature, at Tucson, in unique manner, floating from Callville down the Colorado in a 14-foot boat to Fort Yuma, where conveyance was taken to the territorial capital.

Nevada acquired the section south of latitude 37 by virtue of an act of Congress, fully accepted by Nevada in January, 1867. It may be remembered that about the same time Congress took a 60-mile strip from Utah and added it to Nevada.

Arizona tried to hold possession of the northwestern district until 1871, in this having the strongest of support from the "Mormon" settlers of the Virgin and Muddy districts. In 1869, the Utah legislature organized the disputed district as Rio Virgen county, with Joseph W. Young as magistrate and Royal J. Cutler as clerk of the court. Considering taxes of the present day, it is worth mention that the total tax levied for the year was $180.29.

Considering the lower Nevada point as a part of New Mexico, and therefore of Arizona, the first of the faith to make settlement in Arizona were missionaries sent to the Indians in and around Las Vegas as early as June, 1855. One of these missionaries was Benjamin Cluff, later a prominent resident in the Gila valley, but names that are borne by Arizonians frequently are found in the lists of these earliest pioneers.

In December, 1864, a start was made upon a most ambitious project, that of providing a new inlet for Deseret, this by way of the Colorado river. Callville was established by Anson Call, agent for the Church presidency, and an attempt was made to make that a port of entry. The trans-continental railroad through Ogden made this southwestern route unnecessary, so Callville was abandoned within a few years.

Settlement in the Nevada point, mainly on the Muddy, be-
gan January, 1865, embracing St. Thomas, St. Joseph, Overton and other villages.

With transfer of the region to Nevada, with added taxes, and generally unfavorable political conditions, both the Muddy and Virgin villages were abandoned, the exodus back to Utah beginning late in December, 1870. At the time, the southern Nevada point had a Church population of 1,250. The office of the Arizona historian lately received a veritable treasure—a large photograph of President Brigham Young and a numerous company, in picnic at the mouth of the Virgin, in March, 1870. During the fall of the same year, President Young directed the establishment of Kanab, and then traveled down the Paria to the Colorado. It was clearly evident that he was planning the routes of southern migration afterward taken by his people in the settlement of the southwest. Arizona has had visitations by all the Church presidents except Joseph Smith and Lorenzo Snow.

I cannot make more than passing reference to the pioneering period of northern Arizona, to the work among the Indians, led by that matchless old leatherstocking of the west, Jacob Hamblin, with Ammon M. Tenney, the Gibbons family, and a score or more of others, who offered their lives, if necessary, toward the betterment of a rude and unappreciative people. Those expeditions started as early as 1858, when Hamblin was leader of a party sent to the Hopi Indians, who, it was claimed, were of Welsh descent. They are not. An especially notable trip was that of Hamblin in 1862 when he crossed the Colorado below the Grand Canyon and returned by way of the Ute ford, 35 miles above the mouth of the Paria. This was the first journey around the Grand Canyon ever known to have been made. The last of which we have record was made last fall by Governor and Mrs. Campbell, in an automobile, on very much the same route. The road still left much to be desired.

The Ute ford mentioned is the same known as the Crossing of the Fathers, used in 1776, by the Franciscan friars. Esclante and Domingue, who had started from Santa Fe for Monterey, California, and who, after exploring Utah as far as Utah Lake, and down the Santa Clara to the Virgin, had turned back, possibly dismayed by Indian accounts of the dangers that lay ahead in the crossing of the deserts. It is simply impossible in a brief address of this sort to recite, even in partial measure, the story of the hardships and heroism that attended this stage of southwestern history.

The first definite attempt of the Saints to settle in the valleys of the present Arizona on any large scale was by the Haight
party from Salt Lake City, which in the summer of 1873 turned back from near Grand Falls.

A larger and somewhat sturdier expedition, headed by Lot Smith, Jesse O. Ballenger, George Lake and Wm. C. Allen, started from Utah early in 1876, the first party reaching Sunset Crossing on the Little Colorado, March 23, 1876. There were established four settlements, best known as Brigham City, Sunset, Obed and St. Joseph, but only the last at present has existence.

The settlement of the Little Colorado moved farther and farther upstream and had a stem in Snowflake that reached down into the mountains to the southward and eventually continued to the Gila Valley. St. Johns has a especially interesting history. A score of agricultural villages were established above that point and over into New Mexico. The old sawmill erected at Mt. Trumbull to secure timbers for the St. George temple, was brought to a point near Mormon Lake, southeast of Flagstaff, there to do its part in the upbuilding of the new communities. The history of the Little Colorado settlements seems to have been one especially filled with struggles against the ravages of the river, in which irrigation dams were of little avail.

The larger settlement of central Arizona dates from an expedition led by Daniel W. Jones that left Nephi in September, 1875, and found a good valley around Phoenix. This same party passed on to do exploration and missionary work in Mexico. In the following January by the western route, a party of 83, led by Jones, crossed the Colorado and, March 6, 1877, established the present settlement of Lehi, where much successful work was done toward the conversion of the Indians, Mesa was founded by Latter-day Saints from Bear Lake County, Idaho, and Salt Lake County, Utah. They were led by Charles Crismon and George W. Sirrine of California history, and Francis M. Pomeroy, a pioneer of '47. They arrived at Camp Utah, on the site of the present Lehi, February 14, 1878, and soon thereafter started the re-opening of a prehistoric canal, through which water was led to the present Mesa townsite in October, 1878. About that same time were started the first houses upon the Mesa, those of the Pomeroy's, Sirrine and Chas. H. Mallory.

The townsite was located by T. C. Sirrine in May, 1878, and there was an incorporation July 15, 1883. The postoffice had the successive names of Hayden, Zenos and Mesa.

I esteem as personal friends the early presidents of this stake. Alexander F. McDonald was one of the most remarkable preachers I have ever heard, full of fire and of devotion and energy in behalf of his people. Chas. I. Robson was a sturdy English character, who had been proven in the early days of Utah, when
he started the first paper factory known in western America. Collins R. Hakes, who succeeded to the presidency in 1894, was a devoted churchman and an executive of very practical sort. The Gila Valley settlement is one of the few that seems to have been made without direct instructions from the Church. The first “Mormon” residents drifted over from Forestdale and another party came southward from the lower Little Colorado, following a report made by three scouts, George Lake, Andrew Anderson and George Skinner. Its early destinies were under the charge of Christopher Layton, a man of true pioneer stamp, eminently well fitted for the task of rough-hewing the foundation of a western community.

The settlement of practically every “Mormon” community in the southwest included hardships and privations that would have been deterrent to any, save people who came backed by a strong church organization and by a faith of the most substantial sort that included good works in its expression. The plenty known by the “Mormon” towns of today has been founded upon poverty and hard work. In every one of them there has been a vision that was the transformation of the sage brush plain into a garden. Some of these visions have not come to pass, for nature herself has prevented, possibly with the development of sturdy character that in itself has been an asset to the state. But in other cases, notably at Mesa, have arisen cities of wealth and homes of luxury, founded upon this same substantial faith.

The Latter-day Saints of Arizona undoubtedly were wilderness breakers—possibly, also, they have, by precept and example, served to a degree in breaking a wilderness that may have needed plowing and seeding for the growth of moral principle and of civic development.

Appreciation of German “Lessons in Genealogy.” In a letter recently received by Mrs. Gertrude Baird of the Genealogical Society of Utah from Johannes Lach, Elberfelderst 37, Berlin, N. W., Germany, is stated the writer’s appreciation of the German translation of “Lessons in Genealogy” issued by the Genealogical Society of Utah and translated into the German by Mrs. Baird. He said that he obtained possession of the book by chance and had read it through with great interest and profit for as he say the right compiling and recording of German family genealogies is of great importance to the Church members in that land. He wishes also to know if any are interested in his family of Lach, and if so he would appreciate a word from them.
The following interesting description of Somerset House, London, has been sent us by Harold H. Jenson who is doing missionary work in England:

The genealogical record office of England and Wales is Somerset House, London, noted the world over as a center where dates of births, marriages and deaths since 1837 can be found. The writer had always wanted to visit the place to see the wonderful index system and manner of record keeping, and a dreary rainy afternoon found him with many others waiting in line to see Mr. A. W. S. Cowan, who has charge of the public research room. After a long wait a pleasant faced man greeted me and we were soon in deep conversation.

Mr. Cowan’s own story describes best the work of the organization, which from his conversation was as follows:

“Somerset House now has approximately 137,865,459 entries in the many record books and there is only room enough left for five more years of records; then new facilities will have to be found. The building itself is historic for in olden days it was the headquarters of the Royal Academy. Later Joshua Reynolds occupied this very room with students. The records on file contain all the marriages, births and deaths in England and Wales since 1837, and even some records before that time. For instance, the old Quaker records are here, containing the marriage record of William Penn, founder of Pennsylvania, the congregation signing as witnesses. We also have a record of marriages performed by ministers, who in the Eighteenth century were placed in prison in Fleet street to be held till they paid their debts. To pay the same they employed men to solicit trade for them, performing many illegal marriages. Some of the aristocracy have only these records to prove their heirship.

“Somerset House came into existence when the Non-conformists objected to being compelled to be married in the Church of England, which alone kept the parish records. Hence by act of Parliament the central record office was established. At the present time every registrar’s office and church is required by law to send copies of all births, marriages and deaths to our office for filing. A triple index is then made in ink, and alphabetically arranged. One copy is filed here; one in the British museum, and one for safe keeping in the vaults. Two duplicate copies are also kept. People pay a shilling a name, filling out a blank giving their full Christian names and surnames; date of birth, marriage or death and period to be searched in
case the exact date is not known. The time must not be longer than five years. The father and mother’s full names are also given, after which the applicant is assisted by an attendant to find the name wanted in the index. The attendant then goes into the vaults and finds out the particulars. Under no consideration is anyone allowed in the vaults, which are guarded day and night.

“We have found ink more lasting than typewriting therefore all our records are in ink, but a new machine has been invented which makes a lasting impression which we now are beginning to use. We are at present completing the indexes of men killed in the war. The officers’ record is already published in book form. This is some task, as there were 1,000,000 Britishers killed. You ask, do records always come in on time? They certainly do, and immediately, as the law provides severe punishment of negligence. The office is kept going by the government and Bernard Mallet is registrar general. It is interesting to note that all records of births are kept in red books, marriages in green and deaths in black. As a touch of humor we say marriages are in green, because the parties thereto are so green. Life can also be divided into three great divisions, which we call ‘hatches, matches and dispatches.’”

Mr. Cowan was greatly interested in knowing that the Church had a genealogical society. He said the plan was a splendid one, and he believed would result in great good. In fact, he pointed out that the United States needed such an organization or department, because he said records in America were practically impossible to get. He declared that at the present time thousands of Englishmen were able to get their war insurance, and bonuses by means of the records kept. Mr. Cowan said a similar centralization office exists in Glasgow, Scotland and Dublin, Ireland. He stated that any person desiring names from Somerset House could secure the same by writing, stating full particulars and enclosing a shilling for every name, date of birth, marriage or death found. Certified certificates can be secured for two shillings and seven pence. The office, he said, would be glad to correspond with anyone.

It was interesting to note the varied applicants who came from everywhere in search of family records. One old lady had forgotten the date she was married, and all the research clerk had to work on was that the lady was about 18 when married, but the date was found. Another case was a soldier who was not sure of the date he was born and had only his father’s and mother’s name to work on, but by figuring out how old he was, his query was answered. Courtesy was also found everywhere, with patience a virtue.
TEMPLES AND TEMPLE BUILDING

President Brigham Young was deeply interested in every phase of temple building and temple work, as was his leader, the Prophet Joseph Smith. His first thought on entering the Utah wilderness was about rearing a temple to Jehovah's name. We have every evidence of that fact. His remarks, as found in this lesson, will indicate his ideas upon this subject.

President Young said, April 8, 1852, at the general conference, this before any temple was built in Utah:

"Is it not necessary that we should have a temple? Now, brethren, if you can believe it, I will reveal the truth to you. It is absolutely necessary that this people should build a temple to the most high God. What for? it may be inquired. To worship the Lord in? No! Absolutely this is the fact. Have we not herefore built temples, and commenced others? And when these were built, were they not built for the assembly of the people, and for the public worship of God? Yes, but this was by permission, that is all. A temple that is built for the priests of the most high, is built to be occupied by the priesthood, by those who have the oracles of that priesthood. But it may be inquired—Are they not built to assemble the congregation in to confess their faults, and to exhort each other, and partake of the sacrament of the Lord's supper, etc.? That is not the design of a temple, though it may be done in it. The tabernacle is for the congregation, and the temple is for the priests of the most high to enter in, and be as pillars, and there administer in the name of Israel's God, and for the salvation of the living and the dead; that is what temples are for. For instance, let me ask the question here of the elders of Israel—are we now in circumstances to go forth and redeem our fathers, and our forefathers—to act in their behalf? Now the congregation are lost at this very reflection, they don't know anything about it! but if I reveal the facts in the case to you, then you will know.

"Were we to inquire, where is your baptismal font to begin the operation? It is to be built for the express purpose of going down into it to be baptized for your forefathers, for the remission of their sins; and without this, not the first step can be taken. If we cannot take the first step, it would be altogether improper in undertaking to take the last step. This would just be like a man standing at the bottom of a ladder, all the time reaching to the top round, without coming to it in the regular way by stepping on the first, second, etc. You have got to begin at the beginning. Although we are giving endowments here, yet if we had enjoyed the privilege that we should have
enjoyed in the land of our nativity, and had had the privilege of building temples, and dedicating them, and of occupying them, there is not an act of ours but what would have been legal. If the inquiry should arise, is it by the right authority we act? I will tell you, it is by the authority of permission; and if we had not a house here, and were disposed to take the trouble of going on these mountains, and there give the endowments, the Lord would own it, and acknowledge those endowed, and all hell could not prevail against them. * * * 

President Young remarked, October 6, 1851:

"The first I have quoted is a question,—shall we commence to build a temple next spring, in order that we may receive our endowment more fully? There are many in this congregation who are aware that we do not give all the endowments, neither can we, legally, until we build a temple. The endowments we now give are given merely by permission, as we have not a house in which to officiate in these ordinances of salvation, that is legal, though we have got a comfortable place, which we have dedicated to the Lord, and the brethren who go therein, know and can bear testimony whether the Spirit of the Lord is there or not."

Again he said on August 29, 1852.

"When Brother Joseph revealed the great mystery of being baptized for the dead did not a great many of the elders of Israel think then, 'Mormonism cannot endure; it will be overcome.' Every item of doctrine Brother Joseph has brought forth had to meet with opposition from the world."

At the general conference, October 6, 1852, President Brigham Young said:

"Joseph received the pattern of the temple in Kirtland, and said he to me, if this people would do as they are told, it would be superfluous to have a revelation."

Some people are inclined to doubt the origin of the plan by which the Salt Lake temple was built, attributing the design of the temple to this or that man. The following quotations ought to settle that question once and for all:

On February 14, 1853, in the ceremonies attendant upon the dedication of the temple site, President Young said:

"It matters not whether we will be permitted to enjoy the temple we are about to build, or be driven from it the day after it is finished: it is for us to do our duty and leave the event with our heavenly Father, and let Him do as it seemeth Him good with His own house."
"Some might query whether a revelation had been given to build a house to the Lord, but he is a wicked and slothful servant who doeth nothing but what his Lord commandeth, when he knoweth His Master's will. I know a temple is needed, and so do you; and when we know a thing, why do we need a revelation to compel us to do that thing? If the Lord and all the people want a revelation, I can give one concerning this temple.

"In a few days I shall be able to give a plan of the temple on paper, and then if all heaven, or any good man on the earth will suggest any improvements, we will receive and adopt them."

Again from the "Deseret News" of same date, we quote:

"The president briefly recounted many vicissitudes through which the Church had passed, the difficulties they had had to encounter in Ohio, Missouri, and Illinois, and how they had been led by an overruling Providence to this consecrated spot; that seven years tomorrow he left Nauvoo, not knowing which way he should go, only as he had learned by dreams, and visions, and revelations; there was a good place for the Saints in the mountains; and that when he arrived on the spot where he then was, he declared that here was the place for a temple, though the valley had not been explored. Messengers had gone to the north, to the west, and to the south, to find a better place, but they had found nothing better." (There were many witnesses present who would have testified to this truth, had they been called on.—Editor, News.)

At the April conference following, 1854, he said:

"I scarcely ever say much about revelations, or visions, but suffice it to say, five years ago last July I was here, and saw in the spirit the temple not ten feet from where we have laid the chief cornerstone. I have not inquired what kind of a temple we should build. Why? Because it was represented before me. I never looked upon that ground, but the vision of it was there. I see it as plainly as if it were in reality before me. Wait until it is done. I will say, however, that it will have six towers, to begin with, instead of one. Now, do not any of you apostatize because it will have six towers, and Joseph only built one. It is easier for us to build sixteen, than it was for him to build one. The time will come when there will be one in the centre of temples we shall build, and, on the top, groves and fish ponds. But we shall not see them here, at present.

Continuing, he said:

"I do not like to prophesy much, I never do, but I will ven-
ture to guess, that this day, and the work we have performed on it, will long be remembered by this people, and be sounded as with a trumpet's voice throughout the world, as far, as loud, and as long as steam, wind, and the electric current, (note this peculiar prophecy, and remember that it was delivered in 1854,) can carry it. It is a day in which all the faithful will rejoice in all time to come.

"This I know—there should be a temple built here. I do know it is the duty of this people to commence to build a temple. Now, some will want to know what kind of a building it will be. Wait patiently, brethren, until it is done, and put forth your hands willingly to finish it. I know what it will be. I am not a visionary man, neither am I given much to prophesying, but I have seen this temple in vision."

There was some discussion as to what building material should be used in the construction of the temple. President Young's mind was fixed, but he invited the opinion of his associate brethren.

President Kimball said, October 9, 1852:

"Brethren, shall we have the temple built of stone from Red Butte, adobies, rock, or the best stone the mountain affords?"

"Motioned, that we build it of the best materials that can be got in the mountains.

President Kimball said again:

"He asked if we should build the temple, of stone from Red Butte, adobies, or rock from San Pete. We can build it of the very best material, for we have union, bone, marrow, and muscle. I would like to see something nice, and our president is perfectly able to give us a design of what we want for the Saints to get all their blessings in."

President George A. Smith said at this same meeting:

"If there is the best stone or the best stick of timber in the mountains, it should be offered to the Lord. If we build of the best, the Lord will open the way for it to be got; but if we build for the sake of the ordinances and not for worth or beauty of the structure, it will be a drag; and if we build a splendid temple, property and everything else will increase in proportion, the Lord will accept it, nations will revere it, and the people from the four quarters of the earth will come to receive their endowments. He motioned, that we lay the foundation of the best stone, and build upon it of the best materials that Deseret will afford."
TEMPLE AND TEMPLE BUILDING

Then President John Taylor remarked in seconding this motion:

"It would cost more money to build a house of stone than adobies. He showed that in England and France they fetch their stone for public buildings from a great distance, and at an immense expense. And if the Gentiles do it, in the name of God and common sense, I say, we must be a poor, miserable set of beings, if we cannot do the same. We are going to receive our washings, anointings, and endowments therein. If we are cramped in our feelings in building a temple, we should feel afraid of having cramped blessings. And he seconded Elder Smith's motion."

Through the winter of 1855, President Young built an endowment house in Salt Lake City, in which ordinances for the living were performed and later some baptisms and marriages for the dead, but no endowments for the dead. With enthusiasm he stirred the people to labor for the erection of a temple in Salt Lake City, then one in St. George, in Manti, and in Logan. He dedicated the temple in St. George, on January 1, 1877, and opened it for the first endowments for the dead ever offered, so far as is known either in ancient or modern times.—Relief Society Magazine, Nov., 1920.

[The following extracts are taken from a discourse delivered by President Brigham Young on the southeast corner stone of the Temple in Salt Lake City, Utah, after the First Presidency and the Patriarch had laid the stone, April 6, 1853.—EDITOR.]

This morning we have assembled on one of the most solemn, interesting, joyful, and glorious occasions, that ever have transpired, or will transpire among the children of men, while the earth continues in its present organization, and is occupied for its present purposes. And I congratulate my brethren and sisters that it is our unspeakable privilege to stand here this day, and minister before the Lord on an occasion which has caused the tongues and pens of Prophets to speak and write for many scores of centuries which are past.

When the Lord Jesus Christ tabernacled in the flesh—when He had left the most exalted regions of His Father's glory, to suffer and shed His blood for sinning, fallen, creatures, like ourselves, and the people crowded around Him, a certain man said unto Him, "Master I will follow Thee whithersoever Thou goest." Jesus said unto him, "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to
lay his head." And we find no record that this man followed Him any farther.

Why had not the Son of Man where to lay his Head? Because His Father had no house upon the earth—none dedicated to Him, and preserved for His exclusive use, and the benefit of His obedient children.

The ark containing the covenant—or the Ark of the Covenant in the days of Moses, containing the sacred records, was moved from place to place in a cart. And so sacred was that Ark, if a man stretched forth his hand to steady it, when the cart jolted, he was smitten, and died. When the Ark of the Covenant rested, or when the children of Israel had an opportunity to rest, (for they were mobbed and harassed somewhat like the Latter-day Saints), the Lord, through Moses, commanded a Tabernacle to be built, wherein should rest and be stationed, the Ark of the Covenant. And particular instructions were given by revelation to Moses, how every part of said Tabernacle should be constructed, even to the curtains—the number thereof, and of what they should be made; and the covering, and the wood for the boards, and for the bars, and the court, and the pins, and the vessels, and the furniture, and everything pertaining to the Tabernacle. Why did Moses need such a particular revelation to build a Tabernacle? Because he had never seen one, and did not know how to build it without revelation, without a pattern.

Thus the Ark of the Covenant continued until the days of David, King of Israel, standing in or occupying a Tabernacle, or tent. But to David, God gave a commandment that he should build Him a house, wherein He, Himself, might dwell, or which he might visit, and in which He might commune with His servants when He pleased.

From the day the children of Israel were led out of Egypt to the days of Solomon, Jehovah had no resting place upon the earth, (and for how long a period before that day, the history is unpublished), but walked in the tent or Tabernacle, before the Ark, as it seemed Him good, having no place to lay His head.

David was not permitted to build the house which he was commanded to build, because he was a "man of blood," that is, he was beset by enemies on every hand, and had to spend his days in war and bloodshed to save Israel, (much as the Latter-day Saints have done, only he had the privilege to defend himself and people from mobocrats and murderers, while we have hitherto been denied the privilege.) and, consequently, he had no time to build a house unto the Lord, but commanded his son Solomon, who succeeded him on the throne, to erect the Tem-
ple at Jerusalem, which God had required at his hands.

The pattern of this Temple, the length, and breadth, and height of the inner and outer courts, with all the fixtures thereunto appertaining, were given to Solomon by revelation, through the proper source. And why was this revelation-pattern necessary? Because that Solomon had never built a Temple, and did not know what was necessary in the arrangement of the different apartments, any better than Moses did what was needed in the Tabernacle. * * *

If Jesus could not lay His head in an unholy, polluted temple, [meaning the temple in Jerusalem at the time of Christ] how can the Latter-day Saints expect that the Holy Spirit will take and abide its residence with them, in their tabernacles and temples of clay, unless they keep themselves pure, spotless, and undefiled?

It is no wonder that the Son of Man, soon after his resurrection from the tomb, ascended to his Father, for He had no place on earth to lay His head; His House still remaining in the possession of His enemies, so that no one had the privilege of purifying it, if they had the disposition, and otherwise the power, to do it; and the occupants thereof were professors in name, but hypocrites and apostates, from whom no good thing can be expected.

Soon after the ascension of Jesus, through mobocracy, martyrdom, and apostasy, the Church of Christ became extinct from the earth, the Man Child—the Holy Priesthood, was received up into Heaven from whence it came, and we hear no more of it on the earth, until the Angels restored it to Joseph Smith, by whose ministry the Church of Jesus Christ was restored, reorganized on earth, twenty-three years ago this day, with the title of "Latter-day Saints," to distinguish them from the Former-day Saints.

Soon after, the Church, through our beloved Prophet Joseph, was commanded to build a Temple to the Most High, in Kirtland, Ohio, and this was the next House of the Lord we hear of on the earth, since the days of Solomon's Temple. Joseph not only received revelation and commandment to build a Temple, but he received a pattern also, as did Moses for the Tabernacle, and Solomon for his Temple; for without a pattern, he could not know what was wanting, having never seen one, and not having experienced its use.

Without revelation, Joseph could not know what was wanting, any more than any other man, and, without commandment, the Church was too few in numbers, too weak in faith, and too poor in purse, to attempt such a mighty enterprise. But by means of all these stimulants, a mere handful of men, living
on air, and a little hominy and milk, and often salt or no salt when milk could not be had; the great Prophet Joseph, in the stone quarry, quarrying rock with his own hands; and the few then in the Church, following his example of obedience and diligence wherever most needed; with laborers on the walls, holding the sword in one hand to protect themselves from the mob, while they placed the stone and moved the trowel with the other, the Kirtland Temple,—the second House of the Lord, that we have any published record of on the earth, was so far completed as to be dedicated. And those first Elders who helped to build it, received a portion of their first endowments, or we might say more clearly, some of the first, or introductory, or initiatory ordinances, preparatory to an endowment.

The preparatory ordinances there administered, though accompanied by the ministration of angels, and the presence of the Lord Jesus, were but a faint similitude of the ordinances of the House of the Lord in their fulness; yet many, through the instigation of the devil, thought they had received all, and knew as much as God; they have apostatized, and gone to hell. But be assured, brethren, there are but few, very few of the Elders of Israel, now on earth, who know the meaning of the word endowment. To know, they must experience; and to experience, a Temple must be built.

Let me give you the definition in brief. Your endowment is, to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell.

Who has received and understands such an endowment, in this assembly? You need not answer. Your voices would be few and far between, yet the keys to these endowments are among you, and thousands have received them, so that the devil, with all his aids, need not suppose he can again destroy the Holy Priesthood from the earth, by killing a few, for he cannot do it. God has set His hand, for the last time, to redeem His people, the honest in heart, and Lucifer cannot hinder Him.

Before these endowments could be given at Kirtland, the Saints had to flee before mobocracy. And, by toil and daily labor, they found places in Missouri, where they laid the corner stones of Temples, in Zion and her Stakes, and then had to retreat to Illinois, to save the lives of those who could get away alive from Missouri, where fell the Apostle David W. Patten,
with many like associates, and where were imprisoned in loath-
some dungeons, Joseph and Hyrum, and many others. But before
all this had transpired, the Temple at Kirtland had fallen into
the hands of wicked men, and by them been polluted, like the
Temple at Jerusalem, and consequently it was disowned by the
Father and the Son.

At Nauvoo, Joseph dedicated another Temple, the third on
record. He knew what was wanting, for he had previously
given most of the prominent individuals then before him their
endowment. He needed no revelation, then, of a thing he had
long experienced, any more than those now do, who have ex-
perienced the same things. It is only where experience fails,
that revelation is needed.

Before the Nauvoo Temple was completed, Joseph was
murdered—murdered at sun light, under the protection of the
most noble government that then existed, and that now exists,
on our earth. Has his blood been atoned for? No! And why?
A martyr's blood to true religion was never atoned for on our
earth. No man, or nation of men, without the Priesthood, has
power to make atonement for such sins. The souls of all such,
since the days of Jesus, are "under the altar," and are crying
to God, day and night, for vengeance. And shall they cry in
vain? God forbid! He has promised He will hear them in His
own due time, and recompense a righteous reward.  *  *  *

Of our journey hither, we need say nothing, only, God led
us. Of the sufferings of those who were compelled to, and did,
leave Nauvoo in the winter of 1846, we need say nothing. Those
who experienced it know it, and those who did not, to tell them
of it would be like exhibiting a beautiful painting to a blind
man.

We will not stop to tell you of the sufferings of widows and
orphans on Omaha lands, while their husbands and fathers were
traversing the burning plains of the South, to fight the battles
of a country which had banished them from civilization, for they
secured the land on which we dwell, from our nation's foe, ex-
posed the gold of California, and turned the world upside down.
All these things are before you—you know them, and we need
not repeat them.

While these things were transpiring with the Saints in the
wilderness, the Temple at Nauvoo passed into the hands of the
enemy, who polluted it to that extent the Lord not only ceased
to occupy it, but He loathed to have it called by His name,
and permitted the wrath of its possessors to purify it by fire,
as a token of what will speedily fall on them and their habita-
tions, unless they repent.

But what are we here for this day? To celebrate the birth-
day of our religion! To lay the foundation of a Temple to the
most High God, so that when His Son, our Elder Brother, shall
again appear, He may have a place where He can lay His head,
and not only spend a night or a day, but find a place of peace,
that He may stay till He can say, "I am satisfied."

Brethren, shall the Son of Man be satisfied with our pro-
ceedings this day? Shall He have a house on the earth which
He can call His own? Shall He have place where He can lay
His head, and rest over night, and tarry as long as He pleases,
and be satisfied and pleased with His accommodations?

These are questions for you to answer. If you say yes, you
have got to do the work, or it will not be done. We do not want
any whiners about this Temple. If you cannot commence cheer-
fully, and go through the labor of the whole building cheerfully,
start for California, and the quicker the better. Make you a
golden calf, and worship it. If you care for the ordinances of
salvation, for yourselves, your living, and dead, if it is not first
and foremost in your hearts, in your actions, and in everything
you possess, go! Pay your debts, if you have any, and go
in peace, and prove to God and all His Saints that you are what
you profess to be, by your acts.

But if you are what you profess to be, do your duty—
stay with the Saints, pay your tithing, and be prompt in paying,
as you are in feeding your family; and the Temple, of which
we have now laid the Southeast Corner Stone, will arise in
beauty and grandeur, in a manner and time which you have
hitherto known or contemplated.

The Saints of these valleys have grown in riches, and abund-
ance of the comforts of life, in a manner hitherto unparalleled
on the page of history, and if they will do by their Heavenly
Father as He has done by them, soon will this Temple be in-
closed. But if you go in for speculation with passers by, as many
have hitherto done, you will not live to see the Topstone of this
Temple laid; and your labors and toils for yourselves and
friends, dead and alive, will be worse than though you had no
existence.

We dedicate this, the Southeast Corner Stone of this Tem-
ple, to the Most High God. May it remain in peace till it has
done its work, and until He who has inspired our hearts to ful-
fil the prophecies of His holy prophets, that the House of the
Lord should be reared in the "Tops of the Mountains," shall
be satisfied, and say, "It is enough." And may every tongue,
pen, and weapon, that may rise against this or any other Corner
Stone of this building, feel the wrath and scourging of an in-
censed God! May sinners in Zion be afraid, and fearfulness
surprise the hypocrite, from this hour.
LESSONS FROM THE STUDY OF GENEALOGY.

By E. Burgess in the Burgess Genealogy.

Genealogy is the registry of generations. This is a distinct department of knowledge. It is analogous to biography and history; but it differs from both. Biography is the memoir of an individual; and history is the record of persons and events in general.

Genealogy selects its individual, and gives the names and statistics of his family in successive years. It begins at the stem of the tree, and runs off into its branches. It enters the mouth of the river, and follows back the tributary streams to their source.

This department of research will be chiefly left to filial affection. Few, except the immediate kindred, can be expected to feel much interest in the lineage of a particular family. Curiosity can hardly be excited in the stranger, and the love of general knowledge does not find itself repaid. The genealogist must live on dry roots, prosecute his work with little sympathy from others, and deny himself the hope of any pecuniary reward.

The current of time, how swiftly it flows from the eternity past to the eternity future. This ocean-stream bears along on its bosom the generations of men, who, like drift-wood, are thrown aside by the force of the current on either bank. The lessons of wisdom, which may be derived from the study of genealogy, are not few.

One is an affecting conviction of the brevity of man's earthly existence. "We all do fade as a leaf." Besides, further, many die suddenly, as by disaster.

Another lesson is the mutual obligation, which each generation owes, whether to the preceding or the succeeding. How imperfect is our estimate, of the debt to our father and mother. Care, nurture, discipline, example and prayer, are elements in this debt. We are sometimes affected with one item in this debt, and when we have wiped away our tears, we begin to be impressed with others. But it must be left to our expanded souls in a future world to comprehend the stupendous thought of filial duty. The same line of remark may run on to the next generation.

Another lesson is the guilt of degeneracy. In purity of blood, in good habits, in sound principles, and in exemplary piety, benefits flow down to us from our ancestry. Who can tell what a loss our children will suffer, if we apostatize in any of these respects. It is easy for us to speak lightly of strict manners
and theological speculations, as if there were little connection between principles and conduct, between religion and morality. What a sad inheritance does the drunkard or the infidel entail to his family. Who can depict its guilt!

Another lesson may be read in the power of example, as perpetuated in families. The child is imitative. One family is elevated, honest and honorable, and it has been so from time immemorial. Another is abject and vulgar, and improvement is hardly expected. It is said, indeed, that a patrimony cannot be preserved in a family beyond the third generation, in consequence of the idleness or profligacy of the children. Be it so. Esau despised his birthright.

Another lesson is the duty to cultivate a fraternal love with every one. By ancestry or by intermarriage we are all allied together. Aristocracy is an imaginative idea. The people in the east and the west, in the north and in the south, are on a level. The city and the country are the same. We do not know how numerous and intimate are our bonds of alliance, until we attempt to search them out. No mountain or river can effectually separate the families and tribes of our race. The mail, laden with messages of fraternal love, is borne across the continent or the ocean. During our rebel war, it is not improbable that brothers, enlisted on opposite sides, have fallen in battle by each other’s hand. Near kinsmen, without any doubt, have met in deadly conflict. Such a war tends to exterminate even the kindly instincts of nature.

Another lesson still is the momentous truth, that righteousness exalts a family, no less than a nation. Bad as the world is, a tribute is paid to virtue. Honesty is the best policy. A good name is a passport to office and honor. The demagogue cannot gain the reputation of a statesman, nor will the fraudulent man be instructed with the public treasure.

Such are some lessons, which the study of genealogy can hardly fail to impress on the mind.

Stake Committee Reports: From the 41 reports received from the stakes for the quarter ending March 31, 1921, the following totals are taken:

Number of stake committees fully organized, 37; number of stake committee meetings held, 155; number of special ward meetings held on genealogical subjects, 294; numbers of district or block meetings held for the giving of instructions in temple work and recording, 288; number of families who own and make proper entries in the L. D. S. Family Record, 4253; number of properly kept temple records, 1,589; number who are doing some kind of temple work, 6,257; number of family organizations effected, 397; number of excursions to the temple, 50; number attended in these excursions, 3,315.
ORIGIN OF WESTERN GEOGRAPHIC NAMES.  

Associated with the History of the "Mormon" People.  

By Andrew Jenson, Assistant Church Historian.  

(Continued from page 48.)  

Shewitts Mountain, or Kaib, was named thus for the Shewitt Indians, Shewitts being the name for tribe and kaib the Indian word for mountain. The high butte on the mountain was called Mount Dellenbaugh, in honor of Frederick S. Dellenbaugh, typographical engineer, on the second trip made through the Grand Canyon of the Colorado. The country around the mountain is called Cahra-Shent, which in the Shewitts language means plenty of water.  

Shonesburg (St. George Stake), Washington county, Utah, is a small settlement on the Rio Virgen founded in 1862 and named in honor of an Indian chief called Shones who had engaged in farming on the Rio Virgen, immediately above the present site of Shonesburg. He sold out his claims to the Saints.  

Showlow (Snowflake Stake), Navajo county, Arizona, is a small farming settlement of Latter-day Saints situated on the head waters of Silver Creek, near the base of the Mogollen Mountains. Before the Saints located in that part of Arizona, non-"Mormon" ranchmen had established themselves on the creek, some of whom were addicted to gambling. On one occasion two of them were playing for quite a stake the game of "Seven-up" or "High-low," and in the course of the play one of the men said: "Show low" and the game is yours." He did show low and won; hence the name of the creek (Chowlow) and subsequently the name of the settlement, which was organized as a Ward May 13, 1884.  

Shumway (Snowflake Stake), Navajo county, Arizona, is the name of a small settlement of Saints situated on Silver Creek, a few miles above Taylor, and was named Shumway in honor of Charles Shumway, one of the original Utah pioneers of 1847.  

Sigurd (Sevier Stake), Sevier county, Utah, is a small farming settlement situated on the west bank of the Sevier river, seven miles northeast of Richfield. It is an outgrowth of Vermilion and was named Sigurd by the post office department in Washington, D. C., when a post office was established in the new settlement.  

Silver (Tintic Stake), Juab county, Utah, is the name of a mining town in Tintic Valley, thus named on account of the silver bearing ore found in great quantities in that part of Tintic Valley. Silver City, is an important mining center and the Lat-
ter-day Saints residing there constitute an organized Bishop's Ward.

SLATERVILLE (North Weber Stake), Weber county, Utah, was first settled in 1850 and later named Slater or Slaterville, in honor of Richard Slater and family who were among the original settlers.

SLIDE (Morgan Stake), Morgan county, Utah, is the name of an industrial town situated near the junction of Lost Creek with the Weber river, close to the well-known land mark known as the Devil's Slide on the left bank of the Weber river. When the branch of the Church was first organized the proximity of the Devil's Slide suggested the name of the place, but that part of the name which pertains to his Santanic majesty was dropped, and the word "Slide" retained. There is now a regular organized Bishop's Ward at Slide.

SMITHFIELD (Benson Stake), Cache county, Utah, was first founded in 1859 by Latter-day Saints and named Smithfield, in honor of John G. Smith, one of the first settlers and the first presiding Elder of the place. Smithfield is now divided into two Wards and is one of the important towns of Cache Valley.

SMOOT (Star Valley Stake), Lincoln county, Wyoming, is a small farming settlement originally called Cottonwood Creek, being situated on a creek bearing that name, but later called Smoot, in honor of Reed Smoot, United States Senator from Utah.

SNOWFLAKE (Snowflake Stake), Navajo county, Arizona, is the headquarters of the Snowflake Stake of Zion, situated on Silver Creek (a tributary of the Little Colorado river) in a snug little valley surrounded by barren bluffs and a desert country. The settlement dates back to 1878 and was named Snowflake in honor of the late Apostle Erastus Snow and James M. Flack, the latter being actually the first "Mormon" settler in that part of Arizona.

SNOWVILLE (Curlew Stake), Box Elder county, Utah, is a farming settlement situated in the so-called Curlew Valley (on Curlew Creek) and is the headquarters of the newly organized Curlew Stake of Zion. The settlement was founded in 1871 and named in honor of the late President Lorenzo Snow.

SODA SPRINGS (Idaho Stake), Bannock county, Idaho, was first settled by U. S. soldiers and Morriseites in 1863 and by Latter-day Saints in 1870. Prior to the settlement of the place the locality was known as Soda Springs on account of its mineral waters which has made the place so well known as a popular health resort. It was one of the more important points on the route of travel from the Missouri river to points on the Pacific coast.
South Cottonwood (Cottonwood Stake), Salt Lake county, Utah, was first settled in 1848 and called the Amasa survey, (Apostle Amasa M. Lyman being one of the head projectors of the first settlement). The settlement was organized as a Ward in 1849 and named South Cottonwood, it being the southernmost settlement on the Cottonwood creeks in early Utah days.

South Jordan (Jordan Stake), Salt Lake county, Utah, is a farming settlement founded in 1859 and organized as a Ward in 1877, named South Jordan, to distinguish it from West Jordan, of which it was an outgrowth. Both West Jordan and South Jordan are situated on the west side of the Jordan river. There was also a North Jordan Ward, now called Taylorsville.

South Weber (Weber Stake), Davis county, Utah, was first settled in 1851 and called South Weber from the beginning, because of its location on the south side of the Weber river, immediately below the point where that river enters the open valley from the Weber canyon on the east. South Weber was the scene of the Morrismite troubles in 1862, when Joseph Morris and others were killed.

Spanish Fork (Nebo Stake), Utah county, Utah, was founded in 1850 and is now one of the largest and most important towns in Utah valley. Before the advent of the Latter-day Saints into Utah Valley the stream, on which the town is situated, was already called Spanish Fork, thus named by the early American trappers and fishermen in the Utah Lake because of the Escalante party having passed through this part of Utah Valley in 1776. Another stream on the north of Utah Lake was called the American Fork to distinguish it from the Spanish Fork. Spanish Fork is now divided into four Bishops' Wards, besides having given existence to several other Wards which are outgrowths of the original settlement, such as Palmyra, Leland, Benjamin and Lake Shore.

Spring City (North Sanpete Stake), Sanpete county, Utah, is an important town situated on Spring Creek, seventeen miles northeast of Manti. It was first settled by the Allreds in 1852 and called the Allred settlement. After a number of Danish families had located there in 1853, it became known as Little Denmark; it was vacated because of Indian troubles later in 1853, but settled permanently in 1859 and called Spring Town because of numerous fresh water springs which burst forth from the ground in and about the townsite. Subsequently, as the town grew, it became Spring City and the original branch organization was organized into a regular Bishop's Ward. Spring City was for a number of years the permanent home of Apostle Orson Hyde.
Springdale (St. George Stake), Washington county, Utah, is a beautiful little settlement on the Rio Virgen founded in 1862 and named Springdale on account of springs gushing forth from the hill sides in the little narrow valley in which the settlement is located. For a number of years Springdale constituted a part of the Rockville Ward, but become a separate Ward in 1887.

Springfield (Blackfoot Stake), Bingham county, Idaho, is a growing town on the Aberdeen branch of the Oregon Short Line Railway. It was perhaps named after Springfield, Illinois, but some of the older settlers think it was named because large springs gush forth from the ground in the immediate vicinity which springs are supposed to be fed from Lost River which sinks into the ground several miles above. Springfield was organized as a branch of the Church in 1917.

Spring Glen (Carbon Stake), Carbon county, Utah, was settled in 1880, and organized as a Ward in 1889 and named Spring Glen, owing to its beautiful location in a sort of a glen or cove which forms a part of the Price River Valley at this particular point.

Spring Lake (Nebo Stake), Utah county, Utah, is a small settlement situated between Payson and Santequin and was named originally Spring Lake Villa, being situated near a small lake fed by springs which lies immediately northeast of the settlement. The notorious Indian chief, Black Hawk, of Black Hawk War fame was buried, at this place, and at an early day the late Joseph E. Johnson published a small periodical at Spring Lake Villa.

Springville (Utah Stake), Utah county, Utah, one of the principal cities of Utah valley, is pleasantly situated on Hobble Creek and is at present divided into four Bishop's Wards. The town was first settled in 1850 and called the Hobble Creek settlement from the circumstance that a party of "Mormons," who on a certain occasion came out to trade with the Indians, lost a pair of hobbles from their bell horse on the creek. Later the place was named Springville from the fact that a number of beautiful cold water springs ooze forth from the ground immediately north of the settlement and at once form a creek of considerable size. Springville is known as one of the finest towns in Utah.

Sterling (Blackfoot Stake), Bingham county, Idaho, is a railway town on the Aberdeen branch of the Oregon Short Line Railway. The name was suggested by Thomas L. Jones, because of the "sterling" qualities of the soil in that part of the Great Snake River Valley.

Sterling, the original name of Pettyville, Sanpete county, Utah. (See Pettyville).
Strawberry Ward (Duchesne Stake), Uintah county, Utah, is the name of a little settlement scattered along Strawberry Creek, a tributary of the Duchesne. The settlement was named after the creek, which was originally called Strawberry Creek on account of wild strawberries which grew in the valley before it was settled by white people.

Sublette (Raft River Stake), Cassia county, Idaho, a farming settlement situated in the lower Raft River Valley, on the east side of Raft River, is an outgrowth of the Elba Ward and was first organized as a branch in 1889 and named Sublette, after the renowned explorer Milton Sublette, the settlement being on the so-called Sublette Cut-off.

Sugar (Fremont Stake), Madison county, Idaho, is an important and growing town situated between Rexburg and Saint Anthony. It owes its existence to the erection of a sugar factory in that part of the Upper Snake River Valley which industry has proven a great benefit to the people, as the soil in that locality is especially adapted for the successful production of sugar beets. Sugar is now a flourishing Bishop's Ward.

Sugar House (Granite Stake), Salt Lake county, Utah, is an important business center and farming district situated on Canyon Creek adjacent to the mouth of Parley's Canyon. As a settlement the town dates back to 1848 and the Ward to 1854. It was originally called Sugar House Ward because of an attempt made under the direction of President Brigham Young to manufacture sugar, machinery for that purpose having been imported to Utah and set up on Canyon Creek in 1854. The enterprise, however, did not prove a success. The place was organized as the Canyon Creek Ward February 16, 1849, and as the Sugar House Ward April 23, 1854. Several new wards have come into existence as outgrowths from the original Sugar House Ward.

Sutherland (Deseret Stake), Millard county, Utah, is a farming settlement situated on the left bank of the Sevier river opposite Delta. It was organized as a Ward in March 15, 1914 and named Sutherland, in honor of George Sutherland, United States Senator from Utah.

Summerville (Union Stake), Union county, Oregon, is a farming settlement situated in the north end of Grand Ronde Valley, sixteen miles northeast of La Grande. It was first settled by Saints in 1892 and organized as a Ward in 1903, named Summerville, the place being considered a beautiful and desirable place in which to spend the summer months.

Summit (Parowan Stake), Iron county, Utah, was first settled in 1858 and organized as a Ward in 1877 and called Summit because of its location on the elevated bench or highland whi...
separates the waters falling into the Little Salt Lake on the east from those flowing out onto the Escalante desert on the west.

Sunnyside (Carbon Stake), Carbon county, Utah, is a coal-mining camp dating back to 1899; the Latter-day Saints who located there from the beginning were organized as a Ward in 1900. The place was named Sunnyside because of its location on the south or sunny side of a mountain.

Sunset (North Davis Stake), Davis county, Utah, is an outgrowth of Clinton, and was named Sunset because of its elevated situation on the west slope of the so-called sand ridge, from which the beautiful sunsets on the Great Salt Lake can be be witnessed with great satisfaction.

Sunset (Little Colorado Stake), Arizona, was a temporary settlement founded by the Latter-day Saints on the Little Colorado river in 1876. It was abandoned entirely in 1888, because of the disasters which had visited the settlement repeatedly owing to the high waters of the Little Colorado river, the settlement being situated in the river bed. It was named Sunset after the so-called Sunset Crossing which was established on the Little Colorado river at an early day before the Saints arrived.

Swan Lake (Portneuf Stake), Bannock county, Idaho, is a small farming settlement situated in what may be termed the extreme north end of Cache Valley, adjacent to a small sheet of water, which is a favorite rendezvous for swans. Swan Lake constitutes a Bishop's Ward and was formerly a part of the Oxford Ward in the Oneida Stake. It was organized as a separate Ward May 28, 1911.

Syracuse (North Davis Stake), Davis county, Utah, is an outgrowth of the South Hooper and Kaysville Wards and was organized as a separate Ward in 1895. When a bathing resort was established on the shores of the Great Salt Lake in 1887 it ws called Syracuse, after Syracuse, New York, and this name was subsequently applied also to the Ward when it was organized.

(To be continued)

"Happy he who remembers his progenitors with pride, who listens with pleasure to the story of their greatness, of their deeds, and, silently rejoicing, sees himself linked to the end of the goodly chain."—Goethe.
A FAITH-PROMOTING EXPERIENCE

A FAITH-PROMOTING EXPERIENCE.

The following interesting experience has been furnished us by an elder laboring in the Western States mission:

"While tracting in Nebraska, in September, 1920, I met a man who renounced God in every respect. He said 'The only superior intelligence is divine inflatis, and Christ had received it, and it was this that made Him such a leader.'

"After some conversation with him I won his confidence, and through the Spirit of the Lord was able to converse with him. Upon leaving, he followed me to the gate, and said, 'I have a record of my ancestors, and I will give it to you if you will keep it. It contains data such as births, marriage, church affiliations, and death.' He related several remarkable circumstances connected with it, having been led to certain men who were able to aid him, and states that at one time, under the promptings of the Spirit, he went to town, and there met a man from California, who gave him the last name necessary to make his record complete. He had spent several thousand dollars in compiling the record, and had no idea why he had gone to that great expense, or why he was so deeply impressed to do this work for dead relatives whom he believed had ceased to exist.

"The man was 86 years of age, in good health except for a crippled hip, the result of a wound received during his service in the Civil war. His wife died some few years ago, and since that time he had driven all the members of his family from the home, because of their religious convictions, his last daughter having left him about a year ago. He has practically no friends in the community because of his unkindness, although the neighbors report that his wife was a church member in the city, and a woman with a wonderful personality and sweet disposition. In spite of the reputation he had among his acquaintances, he treated me very well, and gave me a standing invitation to visit him in his home whenever possible, and although I talked religion to him during my entire visit, he said, 'I never had anyone appeal to me as you have, and I certainly appreciate your company. If there is a God, may He bless you in your work.' I am grateful to my Heavenly Father for guiding me to this man, and I know he opened up the way for us to receive this book which will be the means of the Gospel ordinances being performed for many who have not had the chance of hearing it in its fullness. This experience proves to me that the Spirit of the Lord will penetrate the hardest of hearts and the strongest of determined wills, when he has a mission to perform. This is further evidence of the fulfillment of the prophecy, 'The hearts of the children shall be turned to the fathers.' "
BRIGHAM YOUNG GENEALOGY.

Compiled by Susa Young Gates and Mabel Young Sanborn.

(Continued from page 96.)

19. **John Willard** Young, (Brigham, John, Joseph, William,) son of Brigham Young and Mary Ann Angell Young, was born 1 Oct., 1844, in Nauvoo, Hancock Co., Ill. In his early manhood he was a striking and magnetic figure in the Pioneer development of the railway and Postal interests of Utah and the West. He married first, Lucy Maria Canfield, daughter of Isaac A. and Pauline M. (Smith) Canfield, born 7 Nov., 1846, in Livingston Co., N. Y.

Children of John Willard Young and Lucy Maria Canfield Young:


iv. **Edith**, b. 7 Nov., 1874, Ogden, Utah; m. 24 Apr., 1895, George J. Budd, children: (1) Adelbert Ariel, b. 25 Dec., 1895, d. 8. Nov., 1918, m. Inez Stevenson, 12 June, 1915, children: (a) Beverly Bayne, b. 4 Aug., 1917, (b) Adelbert Ariel II, b. 12 Jan., 1919, d. 28 Dec., 1919; (2) Charles C., b. 24 Dec., 1897, m Margaret Durrant, 20 Mar., 1920, child: Richard W., b. 28 Apr., 1921; (3) Lucy Pearl, b. 24 Nov., 1900, m. Wayne T. Wilcox, 27 Apr., 1918, children: (a) Lucy Jeane, b. 13 Dec., 1918, (b) Wayne Thomas II, b. 7 July, 1920; (4) Earl Emanuel, b. 29 Jan., 1905; (5) Leroy Howard, b. 22 May, 1908, d. 3 July, 1908; all children born in Salt Lake City, Utah.

John Willard Young m. Clara Jones, daughter of Nathaniel V. and Rebecca B. Jones. She was born in Nauvoo, Hancock Co., Ill., 17 Mar., 1844; d. 17 Apr., 1885.

Children of John Willard Young and Clara Jones Young:

i. **Nathaniel**, b. 1865, Salt Lake City, d. 1865.

ii. **Joseph Ernest**, b. 9 Jan., 1869, Salt Lake City, d. 1901, in the Philippine Islands, in the service of his country.


JOHN WILLARD YOUNG m, Elizabeth Canfield, b. 28 Feb., 1845, Dansville, N. Y.; d. 6 June 1916. She was the daughter of William Canfield and Eliza J. (Murphy) Canfield.

Children of John Williard Young and Elizabeth Canfield Young:

68. i. JOHN WESLEY, b. 13 Aug., 1868.
69. ii. BRIGHAM WILLARD, b. 16 Sept., 1869.
   iii. HOOPER, b. 13 Mar., 1871, unm.
   iv. EARL CANFIELD, b. 5 Dec., 1872, unm.

JOHN WILLARD YOUNG m. Christine Damcke, b. 28 Nov., 1860, in Germany.

Children of John Williard Young and Christine Damcke Young:

i. ALICE, b. 13 June, 1881, Holbrook, Arizona; m. Orin Woodbury Jarvis, 5 Aug., 1903, children: (1) George Young, b. 14 July, 1904, Provo, Utah; (2) Lucile, b. 1 Dec., 1905, Provo, Utah; (3) Carl Hamilton, b. 23 Sept., 1908, Jensen, Utah; (4) Gordon Christian, b. 3 Feb., 1913, Las Vegas, Nevada; (5) Dorothy, b. 24 Oct., 1915, Logan, Utah.

ii. LUCILE, b. 18 June, 1884, Provo, Utah; m. Wilford Lenzi McAllister, 3 Sept., 1908, child: Clare Lenzi, b. 11 July, 1911, Provo, Utah.

JOHN WILLARD YOUNG m. Luella Cobb, b. 1860, d. 1920. She was the daughter of James Cobb and Mary Van Cott Cobb.

Children of John Williard Young and Luella Cobb Young:

i. JOHN WILFORD, m. Mabel Bullen, child: Grace.
ii. MARY, m. Mr. Goulding, child: Mary Merza, b. 1912.
iii. GRACE, b. 1886, m.
iv. LILLIAN, b. 1888, m.

20. Heber Young, (Brigham,4 John,3 Joseph,2 William,1) son of Brigham Young and Lucy Ann Decker Young was born in Nauvoo, Hancock Co., Ill., 19 June, 1845. He married 24 Nov., 1870, Vilate Ruth Clayton, daughter of William Clayton in Salt Lake City. She d. 18 July, 1918.

Children of Heber Young and Vilate Clayton Young:

i. ALTA, b. 7 Sept., 1871, Salt Lake City, Utah, m. Murray Charles Godbe, children: (1) Ruth, b. 14 Jan., 1893; m. Melvin D. Naylor, children: (a) Helen Jane, b. 27 July,
1916, (b) Charles Laurence, b. 1 Mar., 1918, (c) Marilyn, b. 14 Jan., 1920; (2) Mary, b. 28 Sept., 1895, m. Lauren Worthen Gibbs, children: (a) Lauren Worthen II, b. 15 Nov., 1920; (3) Helen, b. 12 July, 1898, Ogden, Utah, m. Don Grant Williams, children: (a) Shirley, b. 18 Oct., 1918, (b) Don Grant II, b. 13 Sept., 1920; (4) Murray Charles II, b. 23 June, 1901; children born in Salt Lake City unless otherwise stated.


iii. Clint, b. 6 July, 1883, Salt Lake City, Utah, m. Harry O. Kraack, 20 Sept., 1919.

21. Ernest Irving Young, (Brigham, John, Joseph, William,1) son of Brigham Young and Lucy Ann Decker Young was born 30 Apr., 1851, d. 8 Oct., 1879; m. Sybilla N. Johnson.

Children:

70. i. Ernest Irving II, b. 21 Oct., 1872.

ii. Louis, d. married.

71. III. James Tyler, b. 24 Mar., 1877.

iv. Leo, d. young.

v. Ray, d. young.

22. Arta D' Crista Young, (Brigham, John, Joseph, William,1) son of Brigham Young and Lucy Ann Decker Young, was born 16 Apr., 1855, Salt Lake City, m. Susan Snow, 11 Apr., 1875. She was the daughter of Erastus and Minerva Snow.

Children of Arta D. Young and Susan Snow Young:

i. Rosina, b. 24 Feb., 1878, Logan, Utah, unm.

ii. Nellie, b. 26 Nov., 1879, Salt Lake City, Utah, m. Irving Clarence Emmett, 11 Aug., 1904, children: (1) Nannie, b. 15 Feb., 1905, Provo, Utah; (2) Nelwyn, b. 27 Nov., 1909, Ogden, Utah; (3) Thomas Young, b. 16 Mar., 1912, Ogden, Utah.

iii. Arta D. Crista, b. 13 July, 1881; Salt Lake City, Utah, unm.


72. V. Feira Snow, b. 14 Apr., 1886.

23. Oscar Brigham Young, (Brigham, John, Joseph, William,1) b. 10 Feb., 1846, in Nauvoo, Ill., d. 4 Aug., 1910. He was the son of Brigham Young and Harriet Elizabeth Campbell Cook Young. He m. 1st, Paralee Russell, child:
i. Tacey, b. 9 May, 1866, d. 26 June, 1902, child: (1) Catherine Young, b. 19 Oct., 1893, Chicago, Ill.

Oscar Brigham Young m. 2nd, Annie Maria Roseberry, daughter of Karl Roseberry and Helena (Erickson) Roseberry. She was born 2 Sept., 1855, in Malmo, Sweden.

Children of Oscar B. Young and Annie Maria Roseberry Young:

i. HELENA ROSEBERRY, b. 30 July, 1876, m. Andy Jackson Stewart, 1 Oct., 1901, children: (1) Helena, b. 5 July, 1903, Provo, Utah; (2) Burr Young, b. 4 Aug., 1905, Mt. Pleasant, Utah, d. 9 Nov., 1915; (3) Dorothy, b. 26 Sept., 1908, Mt. Pleasant, Utah; (4) Lois Young, b. 12 Oct., 1918, Provo, Utah.

ii. HUBERT ARACLE, b. 9 Nov., 1877, d. 17 Jan., 1898, unm.

iii. NORA EFFIE, b. 8 Apr., 1879, d. 3 Dec., 1909, unm.

73. iv. OSCAR BRIGHAM II, b. 26 May, 1882.

v. BEATRICE, b. 3 June, 1884, m. Clarence Lee Moore, 15 July, 1907, children: (1) Iris, b. 23 Dec., 1908, Spring Lake, Utah; (2) Vina, b. 10 June, 1910, Spring Lake, Utah; (3) Anna Marie, b. 15 Dec., 1911; (4) Stewart Young, b. 15 Aug., 1913, d. 18 Apr., 1920; (5) Clarence Wayne, b. 2 May, 1915, d. Mar., 1917; (6) Bernice, b. 30 May, 1920, d. 30 May, 1920; (7) Bruce, b. 30 May, 1920, Spring Lake, Utah.

vi. BLANCHE, b. 3 June, 1884, d. 28 July, 1884.


viii. BENJAMIN HALLIDAY, b. 15 Oct., 1887, d. 16 Jan., 1888.

ix. STELLA LOUISE, b. 9 Nov., 1888, m. Victor Verne Phillips, 23 Dec., 1907, children: (1) Gene Young, b. 9 June, 1909, Brigham City, Utah; (2) Richard Verne, b. 12 Jan., 1912, Brigham City, Utah; (3) Winnifred, b. 28 Nov., 1915, Brigham City, Utah.

x. CARL ERIKSON, b. 9 Nov., 1888, d. 29 Dec., 1888.

74. xi. KIMBALL, b. 26 Oct., 1893, Provo, Utah. All children born in Salt Lake City, Utah, unless otherwise stated.

24. WILLARD Young, (Brigham, John, Joseph, William) son of Brigham Young and Clarissa Ross (Chase) Young was born 30 Apr., 1852, Salt Lake City, Utah. Entered the Military Academy at West Point, 1871 and graduated in 1875 with rank of Second Lieutenant (Corps of Engineers). He was in active service of the government on surveys from 1875 to 1879. Returning to West Point was appointed instructor of civil and military engineering, acting as assistant professor in that department until 1883. From 4 Oct., 1883, to 16 July, 1887, he was in local charge of construction of
the Cascade Locks in the Columbia River, Oregon, being appointed captain of a Corps of Engineers in 1886. Later was in charge of various river and harbor improvements at Portland, Oregon, and at Memphis, Tennessee. During the Spanish American war he was appointed Colonel of 2nd U. S. Volunteer Engineers. In the World War he was appointed U. S. agent under the Chief of Engineers and was stationed at Kansas City, Misosuri, in charge of improvements of Rivers and Harbors. He married, 1 Aug., 1882, Harriet Hooper, daughter of William Henry and Mary Ann (Knowlton) Hooper.

Children of Willard Young and Harriet Hooper Young:

i. Mary, b. 17 Aug., 1883, d. 23 Nov., 1884.

ii. Harriet, b 25 Feb., 1885, Cascade Locks, Ore., m. Nephi Lowell Morris, 5 June, 1907, children: (1) Lowell Young, b. 12 Mar., 1908; (2) Willard Young, b. 29 Mar., 1910; (3) Mary Young, b. 22 Aug., 1911; (4) Barbara Young, b. 9 Aug., 1914; (5) Ruth Young, b. 5 Mar., 1916; (6) Richard Young, b. 26 Mar., 1918.

iii. Anna, b. 9 July, 1886, Cascade Locks, Ore., d. 8 Nov., 1888.


v. Alice, b. 9 Mar., 1889, Portland, Ore., m. John Allan Spencer, (son of Clarissa Young Spencer) 23 Oct., 1911, children: (1) John Allan II, b. 10 Dec., 1912; (2) Claire, b. 28 May, 1916. (See page 53, April, 1921.)

75. vi. Sydney Hooper, b. 4 Oct., 1893.

25. Joseph Don Carlos Young, (Brigham, John, Joseph, William, son of Brigham Young and Emily (Partridge) Young, was b. 6 May, 1855, in Salt Lake City, Utah. He m. 1st Alice Naomi Dowden, daughter of Edwin and Naomi (Debenham) Dowden, b. 23 Nov., 1863. He and his son Don Carlos II are architects of widely known and justly celebrated reputation. They have designed many of the modern Church buildings. The new Church offices rank with the finest in the country. Four sons, Weston Hardy, Marion Lyman, Feramorz Hardy, and George Cannon were in the World War.

Children of Joseph Don Carlos and Alice Dowden Young:

76. i. Don Carlos, Jr., b. 5 Aug., 1882.

ii. Edwin, b. 2 Oct., 1884, d. 3 Oct., 1884.
BRIGHAM YOUNG GENEALOGY

77. iii. Kirtland Dowden, b. 6 Sept., 1885.
iv. Naomi, b. 30 Dec., 1887 m. 1st, John S. Spence, children: (1) Alice Young, b. 5 July, 1908; (2) Louise Young, b. 2 Oct., 1909. She m. 2nd Parley G. James, 20 June, 1918.
v. Constance, b. 25 Nov., 1889, m. 1st, Fesom Clair Smith, child: Mary Alice, b. 27 Aug., 1914. She m. 2nd, William C. Stark, 4 Jan., 1921.
vi. Katy Claire, b. 3 June, 1892, m. Jean L. May, son of Mary M. (Young) May, children: (1) Jack Young, b. 11 Mar., 1919; (2) Virginia, b. 23 Sept., 1920. (See page 95.)
viii. George Cannon, b. 21 Feb., 1898, Provo, Utah.
ix. Sydney, b. 5 June, 1900, d.
x. Edward Partridge, b. 26 Nov., 1903. All children born in Salt Lake City, Utah, unless otherwise stated.

JOSEPH DON CARLOS YOUNG m. Nellie Hardy, daughter of Leonard W. and Sophia (Goodrich) Hardy, b. in 1862, d. 15 Feb., 1919.

Children of Joseph Don Carlos Young and Nellie Hardy Young:

78. i. Weston Hardy, b. 16 Sept., 1888.
ii. Nellie Hardy, b. 1 Jan., 1890, m. 23 Sept., 1912, Clark Whitney Ryders. Children: (1) Gladys, b. 25 Apr., 1913; (2) Robert Clark, b. 5 Apr., 1915; d. 11 Mar., 1917.
iii. Marion Lyman, b. 13 June, 1892, m. Emeline McMaster. He was a captain in U. S. Army stationed at Camp Knox, Kentucky.
iv. Feramorz Hardy, b. 8 July, 1894, m. Ethelyn Young, daughter of Brigham III, see his record.
v. Frances, b. 19 Dec., 1897, m. Claude Illingworth, children: (1) Claude Robert, b. 22 July, 1917; (2) Richard Young, b. 30 Oct., 1919. All children born in Salt Lake City, Utah.

26. Hyrum Smith* Young (Brigham, John, Joseph, William,*) son of Brigham Young and Emmeline (Free) Young, was b. 2 Jan., 1851, Salt Lake City, Utah. He m. 15 Oct., 1871, Georgiana Fox, daughter of Jesse W. Fox and Elizabeth (Gibbs) Fox, b. 5 Aug., 1851, Salt Lake City, Utah. She d. 17 Sept., 1908.

Children of Hyrum Smith Young and Georgiana Fox Young:

79. i. Hyrum Jesse, b. 23 July, 1872.
ii. Emmeline Free, b. 27 Sept., 1875.

80. iv. Leslie Gibbs, b. 5 Jan., 1881.
v. Frances, b. 4 June, 1885, m. 10 Sept., 1902, George Harris
BRIGHTHAM YOUNG GENEALOGY

Taylor, b. 9 Feb., 1881, children: (1) Georgiana, b. 18 June, 1903; (2) Frances, b. 4 Jan., 1907; (3) Hyrum Young, b. 12 Nov., 1909; (4) Perry Young, b. 30 May, 1913, Knightsville, Juab Co., Utah; (5) Harris Dale, b. 1 July, 1914; (6) Louise, b. 4 Sept., 1916.

vi. Georgia, b. 22 Feb., 1888.

81. vii. Harold Dow, b. 7 Mar., 1890.

viii. Dale Smith, b. 16 June, 1894, m. 11 June, 1921, Ruth Cassity, b. 1902.

ix and x. Twin Sons, b. and d. 1896.

All children born in Salt Lake City, unless otherwise stated.

27. Lorenzo Dow Young, (Brigham, John, Joseph, William,) son of Brigham Young and Emmeline (Free) Young was b. 22 Sept., 1856, Salt Lake City, Utah, d. 18 May, 1905. He m. 1st, Eleanor Crouch.

Child of Lorenzo Dow Young and Eleanor Crouch Young:

i. Helen, b. 13 Oct., 1884, d. 3 July, 1899.

Lorenzo Dow Young m. 2nd, 2 Sept., 1896, Dora Williams, daughter of Charles F. and Louisa (Godsell) Williams. She was born 31 Jan., 1864.

28. Alonzo Young, (Brigham, John, Joseph, William,) son of Brigham Young and Emmeline (Free) Young was b. 20 Dec., 1858, Salt Lake City, Utah. He m. 23 Dec., 1879, Mary Ann Richards, daughter of Henry Phineas Richards and Minerva Margaret (Empey) Richards. He d. 31 Mar., 1918.

Children of Alonzo Young and Mary Ann Richards Young:

i. Verna Richards, b. 23 Nov., 1880, m. 3 Feb., 1921, John Hartwell Mitchell.

82. ii. Alonzo Winfield, b. 2 Mar., 1882.

83. iii. Harold Empey, b. 18 Oct., 1885.

iv. Adella, b. 19 Mar., 1889; m. 19 Mar., 1907, Raphael S. Olsen. Children: (1) Alonzo Young, b. 5 Mar., 1908; (2) Adella Young, b. 13 July, 1909; (3) Louise, b. 26 Aug., 1910; (4) Raphael, b. 6 Jan., 1913; (5) Gillett, b. 24 Oct., 1914; (6) Richard, b. 17 Mar., 1919.


29. Mahonri Moriancumer Young, (Brigham, John, Joseph, William;) son of Brigham Young and Margaret Maria (Alley) Young was b. 1 Nov., 1852, Salt Lake City, Utah. He m. Agnes Mackintosh, daughter of Daniel and Ellen (Nightingale) Mackintosh b. 3 May, 1857. He d. 20 Apr., 1884.

Children of Mahonri Moriancumer Young and Agnes Mackintosh Young:

84. i. Mahonri Mackintosh, b. 9 Aug., 1877.
   ii. Winfield Scott, b. 1 July, 1880.
   iii. Waldemar, b. 1 July, 1880, m. Sept., 1912, Elizabeth Haight Strong of San Francisco.

30. Brigham Morris Young, (Brigham, John, Joseph, William;) son of Brigham Young and Margaret Pierce (Whitesides) Young, b. 18 Jan., 1856, Salt Lake City, Utah. He m. Celestia Armada Snow, b. 2 Dec., 1855, daughter President Lorenzo Snow and Harriet Amelia (Squires) Snow.

Children of Brigham Morris Young and Celestia Armada Snow Young:

i. Alice Armida Snow, b. 13 Feb., 1876, m. Noah S. Pond, b. 22 Dec., 1872, Richmond, Utah, children: (1) Noah Leander II, b. 23 May, 1897, d. 17 Dec., 1902; (2) Alfonzo Young, b. 12 June, 1901; (3) Wayne Young, b. 6 May, 1903; (4) Dean Young, b. 10 Sept., 1905, d. 10 Dec., 1906; (5) Leon Young, b. 19 Sept., 1907; (6) Lloyd Snow, b. 31 July, 1909; (7) Seymour B. Y., b. 19 Aug., 1912, d. 14 Nov., 1919; (8) Weeter Steeley, b. 22 Sept., 1915, all b. in Pocatello, Idaho.

ii. Brigham Morris, b. 27 Feb., 1878, Brigham, Utah.

iii. Franklin Snow, b. 13 Feb., 1881, d. 14 Feb., 1881.


v. Veda Margaret Snow, b. 27 Aug., 1885, Brigham City, Utah, m. Eskil Andrew Anderson, b. 27 Apr., 1887. Children: (1) Darrel Eskil, b. 14 Nov., 1911; (2) James Young, b. 5 Mar., 1913; (3) Arameda Helen, b. 9 Nov., 1916.

vi. Lester Lorenzo Snow, b. 19 Oct., 1887, d. 15 Mar., 1912, Brigham City, Utah.

85. vii. Russell Whitesides, b. 1 Dec., 1889.

viii. Gaylen Snow, b. 14 Jan., 1892, Logan, Utah. He entered the service of the U. S. Army, Apr. 27, 1918. Went to France with the 91st division, 362 infantry. He fought in the battles of the Argonne, Belle Woods, and Chateau Thierry. He was gassed, but recovered entirely.

ix. Lorenzo Snow, b. 16 Nov., 1894, m. Catherine Aliene Mar-
getts, daughter of Charles P. and Catherine E. (Rigby) Margetts. He accompanied his brother Gayden through the war. He received a shot through the hand which healed without injury.

x. JOSEPH SNOW, b. 30 Apr., 1898, m. 3 June, 1920, Lillie Marie Bostrom, b. 10 Mar., 1902. All born in Salt Lake City, Utah, unless otherwise stated. He enlisted in the Army and served in the Q. M. C. during the war.

31. ALFALES* YOUNG, (Brigham,* John,* Joseph,* William;*) son of Brigham Young and Eliza (Burgess) Young, was b. 3 Oct. 1853, Salt Lake City, Utah. He m. 16 Apr., 1884, Ada Cottle, daughter of Henry Cottle and Clara (Siggery) Cottle, b. 26 Nov., 1861. He was a pioneer newspaperman and a graduate of the law school of Ann Arbor. He d. 29 Mar., 1920.

Children of Alfales Young and Ada Cottle Young:

86. i. ALFALES BURGESS, b. 29 Mar., 1885.
87. ii. STUART MILL, b. 18 June, 1890.
88. iii. PERCIVAL, b. 9 Oct., 1897.
iv. MARSHALL, b. 9 Oct., 1897.

32. PHINEAS HOWE* YOUNG, (Brigham,* John,* Joseph,* William;*) son of Brigham Young and Harriet (Barney) Young, was b. 15 Feb., 1862, Salt Lake City, Utah. He m. 21 Oct., 1886, at Logan, Utah, Margaret Ellen Wayman, daughter of Emanuel Wayman and Margaret (Johnston) Wayman, b. 24 July, 1864, Cedar Valley, Utah. He d. 15 Feb., 1903.

Children of Phineas Howe Young and Margaret Ellen Wayman Young:

89. i. LEO HOWE, b. 9 Sept., 1888.
ii. ALTA RAE, b. 23 Feb., 1891, Salt Lake City, Utah, m. 1st 29 Apr., 1913 at Flint, Michigan, Claude S. Wright, b. 4 Mar., 1889, children: (1) Winfred Rae, b. 19 Feb., 1914, Flint, Michigan; (2) David Claude, b. 31 May, 1915, Salt Lake City. Mr. Wright d. 13 Jan., 1919. She m. 2nd, 25 Mar., 1919, Clarence Paine Kraus, b. 2 Oct., 1888, Birmingham, Alabama, child: Jean Lee, b. 20 July, 1920, Ashland, Oregon.

(To be continued.)
THE HOUSE OF THE LORD IN HAWAII

The Hawaiian mission has a membership today of about 12,000 souls; this as the result of the labors of the early missionaries and those other faithful ones who followed them. But, mark you, something else has grown out of the effort put forth—something of intense interest, I am sure, to you and to me. The House of the Lord has been erected upon the island of Oahu, of the Sandwich Islands. The Temple of God has been built there, where he can come and visit his people and where the ordinances of life and salvation may be administered to the members of the Church in that distant land. Now, don't you think that is a very wonderful thing. It seems marvelous to me. I can't quite get accustomed to it—to think that some 3,000 miles away, across the great Pacific Ocean, in the islands of the sea there is a temple of God; and the people there, humble though they may be, yet if they have faith and good works, can enter into that house, as they are doing, and receive their blessings. People are coming up from the islands to the House of the Lord. A company has already come up from New Zealand; and Samoans and others have come there to engage in ordinance work. The genealogy of the people is being sought after. The natives of those islands are beginning to feel after their ancestors; and since the Lord is blessing them with the mighty blessings of His house, they want those blessings for the dead, and so the work goes on. Let me tell you this my brethren and sisters, outside of the fact that a great and marvelous work is being performed in the temple, the temple itself stands as a monument to the faith of the Latter-day Saints, and particularly to the faith of Joseph F. Smith, our late president, because he was inspired with the thought and feeling that a temple should be built there. The suggestion came from him, but first, of course, from the Lord to him. It was in his heart and very soul, and he would have loved, I am sure, to have gone there, had he lived, to participate in the dedication of that house.

Another thing, let me emphasize here in regard to the temple. It stands there as a testimony of the truth, and it is attracting great attention. All prominent visitors, coming to Honolulu and other parts of the islands, of course always ask: "What is to be seen here? What are the important things?" and among those important things is mentioned usually the "Mormon" temple at Laie. "Don't fail to go there;" and of course they do not fail, because visitors are coming to Laie constantly—every day—coming to view the House of the Lord in that land, coming to stand and wonder at it, at its beauty and at the expense, of course,
connected with the building of it, and with the grounds. They stand and wonder. It is like a vision to them, and they ask, "What does it mean?—this glorious building in this small place?"

They say, "What does it mean?" Then the humble elder of the Church, who stands at the gate, tells them what it means. He says: "This is the House of the Lord, and it is where the ordinances of life and salvation, both for the living and the dead, are performed." Then he quotes scripture to them. Probably he will quote from Paul the apostle, who said: "Else what shall they do which are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?" Showing that the principle of salvation for the dead was understood by Paul the apostle, as it is understood by the Latter-day Saints. So we baptize for the living, and we baptize for the dead, and this work for the dead goes on in the House of the Lord. Then the stranger pauses and reflects. He stands in wonder, and doubtless says to himself: "This is very remarkable." When he goes away, surely he must think about it, and it may be, in some instances that honest souls will be brought into the Church, just from looking at the House of the Lord in Hawaii.—President Rudger Clawson.

ELIJAH.

BY M. A. STEWART, MESA, ARIZONA.

Dwell in mansions of the Father
   Hosts of spirits once of earth,
Seed of Adam—sons and daughters,—
   Children of a mortal birth.
Free-born agents they in earth-life,
   Mission royal to fulfill;
Blessings promised were they faithful
   To their Father's holy will.

These had lived without the Gospel
   To enlighten mortal ken,
Honest plodders through dark ages,
   Guided by the lamps of men.
Works were lacking, faith inactive,
   Walked they by a borrowed light,
'Gainst themselves they sealed the heavens
   Leaving earth in blackest night.
ELIJAH

Beacon stars adown the ages,
    Cast their gleams athwart life's way,
Rays that filtered through the darkness
    Glimpses of a brighter day.
Truth in conflict sharp with error,
    Battling bravely through the night,
Error yields as truth advances,
    Freedom's banner glows with light.

Scripture reading faith awakens,
    Faith that moves a lad to prayer;
Moves the Righteous in the heavens—
    Vision glorious! in the air.
Faith rewarded, darkness banished,
    God The Father speaks again;
Ushers in the dispensation
    Last of all to come to men.

Eyes upturned toward the vision,
    Hope renewed still pleads the youth;
Prays to know which of the churches
    Speak for God the words of truth.
Christ The Savior gives the answer,
    Brands the creeds,—precepts of man—
Calls the youth to be His servant,
    Trust in God to give the plan.

Meditation, prayer repeated,
    Heavenly converse did invoke;
Humble farm-boy, young and trusting,
    Listened while an angel spoke.
Listened to the words of scripture,
    Its fulfillment soon at hand—
Hails the coming of Elijah,
    Ere God's judgments sweep the land.

Faith and works wrought well united,
    Never tiring, faithful few;
Reared to God an holy temple,
    Sacred service pledged to do.
Solemn day in dedication,
    Saints unselfish, purpose one;
Gathered there in prayerful worship
    Of The Father and The Son.
Lo, from heaven—rich endowment,—
   Cloven tongues,—celestial light—
Both upon the true disciples—
   God's acceptance, glorious; bright!
Holy angels in the temple
   Sacred messages impart;
Man endowed to preach the Gospel,
   Gather out the pure in heart.

Christ appeared anear the pulpit,
   'Neath His feet seemed amber gold;
Voiced God's favor of His people
   And their future did unfold.
Marked He out a path of safety,
   Ever near the "Iron rod;"
Though it lead through death's dark valley,
   It will bring them back to God.

Mute they sat in deep reflection,
   Meditation strange and new,
When, once more, a heavenly vision,
   Bursting o'er them came to view.
List, ye nations! speaks Elijah—
   Message from the throne of grace—
Calls for saviors on Mt. Zion,
   To reclaim the fallen race.

Hear the angel's proclamation,
   Dawns the great and dreadful day!
Turn ye children to your fathers,
   Lest the earth shall waste away!
Search ye out your living kindred;
   Follow where the saints have lead;
In God's holy sanctuary
   Seal the living and the dead!

God's own purpose, for His glory,
   Gist of His creation plan—
To bring to pass the resurrection
   And the eternal life of man.
Should the earth be utter wasted,
   All this purpose were in vain,
Hear! Oh hear Elijah's message,
   Know by this—shall earth remain!
THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE

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GENERAL AGENTS
SALT LAKE CITY, UTAH
"SALVATION SHALL BE FOREVER."

A Discourse Delivered at the Tabernacle, Salt Lake City, Utah, 25 July, 1852.

By Elder Orson Pratt.

I have been requested to preach the funeral sermon of the wife of brother Levi Savage, who died last December; and since coming to this place this morning, I have been requested to preach the funeral sermons of several of the Saints who have died in England; and I have concluded, instead of limiting my address to any one individual case, to preach what may be considered a general funeral sermon of all the Saints that have died in all past ages and generations, with all that shall die hereafter, and the funeral sermon of all those who are not Saints, and also the funeral sermon of the heavens and the earth; and for this purpose I will take a text, which you will find recorded in the 51st chapter of the prophecy of Isaiah, and the sixth verse:

"Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished."

All things with which we are acquainted, pertaining to this earth of ours, are subject to change; not only man, so far as his temporal body is concerned, but the beasts of the field, the fowls of the air, the fishes of the sea, and every living thing with which we are acquainted—all are subject to pain and distress, and finally die and pass away; death seems to have universal dominion in our creation. It certainly is a curious world; it certainly does not look like a world con-
structed in such a manner as to produce eternal happiness; and it would be very far from the truth, I think, for any being at the present time to pronounce it very good; everything seems to show us that goodness, in a great degree, has fled from this creation. If we partake of the elements, death is there in all forms and varieties; and when we desire to rejoice, sorrow is there, mingling itself in every cup; and woe, and wretchedness, and misery, seem to be our present doom.

There is something, however, in man, that is constantly reaching forward after happiness, after life, after pleasure, after something to satisfy the longing desire that dwells within his bosom. Why is it that we have such a desire? And why is it that it is not satisfied? Why is it that this creation is so constructed? And why is it that death reigns universally over all living earthly beings? Did the great Author of creation construct this little globe of ours subject to all these changes, which are calculated to produce sorrow and death among the beings that inhabit it? Was this the original condition of our creation? I answer, no; it was not so constructed. But how was it made in the beginning? All things that were made pertaining to this earth were pronounced "very good." Where there is pain, where there is sickness, where there is sorrow, and where there is death, this saying can not be understood in its literal sense; things cannot be very good where something very evil reigns and has universal dominion.

We are, therefore, constrained to believe, that in the first formation of our globe, as far as the Mosaic history gives us information everything was perfect in its formation; that there was nothing in the air, or in the waters, or in the solid elements, that was calculated to produce misery, wretchedness, unhappiness, or death, in the way that it was then organized; not but what the same elements, organized a little differently, would produce all these effects; but as it was then constructed, we must admit that every particle of air, of water and of earth, was so organized as to be capable of diffusing life and immortality through all the varied species of animated existence—immortality reigned in every department of creation; hence it was pronounced "very good."

When the Lord made the fowls of the air and the fishes of the sea to people the atmospheric heavens or the watery elements, these fowls and fishes were so constructed in their nature as to be capable of eternal existence. To imagine anything different from this, would be to suppose the Almighty to form that which was calculated to produce wretchedness and misery. What says the Psalmist David upon this subject?
He says that all the works of the Lord shall endure for ever. Did not the Lord make the fish? Yes. Did He not make the beasts of the fields, and the creeping things, and the insects? Yes. Do they endure for ever? They apparently do not; and yet David says all His works are constructed upon that principle. Is this a contradiction? No. God has given some other particulars in relation to these works. He has permitted the destroyer to visit them who has usurped a certain domination and authority, carrying desolation and ruin on every hand; the perfections of the original organizations have ceased. But will the Lord forever permit these destructions to reign? No. His power exists, and the power of death exists; and the power of the destroyer exists. His power exists, and the power of death exists; but His power exceeds all other powers; and consequently, wherever a usurper comes in and lays waste any of His works, He will repair these wastes, build up the old ruins, and make all things new; even the fish of the sea, and the fowls of the heavens, and the beasts of the earth, must yet, in order to carry out the designs of the Almighty, be so constructed as to be capable of eternal existence.

It would be interesting to know something about the situation of things when they were first formed, and how this destroyer happened to make inroads upon this fair creation; what the causes were, and why it was permitted.

Man, when he was first placed upon this earth, was an immortal being, capable of eternal endurance; his flesh and bones, as well as his spirit, were immortal and eternal in their nature; and it was just so with all the inferior creations—the lion, the leopard, the kid, and the cow; it was so with the feathered tribes of creation, as well as those that swim in the vast ocean of waters; all were immortal and eternal in its nature; and the earth itself, as a living being, was immortal and eternal in its nature. "What! is the earth alive too?" If it were not, how could the words of our text be fulfilled, where it speaks of the earth's dying? How can that die that has no life? "Lift up your eyes to the heavens above," says the Lord, "and look upon the earth beneath; the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner." In like manner? What! the earth and the heavens to die? Yes, the material heavens and earth must all undergo this change which we call death; and if so, the earth must be alive as well as we are. The earth was so constructed that it was capable of existing as a living being to all eternity, with all
the swarms of animals, fowls and wishes that were first placed upon the face thereof.

But how can it be proved that man was an immortal being? We will refer you to what the Apostle Paul has written upon this subject; he says that by one man came death; and he tells us how it came: it was by the transgression of one individual that death was introduced here. But did transgression bring in all these diseases and this sorrow, this misery and wretchedness, over the whole face of this creation? Is it by the transgression of one person that the very heavens are to vanish away as smoke, and the earth is to wax old like a garment? Yes, it is by the transgression of one; and if it had not been for his transgression, the earth never would have been subject to death. Why? Because the works of the Lord are so constructed as to exist for ever; and if death had come in without a cause, and destroyed the earth, and laid waste the material heavens, and produced a general and utter overthrow and ruin in this fair creation, then the works of the Lord would have ceased to endure according to the promise, being imperfect in their construction, and consequently not very good.

But what was this sin, and what was the nature of it? I will tell you what it was; it was merely the partaking of a certain kind of fruit. But, says one, I should think there is no harm in eating fruit. There would not be unless God gave a command upon the subject. There are things in nature that would be evil without a commandment: if there were no commandment, it would be evil for you to murder an innocent being, and your own conscience would tell you it was an evil thing. It is an evil for any individual to injure another, or to infringe upon the rights of another, independent of any revealed law; for the savage, or that being who has never heard of the written laws of heaven—who has never heard of the revealed laws of God with regard to these principles—as well as the Saints, knows that it is an evil to infringe upon the rights of another; the very nature of the things shows that it is an evil; but not so in regard to many other things that are evil; which are only made evil by commandment.

For instance, here is the Sabbath day: a person that never heard the revealed law of God upon the subject, never could conceive that it was an evil to work on the Sabbath day; he would consider it just as right to work on the first day of the week, as on the seventh; he would perceive nothing in the nature of the thing by which he could distinguish it to be an evil. So with regard to eating certain fruits; there is no evil
in it of itself, it was the commandment of the Great God that made it an evil. He said to Adam and Eve, "Here are all the fruits of the garden; you may eat of them freely except this one tree that stands in the midst of the garden; now beware, for in the day you eat thereof you shall surely die." Don't we perceive that the commandment made this an evil? Had it not been for this commandment, Adam would have walked forth and freely partaken of every tree, without any remorse of conscience; just as the savage, that never has heard the revealed will of God, would work on the Sabbath, the same as on any other day, and have no conscience about the matter. But when a man murders, he knows it to be an injury, and he has a conscience about it, though he never heard of God; and so with thousands of other evils. But why did the Lord place man under these peculiar circumstances? Why did He not withhold the commandment, if the partaking of the fruit, after the commandment was given, was sin? Why should there have been a commandment upon the subject at all, inasmuch as there was no evil in the nature of the thing to be perceived or understood? The Lord had a purpose in view; though He constructed this fair creation, as we have told you, subject to mortality, and capable of eternal endurance, and though He has constructed man capable of living forever, yet He had an object in view in regard to that man, and the creation he inhabited. What was the object? And how shall this object be accomplished?

Why, the Lord wanted this intelligent being called man, to prove himself; inasmuch as he was an agent, He desired that he should show himself approved before his Creator.

How could this be done without a commandment? Can you devise any possible means? Is there any person in this congregation having wisdom sufficient to devise any means by which an intelligent being can show himself approved before a superior intelligence, unless it be by administering to that man certain laws to be kept? No. Without law, without commandment or rule, there would be no possible way of showing his integrity: it could not be said that he would keep all the laws that govern superior orders of beings, unless he had been placed in a position to be tried, and thus proven whether he would keep them or not. Then it was wisdom to try the man and the woman, so the Lord gave them this commandment; if He had not intended the man should be tried by this commandment, He never would have planted that tree, He never would have placed it in the midst of the garden. But the very fact that He planted it where the man could have easy access to it, shows that He intended man should
be tried by it, and thus prove whether he would keep His commandment or not. The penalty of disobedience to this law was death.

But could He not give a commandment, without affixing a penalty? He could not: it would be folly, even worse than folly, for God to give a law to an intelligent being, without affixing a penalty to it if it were broken. Why? Because all intelligent beings would discard the very idea of a law being given, which might be broken at pleasure, without the individuals breaking it being punished for their transgression. They would say—"Where is the principle of justice in the giver of the law; It is not here: we do not reverence Him nor His law; justice does not have an existence in His bosom; He does not regard His own laws, for He suffers them to be broken with impunity, and trampel under foot, by those whom He has made; therefore we care not for Him or His laws, nor His pretended justice; we will rebel against it." Where would have been the use of it if there had been no penalty affixed?

But what was the nature of this penalty? It was wisely ordained to be of such a nature as to instruct man. Penalties inflicted upon human beings here, by governors, kings, or rulers, are generally of such a nature as to benefit them.

Adam was appointed lord of this creation; a great governor, swaying the sceptre of power over the whole earth. When the governor, the person who was placed to reign over this fair creation, had transgressed, all in his dominions had to feel the effects of it, the same as a father or a mother, who transgressed certain laws, frequently transmits the effects thereof to the latest generations.

How often do we see certain diseases becoming hereditary, being handed down from father to son for generations. Why? Because in the first instance there was a transgression, and the children partook of the effect of it.

And what was the fullest extent of the penalty of Adam's transgression? I will tell you—it was death. The death of what? The death of the immortal tabernacle—of that tabernacle where the seeds of death were introduced into it. How, and in what manner? Some say there was something in the nature of the fruit that introduced mortality. Be this as it may, one thing is certain, death entered into the system; it came there by some means, and sin was the main spring by which this monster was introduced. If there had been no sin, Father Adam would at this day have been in the garden of Eden, as bright and as blooming, as fresh and as fair, as ever, together with his lovely consort Eve, dwelling in all the beauty of youth.
"SALVATION SHALL BE FOREVER."

By one man came death—the death of the body. What becomes of the spirit when the body dies? Will it be perfectly happy? Would Father Adam's spirit have gone back into the presence of God, and dwelt there eternally, enjoying all the felicities and glories of heaven, after his body had died? No; for the penalty of that transgression was not limited to the body alone. When he sinned it was with both the body and the spirit that he sinned: it was not only the body that ate of the fruit, but the spirit gave the will to eat, the spirit sinned therefore as well as the body; they were agreed in partaking of that fruit. Was not the spirit to suffer then as well as the body? Yes. How long? To all ages of eternity, without any end; while the body was to return back to its mother earth, and there slumber to all eternity. That was the effect of the fall, leaving out the plan of redemption; so that, if there had been no plan of redemption prepared from before the foundation of the world, man would have been subjected to an eternal dissolution of the body and spirit—the one to lie mingling with its mother earth, to all ages of eternity, and the other to be subject, throughout all future duration, to the power that deceived him, and led them astray; to be completely miserable, or as the Book of Mormon says, "dead as to things pertaining to righteousness;" and I defy any such beings to have any happiness when they are dead as to things pertaining to righteousness. To them, happiness is out of the question; they are completely and eternally miserable, and there is no help for them, laying aside the atonement. That was the penalty pronounced upon Father Adam, and upon all the creation of which he was made lord and governor. This is what is termed original sin, and the effect of it.

But there is a very curious saying in the Book of Mormon, to which I now wish to refer your minds; it reads thus: "Adam fell that man might be, and men are that they might have joy." Says one, "If Adam had not fallen, then there could not have been any posterity." That is just what we believe; but how do you get along with that saying which was given previous to the fall, where he was commanded to multiply and replenish the earth? How could he have multiplied and fulfilled this commandment, if "Adam fell, that man might be?" Let me appeal to another saying in the New Testament: "Adam was not deceived; but the woman, being deceived, was in the transgression," says the Apostle Paul. Well, after the woman was deceived, she became subject to the penalty; yes, after she had partaken of the forbidden fruit, the penalty was upon her, and not upon Adam; he had not partaken of the fruit, but his wife had. Now what is to be done?
Here are two beings in the garden of Eden, the woman and the man; she has transgressed, has broken the law, and incurred the penalty. And now, suppose the man had said, "I will not partake of this forbidden fruit;" the next word would have been, "Cast her out of the garden; but let Adam stay there, for he has not sinned, he has not broken the commandment, but his wife has; she was deceived, let her be banished from the garden, and from my presence, and from Adam's presence; let them be eternally separated." I ask on these conditions could they fulfil the first commandment? They could not. Adam saw this, that the woman was overcome by the devil speaking through the serpent; and when he saw it, he was satisfied that the woman would have to be banished from his presence: he saw, also, that unless he partook of the forbidden fruit, he could never raise up posterity; therefore the truth of that saying in the Book of Mormon is apparent, that "Adam fell that man might be." He saw that it was necessary that he should with her partake of sorrow and death, and the varied effects of the fall, that he and she might be redeemed from these effects, and be restored back again to the presence of God.

This tree, of which they both ate, was called the tree of knowledge of good and evil. Why was it thus termed? I will explain a mystery to you, brethren, why this was called so? Adam and Eve, while in the garden of Eden, had not the knowledge you and I have; it is true, they had a degree of intelligence, but they had not the experience, they had not the knowledge by experience, which you and I have: all they knew was barely what they knew when they came here; they knew a commandment had been given to them, and they had sufficient knowledge to name the beasts of the field as they came up before them; but as for the knowledge of good, they had not got it, because they never had anything contrary to good placed before them.

We will bring up an example. For instance, suppose you had never tasted anything that was sweet—never had the sensation of sweetness—could you have any correct idea of the term sweetness? No. On the other hand, how could you understand bitter if you never had tasted bitterness? Could you define the term to them who had experienced this sensation, or knew it? No. I will bring another example. Take a man who had been perfectly blind from his infancy, and never saw the least gleam of light—could you describe colors to him? No. Would he know anything about red, blue, violet, or yellow? No; you could not describe it to him by any way you might undertake. But by some process
let his eyes be opened, and let him gaze upon the sun beams that reflect upon a watery cloud, producing the rainbow, where he could see a variety of colors, he could then appreciate them for himself; but tell him about colors when he is blind, he would not know them from a piece of earthenware. So with Adam previous to partaking of this fruit; good could not be described to him, because he never had experienced the opposite. As to undertaking to explain to him what evil was, you might as well have undertaken to explain, to a being that never had for one moment, had his eyes closed to the light, what darkness is. The tree of knowledge of good and evil was placed there that man might gain certain information he never could have gained otherwise; by partaking of the forbidden fruit he experienced misery, then he knew that he was once happy, previously he could not comprehend what happiness meant, what good was; but now he knows it by contrast, now he is filled with sorrow and wretchedness, now he sees the difference between his former and present condition, and if by any means he could be restored to his first position, he would be prepared to realize it, like the man that never had seen the light. Let the man to whom all the beauties of light have been displayed, and who has never been in darkness, be in a moment, in the twinkling of an eye, deprived of his natural sight; what a change this would be to him; he never knew anything about darkness before, he never understood the principle at all; it never entered the catalogue of his ideas, until darkness came upon him, and his eye-sight was destroyed; now he can comprehend that the medium he once existed in was light. Now, says he, if I could only regain my sight, I could appreciate it, for I understand the contrast; restore me back again to my sight, and let me enjoy the light I once had; let me gaze upon the works of creation, let me look upon the beauties thereof again, and I will be satisfied, and my joy will be full. It was so with Adam; let the way be prepared for his redemption, and the redemption of his posterity, and all creation that groans in pain to be delivered—let them be restored back again to what they lost through the fall, and they will be prepared to appreciate it.

In order to show you the dire effects of the fall, it is not only necessary to say that Father Adam had experienced that penalty, and laid down his body in the dust; but all generations since that time have experienced the same; and you and I and every man and woman and child have got to undergo that penalty; it will be inflicted upon us, and thus will the law be magnified, His words fulfilled, and justice have its
demands. It is not because of our sins, that we die, it is not because we have transgressed, that we die; it is not because we may commit murder, or steal, or plunder, or rob, or take the name of the Lord in vain; it is not these things that bring the death of the body; but it is Adam's sin that makes the little child die, that makes kings, princes, and potentates die, and that has made all generations die from his day down to the present time. Don't you think there ought to be some way to redeem us from this dreadful calamity? We had no hand in the transgression of Adam; you and I were not there to participate in it; but it was our great father who did it, and we are suffering the effects of it.

Cannot some of the wise medical men of the age—some of the great physicians and doctors of the day, who have studied medicine all their life—can they not imagine up something new that will relieve the posterity of Adam from this awful calamity? They have not done it yet. It is certain that no man in this mortality has ever discovered that medicine will relieve us from these awful effects transmitted from Father Adam to this present time. There is a remedy, but it is not to be found in the catalogue of the inventions of man: it is not to be found in the bowels of the earth, or dug out of any mines; it is not to be purchased by the gold of California or the treasures of India. What is it, and how was it discovered? It was the Being who made man, that made him immortal and eternal, that Being whose bosom is filled with mercy, as well as justice, that exercise both attributes, and shows to all creation that He is a merciful God, as well as a God of justice; it was He that discovered this wonderful remedy to preserve mankind from the effects of this eternal death. But when is it to be applied? Not immediately, for that would frustrate His designs; when the body has got back into the dust, and after man has suffered sufficiently long for the original sin, He then brings him forth to enjoy all the bloom of immortality; He tells Death to trouble him no more; He wipes away all tears from his eyes, for he is prepared to live forever, and gaze upon His glory, and dwell in His presence.

This great Redeemed is stronger than Death, more powerful than that direful monster who has come into the world, and laid siege to all the inhabitants thereof; He will banish it out of this creation. How will He do it? If the penalty of the original sin be the eternal separation of body and spirit, how can justice have all its demands, and mercy be shown to the transgressor? There is a way, and how? It is by the introduction of His Only Begotten Son, the Son of His own bosom, the first-born of every creature, holding the birth-
right over every creation He has made, and holding the keys of salvation over millions of worlds like this; he has a right to come forth and suffer the penalty of death for the fallen sons and daughters of man. He offered his own life: says he, "Father, I will suffer death, though I have not merited it; let me suffer the demands of the law. Here I am innocent in thy presence; I have always kept thy laws from the day of my birth among thy creations, throughout ages past down to the present time; I have never been rebellious to thy commandments; and now I will suffer for my brethren and sisters: let thy justice be magnified and made honorable; here am I; let me suffer the ends of the law, and let death and the grave deliver up their victims, and let the posterity of Adam all be set free, every soul of them without an exception." This is the way that justice is magnified and made honorable, and none of the creations of the Almighty can complain of Him, that He has not answered the ends of justice; no intelligent being can say, "You have deviated from your words." Justice has had its demands in the penalties that were inflicted upon the Son of God; so far as Adam's transgression is concerned.

I will explain a little further. So far as that transgression is concerned, all the inhabitants of the earth will be saved. Now understand me correctly. If there are any strangers, that have not understood the views of the Latter-day Saints, I wish you to understand that we have no reference in any way to our own personal sins; but so far as the original sin of Father Adam is concerned, you and I will have to suffer death: and every man and woman that ever lived on this globe will be redeemed from that sin. On what condition? I answer, on no condition whatever on our part. "But," says one, "where I came from they tell me I ought to repent for the original sin." I care not what they tell you, you will be redeemed from the original sin, with no works on your part whatever. Jesus has died to redeem you from it, and you are as sure to be redeemed, as you live upon the face of the earth. This is the kind of universal redemption from the grave. It matters not how wicked you are; if you have murdered all the days of your life, and committed all the sins the devil would prompt you to commit, you will get a resurrection; your spirit will be restored to your body. If Jesus had not come, all of us would have slumbered in the grave; but now, wicked as we may be, if we go down to the grave blasphemying the name of the Lord, we shall as sure come up again as we go down there. This is free grace
without works; all this comes to pass without works on the part of the creature.

Now let us pause upon another subject, as we pass along. Don't you know, my hearers, that there has been another law given since man has become a mortal being? Is it the Book of Mormon? No. After man became a mortal being, the Lord gave him another law. What was it? "You have now got into a condition that you know good and evil by experience, and I will give you a law adapted to your capacity," says the Lord, "and I now command you, that you shall not do evil."

What is the penalty? Second death. What is that? After you have done evil, you will be banished everlastingingly from His presence—body and spirit united together; this is what is called the second death. Why is it called the second death? Because the first is the dissolution of body and spirit, and the second is merely a banishment—a becoming dead to the things of righteousness; and as I have remarked, wherever a being is placed in such a condition, there perfect misery reigns; I care not where you place them; you may take any of the celestial worlds, and place millions of beings there that are dead to righteousness, and how long will it be before they make a perfect hell of it? They would make a hell of any heaven the Lord ever made. It is the second death—the penalty attached to the commandment given to the posterity of Adam, viz., "You shall cease to do evil; for if you cease to do evil, you shall be redeemed from Adam's transgression, and brought back into my presence; and if you cease not to do evil, you shall be punished with everlasting destruction from my presence, and from the glory of my power," saith the Lord.

"But," says one, "He is so merciful, that He would not inflict such a penalty upon us." Have you ever seen a man that has escaped from the first death? or who had any prospect of it? No; you cannot find a remedy to hinder him from going down to his grave. Has there been any escape for any individual for 6000 years past? Now, if the Lord has been punctual to make every man, woman, and child, suffer the penalty of the first transgression, why should you suppose that you can stand in His presence, and behold the Glory of His power, and have everlasting life and happiness, when He has told you that you should be banished therefrom, that the second death should be inflicted upon you? For the first provocation, He has fulfilled to the very letter the penalty of the law; so will He in the second, and there is no escape. Says one, "Is there no escape?" No; not
so far as you are able to provide. But I will tell you that there is a redemption for man from this second death or penalty, and the Lord remains a perfect, just Being, His justice being magnified.

There is a way of escape from the effects of your own individual transgressions, but it is different from the redemption from the original sin of Adam. The redemption from that sin was universal without works, but the redemption from your own personal sins is universal with works on the part of the creature—universal in its nature, because it is free to all, but not received by all. The salvation, or redemption from your own sins, is not by free grace alone, it required a little work. But what are the works? Jesus Christ through his death and sufferings, has answered the penalty, on condition that you believe in him, and repent of your sins, and be baptized for the remission of them, and receive the Gift of the Holy Ghost, by the laying on of hands, and continue humble and meek, and prayerful, until you go down to your graves; and on these conditions, Jesus will plead for you before the Father, and say, "Father, I not only died for Adam's sin, but for the sins of all the world, inasmuch as they believe in my Gospel; and now these individuals have repented, they have reformed their lives, and have become like little children in my sight, and have performed the works I have given them to do—and now, Father, may they be saved with an everlasting salvation in thy presence, and sit down with me on my throne, as I have overcome, and sit down with thee on thy throne; and may they be crowned, with all the sanctified, with immortality and eternal life, no more to be cast away."

Don't you think the Father would accept an appeal of this kind from His Only Begotten Son? Yes. He is our Mediator, to plead before the Father for those who will comply with his commands, and the laws of his Gospel. The way is simple and easy that many step over it and say, "O, that is of no consequence, it is of no avail, it will do no good to be baptized in water." But if the Lord had not constructed it upon a simple plan, adapted to the capacities of all men. they might have had some excuse; but as it is, they have none: all you have got to do is to believe that Jesus Christ is the Son of God, turn away from your sins, cease to do evil, saying, "Father, I will cease from this time henceforth to sin, and will work the works of righteousness; I will try to do good all the days of my life; and I witness this before thee by this day going down into the waters of baptism; and thus cast off the old man, with his deeds," and henceforth live in
nnewness of life. If you will do this, you will just as sure be redeemed from your own sins, and the penalty thereof, and be lifted up to dwell in the presence of God, as you have been redeemed or lifted up from the waters of baptism. This is the Gospel, the first principles thereof, by which you can be redeemed from your own sins; and bye and bye death will come, and it will be sweet to you, for Jesus has suffered the penalty of sin; the pangs of sin are gone, and you fall asleep in peace, having made sure your salvation, and having done your duty well, like those we are preaching the funeral sermon of this morning; and thus you will sleep, with a full assurance that you will come up in the morning of the first resurrection, with an immortal body, like that which Adam had before he partook of the forbidden fruit. This is the promise to them that fall asleep in Jesus.

When our spirits leave these bodies, will they be happy? Not perfectly so. Why? Because the spirit is absent from the body; it cannot be perfectly happy while a part of the man is lying in the earth. How can the happiness be complete with only a part of the redemption accomplished? You cannot be perfectly happy until you get a new house. You will be happy, you will be at ease in paradise; but still you will be looking for a house where your spirit can enter, and act as you did in former times, only more perfectly, having superior powers. Consequently, all the holy men that have lived in days of old, have looked forward to the resurrection of their bodies; for then their glory will be complete.

What did Paul say upon this subject? He said, "I have fought a good fight. I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." Do you understand this passage? Remember that this crown that Paul speaks of, was not to be given in the day we die; but it is to be given in "that day"—the day of the Lord's appearing; it is to be given to all those that love his appearing; then is the time that Paul will get his crown; then is the time that the Saints who fall asleep in our day, will receive their crowns—crowns of rejoicing—kingly crowns. What good would a crown do a man who is miserable and wretched? Many persons have worn crowns in this life; tyrants have had crowns of diamonds and gold; but what benefit are they? None at all, except to a being who has made himself perfectly happy by his obedience. But what are we to understand by this crown of righteousness, which is to be given to the Saints? We understand that it is actually to be a crown of glory; that they are to be kings in reality. John speaks in
the first chapter of his Revelations to the Churches in his day, and represents the Saints to be kings and priests; he says, Christ "hath made us kings and priests unto God and His Father;" and this too, while in this life.

In another place he speaks of those who are dead—about their singing a new song: "And they sung a new song, saying, "Thou hast redeemed us, Oh, God, by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests." Here then we find, from the first chapter, that they were made Kings and Priests before they were dead; and in the next quotation, we find that they still retained their kingly office after death, and actually had made songs to express their happy condition—Thou "hast made us kings and priests." Now we see the reason why they are to wear crowns, for they will be made kings and priests on the earth: the Lord then, must have some way to give this kingly power.

Do you understand this, brethren and sisters? If you were to speak, I should hear innumerable voices respond, "Yes, we understand it; the Lord has revealed the ordinances; we know how the sons and daughters of God obtain this kingly office, while living here in this mortal tabernacle."

We will pass over that; suffice it to say, that death does not wrench it from them; for they are to be kings, not for a day, or for this short life, but they are to remain to all eternity kings; having their thrones, and acting in the duties belonging to their kingly office. Compared with this, what are all the little, petty kingdoms of this earth worth? They are not worth one snap of the finger. The kings of the world exercise a certain authority over the nations—over their subjects, issuing laws, and framing governments, and controlling them; and do you suppose that the Saints will be kings in the eternal world, and sit down upon thrones, in silence, not exercising the functions of their office? No. That is not the way the Lord has organized His creations; if there are kings, you may depend upon it they will have kingdoms under their control; they will have authority and dominion; they will give laws to those subjects over whom they bear rule; they will control them by the priestly office, for it is combined with the kingly office, and neither can be separated and contracted in His feelings, in His views and disposition, that He would limit the authority of the priestly office to this little globe we inhabit? No. God has more expansive views; His works are without beginning, and without end; they are one eternal round. What kind of works are they? They are to make creations and people them with living
beings, and place them in a condition to prove themselves; and to exercise the kingly and priestly office to redeem them after they have suffered pain, and sorrow, and distress; and to bring them up into the presence of God; that they, in their turn, may become kings and priests for other creations that shall be made, and that shall be governed and ruled over by those possessing the proper authority.

We do not believe that everything has got to be limited to this little space of time in this world; but the Saints will be doing a work that will be adapted to beings that are the sons of God in the fullest sense of the word, that are precisely like their Father; and if so, they will be like Gods, and will hold dominion under that Being who is the Lord of Lords; and they will hold it to all eternity.

We will come back to our text. We have been talking about the funeral sermon of the earth; the earth is to wax old like a garment and pass away. I have already proved to you the redemption of man, and how he will become immortal and eternal; now let us look after his inheritance; we will see he is to be lifted up in space, without any inheritance to stand upon, without any land upon which to raise manna for eating, or flax for the spinning and making of fine robes and other wearing apparel. Let us see if it is to be shadowy existence, like the God that is served by Christendom, "without body, parts, and passions," and located "beyond the bounds of time and space."

The earth is to die; it has already received certain ordinances, and will have to receive other ordinances for its recovery from the fall.

We will go back to the creation. The first account we have of the earth, it was enveloped in a mass of waters; it was called forth from the womb of liquid elements. Here was the first birth of our creation—the waters rolled back, and the dry land appeared, and was soon clothed upon with vegetable and animal existence. This was similar to all other births; being first encompassed in a flood of mighty waters, it burst forth from them, and was soon clothed with all the beauties of the vegetable kingdom. By and bye it became polluted by Adam's transgression, and was thus brought under the sentence of death, with all things connected with it; and as our text says, it must wax old and die, in like manner as the inhabitants upon the face thereof.

The heavens and the earth were thus polluted, that is, the material heavens, and everything connected with our globe; all fell when man fell, and became subject to death when man became subject to it. Both man and the earth are
redeemed from the original sin without ordinances; but soon we find new sins committed by the fallen sons of Adam, and the earth became corrupted before the Lord by their transgressions. It needs redeeming ordinances for these second transgressions. The Lord ordained baptism, or immersion of the earth in water, as a justifying ordinance. Said he to Noah, "Build an ark for the saving of thyself and house, for I will immerse the earth in water, that the sins which have corrupted it may be washed away from its face." The foun-
opened, and the rains came and overwhelmed the earth, and the dry land disappeared in the womb of the mighty waters, even as in the beginning to all eternity. Is our God so narrow?
The waters were assuaged; the earth came forth clothed with innocence, like the new-born child, having been baptized or born again from the ocean flood: and thus the old earth was buried with all its deeds, and arose to newness of life, its sins being washed away, even as man has to be immersed in water to wash away his own personal sins.

By and bye the earth becomes corrupted again, and the nations make themselves drunken with the wine of the wrath of great Babylon; but the Lord has reserved the same earth for fire; hence He says by the prophet Malachi, "Behold, the day cometh that shall burn as an oven," etc. A complete purification is again to come upon the earth, and that too, by the more powerful element of fire; and the wicked will be burned as stubble. When is this to be? Is it to be before the earth dies? This is a representation of the baptism that is received by man after he has been baptized in water; for he is then to be baptized with fire and the Holy Ghost, and all his sins entirely done away: so the earth will be baptized with fire, and wickedness swept away from its face, so that the glory of God shall cover it. As the waters cover the great deep, so will the earth be overwhelmed and immersed in the glory of God, and His Spirit be poured out upon all flesh, before the earth dies. After this purifying ordinance, there will be a thousand years of rest, during which righteousness shall abound upon the face of the earth; and soon after the thousand years have ended, the words of the text shall be fulfilled—"The heavens shall vanish away like smoke, and the earth shall wax old like a garment," etc. When the earth waxes old, and has filled the measure of creation, and all things have been done according to the mind and will of God, He will say to the earth, "Die." What will be its death? Will it be drowned? No: it is to die through the agency of fire; it is to suffer a death similar to many of the martyrs; the very elements themselves are to melt with fer-
vent heat, and the hills are to be made like wax before the Lord. "Will the earth be annihilated? No, there is no such a word in all his revelations; such a thing was never known in the bosom of the Almighty, or any other being, except in the imaginations of some of the moderns, who have declared that the globe was to become like the "baseless fabric of a vision." It is one of the sectarian follies, that the elements and everything else are to be completely struck out of existence. The Lord never revealed, or thought of, or even hinted at such a thing.

The earth will not be annihilated, any more than our bodies are after being burned. very chemist knows that the weight of a thing is not diminished by burning it. The present order of things must be done away, and, as the apostle John says, all things must become new; and he tells us the time when: it is to be after the millennium. The passing away is equivalent to death, and all things being made new is equivalent to the resurrection. Is the new earth to be made precisely like this earth? No; but as this earth was, before sin entered into it; and we shall inherit it.

This is our heaven, and we have the title to it by promise, and it will be redeemed through the faith and prayers of the Saints, and we shall get a title from God to a portion of it as our inheritance.

O ye farmers, when you sleep in the grave, don't be afraid that your agricultural pursuits are forever at an end: don't be fearful that you will never get any more landed property; but if you be Saints, be of good cheer, for when you come up in the morning of the resurrection, behold! there is a new earth made, wherein dwells righteousness, and blessed are ye, for ye shall inherit it. "Blessed are the meek," says our Savior, "for they shall inherit the earth," though they have died without a foot of land. The Latter-day Saints were driven from one possession to another, until they were driven beyond the pale of civilization into the deserts, where it was supposed they would die, and that would be the last of them; but behold, they have a firm hold upon the promise that the meek shall inherit the earth, when they come here with immortal bodies capable of enjoying the earth. True, we can have plenty of the things of this life in their cursed condition; but what are all these things? They are nothing. We are looking for things in their immortal state, and farmers will have great farms upon the earth when it is so changed. "But don't be so fast," says one, "don't you know that there are only about 197,002,000 of square miles, or about 126,000,000,000 of acres, upon the surface of the globe?
Will this accommodate all the inhabitants after the resurrection? Yes; for if the earth should stand 8,000 years, or eighty centuries, and the population should be a thousand millions in every century, that would be eighty thousand millions of inhabitants; and we know that many centuries have passed that would not give the tenth part of his; but supposing this to be the number, there would then be over an acre and a half for each person upon the face of the globe.

But there is another thing to be considered. Are the wicked to receive the earth for an inheritance? No; for Jesus did not say, Blessed are the wicked, for they shall inherit the earth; this promise was made only to the meek. Who are the meek? None but those who receive the ordinances of the Gospel, and live according to them; they must receive the same ordinances the earth has received, and be baptized with fire and with the Holy Ghost, as this earth has received, and be baptized with fire and with the Holy Ghost, as this earth will be when Jesus comes to reign upon it a thousand years; and be clothed upon with the glory of God, as this earth will be; and after they have died as the earth will die, they will have to be resurrected, as this earth will be resurrected, and then receive their inheritance upon it.

Look at the seventeen centuries that have passed away on the eastern hemisphere, during which time the sound of the Gospel has never been heard from the mouth of an authorized servant of God. Suppose now that out of the vast amount of the population of this earth, one in a hundred should receive the law of meekness, and be entitled to receive an inheritance upon the new earth; how much land would they receive? We answer, they would receive over 150 acres, which would be quite enough to raise manna, and to build some habitations upon, and some splendid mansions; it would be large enough to raise flax to make robes of, and to have beautiful orchards of fruit trees; it would be large enough to have our flower gardens, and everything the agriculturalist and the botanist want, and some to spare.

What would be done with the spare portions? Let me tell you of one thing which perhaps some of you have never thought of. Do you suppose that we shall get up out of the grave, male and female, and that we shall not have the same kind of affections, and endearments, and enjoyments that we have here? The same pure feelings of love that exist in the bosoms of the male and female in this world, will exist with seven-fold intensity in the next world, governed by the law of God; there will be no corruptions nor infringements upon one another's rights. Will not a man have his own family?
Yes; he will also have his own mansion and farm, his own sons and daughters. And what else? Why the fact is, man will continue to multiply and fill up this creation, inasmuch as it is not filled up by the resurrected Saints after it is made new.

And what will he do when this is filled up? Why he will make more worlds, and swarm out like bees from the old hive, and prepare new locations. And when a farmer has cultivated his farm, and raised numerous children, so that the space is beginning to be too strait for them, he will say, "My sons, yonder is plenty of matter, go and organize a world, and people it; and you shall have laws to govern you, and you shall understand and comprehend through your experience the same things that we know." And thus it will be one eternal round, and one continual increase; and the government will be placed under those that are crowned as kings and Priests in the presence of God.

Much more might be said, for we have only just touched upon these things, only turned the key that you may look through the door and discern a little of the glories that await the Saints. Let me tell you, it has not entered into the heart of man to conceive the things which God has laid up for them that love him, unless he is filled with the Holy Ghost, and by vision gazes upon the thrones and the dominions, the principalities and powers, that are placed under His control and dominion; and he shall sway a righteous sceptre over the whole.

This we will consider a kind of resurrection sermon for this creation, and all the righteous that shall inhabit it. We have not time in this discourse to preach the resurrection of the wicked, nor point out the place of their location.

THE YOUNG FAMILY ASSOCIATION.

BY SUSA YOUNG GATES.

The history of the temple activities of the Young Family association is a long one, and it is hoped an interesting one. It is told in some detail in this article with the thought that suggestions may be drawn therefrom for the benefit and improvement of other temple committees and activities in the various family organizations of the Church.
It will be remembered that the first family gathering for temple and genealogical purposes held in the Church, so far as we know, convened in Nauvoo at the call of Brigham Young and Jesse Haven, January 8th, 1845. The minutes of this meeting have been published in the July 1920 number of the Utah Genealogical and Historical Magazine.

The St. George temple was dedicated Jan. 1, 1877. Here then President Young entered, and during that winter did some of the necessary work for his immediate ancestors. Returning in the spring he called an informal meeting on his birthday, June 1st, 1877 of his surviving brothers who were Joseph, Phineas and Lorenzo, and there in the presence of his family he turned over to them the responsibility of the Young family temple work. His Brother Joseph died in 1881, but before that he had himself placed the responsibility upon the youngest brother Lorenzo, to look after this temple work.

Accordingly, a meeting of the Young family was called at the April Conference 1884, and was held in the Social Hall. After the festivities were partly over, Patriarch Lorenzo Young explained to the family his great desire to carry on the Young temple work. For this purpose he proposed that his son Franklin W. Young who was a good clerk and a faithful man should go east to the birth-place of the family in Hopkinton, Mass., and there examine the records, securing all possible data concerning the ancestors of Grandfather John Young. Money was raised by subscription at this gathering, and Franklin W. Young left immediately after the April conference, spending two months in Hopkinton and Boston; taking a side trip to Nova Scotia, and thus securing all possible data concerning the family. This, however, did not amount to very many names as the line runs back only to, William 1721-1747, Joseph, 1730-1769, John, 1763-1839, Brigham, 1801-1877.

On the return of Elder Franklin W. Young he and his family spent some time in the Manti temple, doing the temple work for the names he had secured.

In June 1890 several daughters of Brigham Young's family decided, as long as there were no Young names to be had that they would take up the temple work for the Howe and Brigham lines. These daughters were: Fanny Y. Thatcher, Maria Y. Dougall, Jannette Y. Easton, Phoebe Y. Beatie, Myra Y. Rossiter, and Susa Young Gates. Considerable work was therefore done in these two lines of Howes and Brighmans. At the suggestion of Apostle Franklin D. Richards all the Howe work was turned over from the Richards family to
the Young family by himself as the representative of the Richards family. It will be remembered that Apostle Franklin D. Richards was second cousin to Pres. Brigham Young, their mothers being own sisters. One Abigail, 1766-1815, married John Young and one Rhoda, 1762-1838, married Dr. Joseph Richards who was the grand-father of Franklin D. Richards. It may be well to say here that the Howe work has been discontinued for twenty years, waiting for the publication of the great Howe book which has been long awaiting publication at the hands of its author Judge Daniel Waite Howe of Indianapolis. Judge Howe is now eighty-four years old, and has willed his manuscript to the New England Genealogical Society, as he has not been disposed to publish it himself. He has perhaps ten or twelve thousand names collected in this manuscript which comprises practically all of the Howe names prior to 1890 in the United States.

The Young daughters wrote a letter to Apostle Brigham Young who was in England presiding over the British mission in 1892 asking his consent to reorganize the Young family so that social gatherings might be held annually, and, more especially, so that temple work could be regularly prosecuted. An organization was accordingly formed with Pres. Seymour B. Young as president of the association. Mrs. Susa Young Gates was made temple recorder with Mrs. Mabel Y. Sanborn as secretary and assistant recorder.

A Genealogical chart of the Young family was printed by the Recorder in the year 1890. This chart was sent to many of the eastern Genealogical libraries and is still there, bound in little leather covers for the use of the students. The Young Recorder, Mrs. Gates, spent a summer in Boston in 1892 trying to secure more data concerning the Brigham Young Family line without success. She found thousands of Young names in the Boston Genealogical Library as well as in the New York and Washington genealogical libraries, none of them, however, related to the Brigham Young line. She discovered that the William Young of her own line was a worshiper in the old south Church 1725-30; but as there were four William Youngs living there and worshiping in the same Church at that time, her puzzle could not be straightened out as to the various Williams and their direct ancestors.

Discouraged with lack of success in this particular search, she returned home and laid the matter before Pres. Wilford Woodruff, who said that Brigham Young would stand at the head of all the Young families in this generation.
and dispensation, and gave the Young family association permission to gather up all Young names not related to other Young families in the Church.

Accordingly the Recorder began the systematic collection of genealogical data concerning the Youngs of Europe and America. In order to avoid duplication, five large index books were prepared by the two Recorders and one was furnished to each temple so that any one who came desiring to do Young work might not duplicate the work already done. Correspondence was also taken up with several Young families in the Church not related to the Brigham Young line, and that correspondence and close association of the other Young lines has been maintained up to the present time by the Young Recorders.

Mrs. Gates made frequent trips to the east and made three trips to Europe; and always a portion of her time was devoted to securing more genealogical data and in a vain endeavor to connect up the particular William Young of Boston, 1721, with other well known Young lines. Several Young family histories have been purchased by the Recorder. The Recorder bought a book by Selah Young of Long Island, who has a long and extensive record of the Long Island Youngs. "The Youngs in America," published in 1868 by William Young of Philadelphia is another rare book, in the possession of the Recorder. "James Young of Edinborough, Scotland, and His Descendants," forms another large line of Scotch Youngs. "The Diary of Arthur Young," the great English pioneer agriculturist has little genealogy, but is interesting to Youngs because it concerns himself and his immediate family.

In the summer of 1904 the Recorder was advised by Bishop Joseph Christenson, Chief Recorder of the Salt Lake temple to begin research work in the small library belonging to the Genealogical Society of Utah and founded by Apostle Franklin D. Richards. This was done and then a regular system of research work and of recording names in family groups for temple records was worked out and adopted. Encouragement was always given to the Young recorder by Elders John Nicholson, Recorder Duncan McAllister and Joseph Christenson.

The Young family yearly gatherings have become a permanent institution; so absorbed are the family in the social pleasures on June first each year that they do not always wish to hear reports concerning the family temple work. However, it is well to record the fact that the reports of the

In May 1906 the present temple committee was organized, consisting of Susa Young Gates, Col. Willard Young, Gen. Richard W. Young, Afton Young, Percis Y. Richards, Seraph Y. White, with Josephine Beatie Burton as the secretary and treasurer of the committee. Other names have been added to the committee from time to time; John M. Young, Mabel Y. Sanborn, John A. Widtsoe, with Maria Y. Dougall, Emily Clawson and Jannette Y. Easton as honorary members.

During the twenty years of activity the Recorder has secured close upon thirty thousand names of Youngs and associated surnames. It became necessary to index the means of information according to modern methods as the old index books were very clumsy and antiquated. An index cabinet was purchased, and accordingly the cabinet has been brought up to date and the thirty-thousand cards are filed and put into perfect order. In 1916 the Recorder sent out through the Chicago Pope Directory two thousand circular letters to Youngs in the Eastern States, the cost of the enterprise was nearly a $100; but over ninety replies were received, some of them containing small, but excellent pedigrees of various Young families. Two printed pamphlets of Youngs and one beautiful Genealogical Tree came as the result of this circular appeal. So far as the Recorder knows, not one of these families are related to the Utah line of Youngs although several claim that relationship. However, the money was well spent.

In September 1919 the Committee sent out invitations to the Young family for an entertainment in the Social Hall, hoping thereby to rouse renewed interest in the Young genealogical and temple work in the numerous branches of the family. The Church, Temple and Genealogical authorities were invited and a beautiful program was prepared. Our famous “Mormon” Nightingale, Emma Lucy Gates, assisted by her gifted and beautiful friend Romania Hyde, provided the musical program. The two girls also added their stirring testimonies concerning their own experiences in Genealogical and temple work while in Germany. Silver medals were pinned upon the brave shoulders of Colonel Willard Young and General Richard W. Young as a token of appreciation felt by the Committee and the family for these noble representatives of a great family.

In April of this year, 1921, notice was put in the paper and sent to the various temples calling all of the unrelated
ENGLISH PARISH REGISTERS.

Young families in the Church, to a meeting for the purpose or organizing a Surname Family organization. This meeting resulted in the forming of a Young surname organization.

The Temple Committee decided to ask permission from the five temples, the St. George, Logan, Manti, Salt Lake City, and Hawaiian temples to have a benefit session for the Brigham Young family. Generous and courteous replies were received from the presidents of the temples.

In the Salt Lake Temple a very wonderful and special privilege was granted in honor of Pres. Brigham Young's birthday. A fifth session was given to the family and friends on the evening of June first, 1921; a beautiful spirit was present, the quiet and calm being especially noticeable. It was said by many present that the spirit of Brigham Young was surely present, blessing the assembled family and friends for the work done. Among those present who took names for the family were: Pres. Heber J. Grant, Pres. Geo. F. Richards, of the Salt Lake Temple, Elders Richard R. Lyman, and John A. Widtsoe of the Quorum of the Twelve; Patriarch Hyrum G. Smith; of the Presiding Bishopric, John Wells. The family itself owe a debt of gratitude to Elder John A. Widtsoe who initiated this benefit session, and especially to Pres. Grant, Pres. Richards and Elder Joseph Fielding Smith, Bishop Joseph Christenson, Elder Albert Davis, Sister Edna L. Smith, all of whom arranged the details of this session. One-hundred and forty-three men and thirty women went through in this session.

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ENGLISH PARISH REGISTERS.


Dr. Stubbs, a late Bishop of Oxford, once said, "Every Englishman has a parish, every parish has a church, every church has a register," by which he meant, presumably that we all have accessible a source from which we can reconstruct the past history of the place in which we live; from which we can trace the genealogies of families at present among us and, in so doing, see what manner of men their ancestors were, what was their trade or quality, and often enough, learn many quaint facts and bits of scandal about them, writ-
ten by their own contemporaries. So then the old parish registers have a double value; first as one of the chief sources of the science of genealogy, and second, because of their general archaeological interest, as affording material from which to draw a picture of what 16th and 17th century England was like. Indeed, as depicting many of the facts of the everyday life of our ancestors they simply abound in human interest. Their primary value is, of course, as affording materials for the science of genealogy. What is the science of genealogy? The definition of a modern writer will suffice: "The science of genealogy is the account of descent from ancestors by enumeration of intermediate persons, or, perhaps, in simpler terms, tracing the line of development from earlier forms."

Without entering into the question of heredity, and whether characteristics or habits acquired during life are transmissible or not, it is quite evident that the life continued by the union of a single pair is not merely the united life of one male and one female being, but the transmitting of an indefinite number of lives in the past ages.

It is only through the parish registers that families can trace their genealogy, and therefore it is of the utmost importance that these should be printed, and so preserved from loss, decay, and destruction, especially as they concern every class in the community; every year the writing in these valuable ancient records becomes more and more faded, and consequently more difficult to decipher—hence the real necessity of immediate transcription. It is a matter of great regret that their publication does not receive a larger measure of support from each county, as they are of permanent value, and can never be superseded. Pride of family and ancient descent is now more highly appreciated than it was, especially in America, and before the war, many Americans used to visit our churches to search the registers with a view to tracing their descent from the old the old English stock. One of the great difficulties to be overcome by those who come to consult these books lies in the ruinous and mutilated state of the leaves, and in the faded, and too often, illiterate handwriting.

It is very noticeable, how, towards the end of the 17th century, and through many years of the 18th century, the character of the handwriting often changes from that of the educated man to a slovenly scrawl, full of the most fantastic spelling. No doubt this was due in many cases to the incumbent leaving the task of registration to the parish clerk, who, in country districts at any rate, would often be an illiterate and uneducated man. It must sadly be acknowledged that
amongst the worst offenders in the past have been the lawful custodians of the registers—the clergy themselves. More especially during the bad old Hanoverian days, when so many of the clergy thought more about their port and their hunting than about their duties, their carelessness and neglect accounts for the sadly decayed state of so many registers, and, in a large number of parishes, for the total loss of whole volumes, covering, in some cases, the entries of two hundred years. There were no doubt, many bright exceptions; men who realized the deep importance of their trust, who did their work well in the hope that their successors in the benefice would take an equally high view of their responsibility in the matter. There is extant a pleasing instance of such concern for the future. In the register book of Rodmarton, Gloucester, under the year 1630, there is the following quaint interpolation: “If you will have this book last, be sure to air it at the fire or in the sun three or four times a year—else it will grow dankish and rot, therefore, look to it. It will not be amiss when you find it dankish to wipe over the leaves with a dry woolen cloth. This place is very much subject to dankishness, therefore I say look to it.” The good vicar of Rodmarton was a true and keen archaeologist, and had the clergy as a whole been as careful of their registers as he evidently was, there would be less trouble and uncertainty in deciphering and transcribing them today.

To illustrate this carelessness it is not necessary to go far. The early pages in the first register book of Newport Pagnell, which commences with the year 1558, have become nearly indecipherable through dirt, damp, and general neglect. “Quis custodiet ipsos custodes?” The lack of interest on the part of the general public can hardly be wondered at when those who have been appointed to take charge of the register books have so often been found wanting in care and interest. But there is something worse than neglect and lack of interest, and that is total loss. The northern part of this county has suffered badly in this respect; the earliest register books, mostly of 16th century date, have been lost at Bow Brickhill, Great Linford, Olney and Shenley. There is, too, loss of another kind, not occasioned by neglect, but by the wars and upheavals in our national history. Many years for instance, are often found missing during the Civil War, not a single entry being recorded. This is true, also during the Commonwealth. The loyalist clergy were driven out of their livings, which were entrusted to Dissenting preachers. So badly did the intruders keep the registers that Parliament took the matter out of their hands in 1653, and placed it
in the hands of civil commissioners, as will be mentioned later. But it is by no means unusual to find gaps and irregularities in the continuity of the registers at other periods. A case in point is that of the books of St. Sepulchre's Northampton; there is a gap of from 1574 to 1577. When the Archdeacon made his visitation of Northampton in 1577 it was presented that the then vicar of St. Sepulchere's "will not keep the book of christenings, weddings and buryings, because the churchwardens will not bring the names of them that be christened, married, and buried, and because they will not bring him the books and put it into his hands." One cannot help suspecting that behind this complaint lay a petty quarrel between a rather officious vicar, and two independent and uncompromising laymen. The Archdeacon, however, took the side of the wardens, and sternly admonished the vicar to keep duly the register for the future.

The only satisfactory defense that can be offered to explain the somewhat torn and battered condition of so many early registers is the length of time that they have been in existence. Most of them date from about the middle of the 16th century though even this cannot be an excuse for their total loss. For it is not generally known that many of the books which have been lost, disappeared during the 19th century. Take, for instance, the county of Buckingham. Lipscomb's great history of the county, published in 1847, shows when compared with the present returns, how many there were when his work was compiled which cannot be found now. To the local ones mentioned above may be added the names of the following Buckinghamshire parishes—Beaconsfield, Chetwode, Denham, Foxcote, Hardenham, and North Marston, all of which have lost their first volume.

A lost register book, particularly if it be an early one, is an irreparable loss. One can never tell what important fact or useful connecting link in local history has been blotted out for good. One single entry may be of more value than all the rest of the entries put together. Dr. C. J. Cox says truly "Irrespective of the incalculable value of registers for genealogical and legal purposes and the historical and entertaining information contained in their manifold notes, it will also be found that the driest of them, which may lack even a line of interpolation or a single descriptive passage from beginning to end, will often yield no small amount of local knowledge to the intelligent enquirer, particularly as to the past trades and occupations of special localities."

Having dealt with the difficulties and obstacles to be met with in connection with the study of parish registers, the
next step is to see how they came to be. Wherever it is possible the attempt will be made to illustrate the history by extracts from registers of towns and villages in the county, with which the reader will probably be acquainted. It is always more interesting to learn facts about one's own district than about the history of places the other side of the earth. And so, "delectando pariterque monendo," it will be interesting to see how nearly the great movements in English history touch the history of one's own locality.

The history of the registers covers nearly 300 years, from 1538 to 1812, when civil registration was introduced by Act of Parliament. The originator of the scheme was Thomas Cromwell, the very shrewd but totally unscrupulous minister of Henry the Eighth. What caused him to take the step is not at all certain, but it has been suggested by Dr. Cox that Cromwell, who was a resident in the Low Countries in early life, may have during his sojourn there become acquainted with the system which obtained among the clergy of those parts. However that may be, the fact remains that when Henry appointed him as his Vicar General in 1535 by virtue of the Act of Supremacy, plans were at once started for introducing registration. Cromwell was not able to bring his plan into operation till 1538. During his first three years of office a wave of unrest and keen resentment against compulsory registration arose, though it was largely due to a complete misunderstanding of what was involved. The clergy seem to have regarded it as an attempt to exact a tax on the administration of the Sacraments; whether there was any foundation for their opinion it is difficult to say, but it was widely suspected to be so. At any rate it is instructive to notice that one of the popular grievances put forward by those responsible for the Pilgrimage of Grace, which took place in 1536, when the question was being mooted, was "that no infant shall receive the blessed Sacrament of Baptism but unless a tribute be paid to the King." Cromwell was wise enough to see which way the wind was blowing, and, for a year or two, let the matter rest. At last, however, on September 5, 1538, he issued his injunction to every parish in England and Wales ordering the minister in the presence of the church warden, to enter every Sunday, all the baptisms, marriages and burials of the previous week in a book which was to be kept in a two-locked coffer, under pain of a fine of 3s 4d., to be applied to the repair of the church. To object to the ecclesiastical policy of Henry the Eighth was tantamount to high treason, but, in spite of the danger, much resentment was shown, and there are at least three communi-
cations on the subject to Cromwell among the archives of the Public Record Office. They do not amount to much and in fact most of the opposition was due to a misunderstanding of the provisions of the order. For the order does not provide any fee for registration, which was the chief objection; the only charge on the parish was that of providing a book for the purpose. And so, as is the case of Mr. Lloyd George's Insurance Act, after much anger, accompanied by threats of utter refusal to comply with the provisions of the order, the thing went through, and the clergy settled down to it with the best grace they could. Of the value of Cromwell's decision in the matter there can be no doubt; it stands out as the one really commendable action on his part in the public life of that utterly unscrupulous man.

In the next reign the council of the boy King re-issued the injunction in the same form, save that instead of 3s 4d, fine for neglect going to the repair of the church henceforth it was to be placed in the poor-man's box of the parish. Under Mary, Cardinal Pole in 1555 told all the Bishops at their visitations to make enquiry—"If the Parish priest had a regis-
ter with the names of those who were baptized, of the sponsors, of the married, of the dead." The addition of the sponsors' names at baptism will be noticed; there is no mention of them in Cromwell's injunction, nor in the re-issue of it by Edward the Sixth. A large number of the clergy seem to have complied during Mary's reign, but after the accession of Elizabeth the sponsors' names cease to be recorded on a wide scale, though there are certain parishes which continued to do so; there are, in fact, instances of it right through the 18th century, though they are widely scattered. In very many cases they are obviously made simply to exalt the dignity of a great family which could command the presence of exalted personages. The only other case in which they were sometimes given was that of an illegitimate child, where they are recorded in order that they might serve as witnesses if required in matters which might be charged to the parish, a thing not unlikely to arise in cases of bastardy. There is a good example of this in the register of St. Michael, York, dated April 25th, 1580. "Dorothy Atkinson, daughter to Margaret Atkinson, unmarried, and begotten as she did confess, in the time of her labour, before the wives then present, by one Roger Nuton, coverlet weaver, the godfather's name of it is Thomas Maryson, servant to Mr. Henry Maye; godmothers are Dorothy, wife of Edmund Walker, and one Ephame, the wife of Laurence Gray, baptized 25th day of April."  
(To Be Concluded.)
The following interesting article is taken from a publication of the Society, Sons of the Revolution, in the State of California:

"Ancestors are found along with old furniture and captive skeletons in all our best regulated families. Ancestors consist of forefathers and foremothers, to say nothing of fore-uncles and aunts, who have done something grand and noble, like being beheaded by a king or having a relative who was governor of a colony. This enables them to be pointed at with pride by their descendants forever more.

"Being an ancestor is one of the easiest and most attractive of jobs. It merely consists of being boosted by one's descendents. Thus many ancestors have been enabled to make good after they are dead. More than one ancestor who has gone out of this life a poor person, and only a few jumps ahead of the sheriff, has had the good fortune, a century later, to become the ancestor of some ambitious family with plenty of money and has become so famous in consequence that his tombstone has had to be greatly enlarged and improved.

"Ancestors are one of the most valuable and satisfactory of possessions. They are non-taxable and can not be stolen. Their upkeep is practically nothing, and they do not deteriorate with age and neglect. In fact they increase in value as they grow older. An ancestor six hundred years old is worth a whole mass meeting of fifty-year-old ancestors. Adam is the oldest ancestor. He is six thousand years old, and had a fine record. But he is a common possession, like education and liberty, so he is not valued very highly.

"Almost all rich people own and operate ancestors. But the poorest man may have them, too. Many a man who hasn't two vests to his name, and cannot hold a job two minutes, has ancestors which are the envy of his automobile neighbors. We cannot buy ancestors if we do not have them, but we can buy them for our children by marrying discreetly. A full set of fine imported ancestors can now be purchased for a million dollars. The great trouble with these imported goods is the fact that they are often badly infested with descendents. Some of the very finest ancestors have been almost ruined by these parasites, and there is no legal cure.

"In England, everybody has ancestors. Some of them are over a thousand years old, and are still in a state of excellent preservation. The best American brand came over in the Mayflower about three hundred years ago.

"We should be proud of our ancestors, but not out loud."
CHOOSING ONE'S ANCESTORS.

By T. R. Kelly.

In many of the larger cities of this country, and in almost every village in the older European nations, are shops where one may find a great variety of articles which have come down to us from ages long past—from people who lived and worked centuries ago, but who have passed into the "realms of shade" and have been forgotten. Furniture, rugs, vases, wonderful works of art and pieces of jewelry may be found there, all telling of the lives and customs of ancient people.

Beautifully carved and faultlessly designed tables of the period of Queene Anne and the earlier Colonial days; massive ebony chairs from the time of Louis XIV of France; rugs from Bagdad whose texture and color and design tell of the Persians centuries ago; vases from the ruins of Pompeii; silks from ancient China; jewelry from the tombs of Egypt—any or all of these we may find and we may select and choose them as our fancy dictates. But it is different with ancestors. In the silent halls of the past they stand, a never-ending line, and try as we will we cannot remove or change them.

On one side stands the grim puritan who came over in the Mayflower and who has beneath his feet, a great sign telling the world that he was the champion of liberty. Thousands bow before him and try to claim him as an ancestor, forgetting that he it was who burned poor, defenceless old women because he said they were witches. Across from him is the grand gentleman from Jamestown whose greatest effort was to find a way to live without work. The high-hatted, long cloaked Dutchman of New Amsterdam who exercised his wits to cheat the poor Indian out of the Island of Manhattan. The half wild French Voyageur who explored rivers and lakes in the north, and the greedy and crafty Spaniard who tortured the poor natives of the south to get their supposed hoards of gold. Oh, ancestors are queer things, all right, and mighty hard to lose or change.

For most of us, ancestors are only dim, shadowy ghosts of the past. We know our immediate parents very well, and have a fairly good idea of at least one or two of our grandparents, but farther back than that, the outlines become dim, the lives and characters of individuals fade into mists and shadows of time and we see them no more. If we were permitted to enter the dim corridors of the past and choose from among the endless lines of shadowy forms, our ancestors, which would we
A high, rock-bound coast. Sea birds wheeling and circling among the cliffs and peaks which rise bare and dark above the dashing, pounding waves of the Atlantic. Back of the cliffs and along the shore of ashereted bay, a little valley verdure-clad, peaceful, smiling. (I want the rocks and the sea and the smiling valley as the home of my ancestors, because they make men fearless and strong and manly; and they give to women great, enduring love, clearness and breadth of vision, and sweetness and tenderness of character.)

A young man comes down the steep path with long swinging strides toward the water's edge, his fishing nets thrown across his broad shoulder. His arms and neck browned by the sun and wind of the sea, show the grace and strength which comes from hard and constant work. His eyes, clear as the blue of the morning sky, look upon the world without fear or shame.

He is busy preparing his trim, white boat for the day's work when a girl appears, coming over the shoulder of the hill behind him, and pauses at the edge of the rock above the boat. The young man turns to release the boat from her moorings, and see the dainty, girlish figure outlined against the sky.

"Elizabeth," he cries and in an instant he is standing beside her, holding her hands and looking into her eyes. "I was thinking of you, girl, all morning," he said in a low quiet voice, "I was thinking of you and wondering if I would see you before I went out."

"I was thinking of you, too, William, (somehow, I want my ancestors to be Elizabeth and William) and watched from the back stoop until I saw you coming across the hill—then I came to you."—Such faith; such earnestness; such singleness of heart.

"I am glad you came," the boy said earnestly, "for now the work will not be so hard nor the day so long. Ah," he continued, placing his arm around her shoulder and drawing
her close to him, "it will not be long, now, until it will be at our own gate that I will bid you goodbye, and it will be from our own stoop that you will watch for the white sail of the Witch as she rounds the point."

"Yes, William dear," she breathed as she placed her soft, white hand against his sun-browned cheek, "it will not be long; but oh, I wish you could leave the sea. You never go out but I watch for the dark clouds to come rolling up from the ocean and listen for the moaning of the bar which tells that a storm is at hand." Her words came along in a whisper—"I pray for you, William, always, and my heart is sick with fear for you."

"I know," he replied, tenderly, "I know; but today I have found a way to take the fear out of your tender heart and bring the smiles back to your sweet lips and happiness and contentment into your eyes. Today, I will sell the Witch with all my gear to Amos Harding, and the day you are mine we will start for that great, wonderful West where opportunity waits for us and where our children and our children's children will find a home and happiness.

BRIGHAM YOUNG GENEALOGY

COMPILED BY SUZA YOUNG GATES AND MABEL YOUNG SANBORN.

(Continued from page 140.)

33. WILLIAM GOODALL* YOUNG, (Lorenzo Dow, John, Joseph, William,) eldest son of Lorenzo Dow Young and Persis (Goodall) Young, was b. 21 Feb., 1827, Canandaigua, New York. He was a firm believer in the principles of the Church and filled three foreign missions. He took up the practice of medicine which he followed for several years with considerable success. He m. 1st Adelia Clark, b. 28 Jan., 1826, daughter of Gardner and Delecta Clark. He d. 15 Apr., 1894, in Salt Lake City, Utah.

Children of William Goodall Young and Adelia Clark Young.

i. Delecta, b. and d. Nov., 1845 in Winter Quarters, Nebraska.
ii. Maria Adelia, b. 29 Feb., 1847, m. George McKay Pugmire, b. 31 Mar., 1846, children: (1) George Y., b. 20 Sept., 1866, m. 3 Oct., 1888, Martha E. Merkley, children: (a) Ada,
b. 24 May, 1889, (b) Angus, b. 6 Nov., 1890, (c) Lorenzo, b. 4 Jan., 1893, d. 15 Feb., 1893, (d) Esther, b. 3 Apr., 1894, twin d. 3 May, 1894, (e) Ellen, b. 3 Apr., 1894, twin d. 4 Apr., 1894 (f) Robert, b. 20 Oct., 1895; (g) Tracy, b. 6 Mar., 1896; children b. Bear Lake Co., Idaho; (2) Jonathan Y., b. 1 May, 1868, m. 2 May, 1892, Anna Oleson: children: (a) Estell, b. 8 June 1893; (b) Edna, b. 26 Sept., 1894; (c) Alfreda, b. 11 Oct., 1896; (3) Brigham Y., b. 31 Jan., 1870. m. Mary Hall, child: (a) Ellsworth, b. 10 June, 1899; (4) Seraph Young, b. 26 Oct., 1872, m. 25 Dec., 1899, Thomas Trader of Lima, Mont.; (5) Mariam Y., b. 22 Feb., 1875, m. 1st John Henry Clark. He d. 6 Dec., 1895. Child: (a) Cort Clarence, b. 20 May, 1894. She m. 2nd 10 Nov., 1898, Henry Peake, of Pocatello, Idaho; (6) Alice Y., b. 10 Nov., 1878; (7) Leon Y., b. 27 Nov., 1884; (8) Archie Y., b. 27 Apr., 1891; (9) Della Y., b. 7 Apr., 1893. All born, St. Charles, Bear Lake Co., Idaho, unless otherwise stated.

90. iii. William Wallace, b. 28 Feb., 1849.

vi. Marinda Eliza, b. 28 Aug., 1858, m. 25 Nov., 1885, John B. Seaman, of Montpelier, Idaho; children: (1) Myrtle Sophia, b. 16 Sept., 1886; (2) John B. II, twin, b. 13 Aug., 1888; (3) William Wallace, twin, b. 13 Aug., 1888; she m. 2nd Nicholas Bethell of Ogden, Utah. She d. 10 Aug., 1901.


Children of William Goodall Young and Martha Granger Young.

93. i. William Goodall II, b. 1 Nov., 1864.
94. ii. John Granger, b. 29 Aug., 1866.
95. iii. Joseph Angell IV, b. 8 Aug., 1868.

iv. Mary Ann, b. 25 May, 1870, m. 15 Oct., 1887, her cousin, Silas S. Young, see No. 99 this Gen. for children.

v. Harriet Brown, b. 1 Aug., 1873, m. 31 Oct., 1894. Jacob Henry Tipton, b. 6 Oct., 1861, children: (1) Hattie Y., b. 19 Sept., 1895; (2) Jacob Y., b. 26 Nov., 1896; (3) William Y., b. 31 July, 1898, all b. in Murray, Utah.

34. Joseph Watson Young, (Lorenzo Dow, John, Joseph, William, son of Lorenzo Dow Young and Persis (Goodall) Young, was born 12 Jan., 1829, Mendon, Monroe Co., New York, d. 7 June, 1873. He was a devoted and faithful member of the Church, and spent a great deal of his time in traveling and preaching. He filled a mission in Great Britain and while in England he m. Sept., 1852 Mary Ann Pugh b. in England, d.
1853, while crossing the plains on her way to Utah. He m. 2nd, 2 Feb., 1855, Lurana Eldredge, b. 21 Feb., 1838 in Indianapolis, Indiana, daughter of Horace S. and Betsey A. (Chase) Eldredge.

Children of Joseph Watson Young and Lurana Eldredge Young.

i. JOSEPH WATSON II, b. and d. 12 Oct., 1855.

ii. SELINA MERTABLE, b. 9 Mar., 1857, d. Jan., 1908, m. 1 Nov., 1875, Lorenzo John Brown, b. 20 May, 1854, children: (1) Nina Frances, b. 16 Mar., 1877, Pine Valley, Utah, m. 15 Nov., 1895, Charles Callier Maxwell, b. 18 Oct., 1871, children: (a) Nina Frances, b. 21 Feb., 1898; (2) Lorenzo John II, b. 10 Aug., 1879; (3) Lurana, b. 10 Sept., 1882; (4) Joseph Y., b. 8 Oct., 1884, d. 1 July, 1886; (5) Edward M., b. 28 June, 1886; (6) Ella, b. 10 June, 1888; (7) Donald, b. 26 Mar., 1893; (8) a son, b. and d. 20 June, 1899. Last six children b. in Nutrioso, Apache Co., Arizona.


iv. MARY ANNE "Madge A.,” b. 6 Aug., 1862, Salt Lake City, Utah m. 25 Dec., 1883, Joseph Richard Smuin, b. 9 Apr., 1863, Lehi, Utah. Children: (1) Joseph Richard II, b. 18 May, 1885; (2) Roland, b. 8 Aug., 1887; (3) Madge, b. 30 July, 1889; (4) Kathleen, b. 12 Sept., 1891; (5) Gerald, b. 15 Dec., 1893; (6) Irene, b. 30 Mar., 1896; (7) Thelma, b. 4 May, 1898, all born in Lehi, Utah.

96. v. HORACE ELDREDGE, b. 3 Oct., 1864, Salt Lake City, Utah.


viii. AURELIA, "Lurana Muzette," b. 1 Jan., 1872, St. George, Utah m. 8 Oct., 1900, Ernest Mitchell Pratt

JOSEPH WATSON Young m. 2 Dec., 1865, Julia T. Adams, b. 11 Aug., 1847 in Pottawattamie, Iowa, daughter of Barney and Julia A. (Banker) Adams.

Children of Joseph Watson Young and Julia T. (Adams) Young.

i. JULIA ANN, b. 7 Oct., 1867, Salt Lake City, Utah m. 13 July, 1887, Ernest Quayle, b. 1 Nov., 1866, children: (1) Percy Williard, b. 14 May 1888, d. 10 Aug., 1888; (2) Stanley Y., b. 10 Aug., 1889; (3) Ernest Harrison, b. 9 May, 1891; (4) James Blaine, b. 12 June 1893; (5) Julia,
b. 19 July, 1895; (6) Sara, b. 12 Jan., 1897; (7) Asenath Mau de, b. 13 Aug., 1898, all b. in Salt Lake City, Utah.

ii. Asenath Adams, b. and d. 30 Dec., 1870, St. George, Utah.

iii. Persis Goodall, b. 21 Feb., 1872, Glendale, Utah, m. 1st, 28 Feb., 1890, Byron Quayle, b. 7 Feb., 1870, children: (1) John Y., b. 2 Dec., 1890; (2) Julia Juanita, b. 5 Oct., 1892, d. 23 Feb., 1893; (3) Byron Sidney, b. 27 Nov., 1893; (4) Annie Maud, b. 2 Feb., 1895, d. 29 July, 1895. She m. 2nd (a brother of her deceased husband), Laurence Quayle, b. 28 July, 1874, children: (5) Clifford Quincy, b. 4 Feb., 1898; (6) A daughter, b. and d. 19 Nov., 1899.

35. John Ray Young, (Lorenzo Dow, John, Joseph, William,) son of Lorenzo Dow, and Persis (Goodall) Young was born 30 Apr., 1837, Kirtland, Ohio. He came to Utah when a boy, arriving 4 Oct., 1847. He has done a great deal of pioneering and in the early days was known as "John R., the Pathfinder." He m. 1st, Albina Terry, 1 Jan., 1859, daughter of William R. and Mary A. (Phillips) Terry. She was b. 5 Oct., 1836 in South Kingston, Washington Co., R. I. and d. 8 Jan., 1913.

Children of John Ray Young and Albina Terry Young.

i. John Terry, b. 16 Nov., 1859, Payson, Utah, d. 21 Jan., 1862.

98. ii. Frank Albion, b. 6 Jan., 1861.

99. iii. Silas Smith, b. 6 Aug., 1863.

100. iv. Ferra Little, b. 26 Feb., 1866.


102. vi. John Royal, b. 27 Feb., 1872.


John Ray Young m. 1 Jan., 1861, Lydia Knight, b. 6 June, 1844, Nauvoo, Illinois, daughter of Newel K. Knight and Lydia (Goldthwaite) Knight. She d. 8 May, 1905.

Children of John Ray Young and Lydia Knight Young.

i. Lydia Rosanna, b. 28 Oct., 1862, Provo, Utah, m. 12 Dec., 1879, Henry Thomas Stolworthy, b. 15 Nov., 1860; children: (1) Matilda Y.; b. 22 Mar., 1881, Orderville, Utah, m. Ether Staker; child: (a) Anthony Glen, b. 28 Jan., 1900; (2) Lucy Rosanna, b. 24 Aug., 1883, Orderville, Utah; (3) Mary Elizabeth, b. 7 Aug., 1885; (4) Lydia Albina, b. 25 Nov., 1886; (5) Pearl Vilate, b. 6 Aug., 1888; (6) Hazel, b. 6 Aug., 1891; (7) Willma, b. 27 July, 1893; (8) Jesse Henry, b. 3 Apr., 1895; (9) Howard Ray, b. 2 Aug., 1896, d. 22 Oct., 1896; (10) Newel, twin, b. 18 Dec., 1898, d. 26 Dec., 1898; (11) Knowlton, twin,
BRIGHAM YOUNG GENEALOGY.

b. 18 Dec., 1898, d. 7 Jan., 1899, all children born in Huntington, Utah unless otherwise stated.

ii. Joseph Smith, twin, b. 5 Apr., 1868, Washington, Utah, d. 21 May, 1868.

iii. Hyrum Smith, twin, b. 5 Apr., 1868, d. 24 May, 1868.

iv. Persis Vilate, b. 25 Dec., 1875, Kanab, Utah, d. 16 Mar., 1893, She m. 30 Oct., 1891, Eugene Deloss Buchanan; child: (1) Archie Deloss, b. 11 Jan., 1893, Lyman, Utah. Died.

104. v. Newel K. Knight, b. 21 Aug., 1877.

vi. Howard Spencer, b. 30 Oct., 1880, Orderville, Utah.


John Ray Young m. 9 May, 1870, Tamer Jane Black, b. 1 May, 1852, Manti, Utah, daughter of William M. Black and Amy J. (Washburn) Black.

Children of John Ray Young and Tamer Black Young.

i. Harriet Amy, b. 11 Apr., 1872, Glendale, Utah m. 19 Dec., 1888, Eugene Deloss Buchanan. She d. 11 Apr., 1890, child: (1) John Ray, b. 31 Mar., 1890, Mancos, Colorado, d. 25 Dec., 1896.

ii. Mary Whipple, b. 2 Feb., 1874, Glendale, Utah, m. 24 Oct., 1890, Howard Daniel Roberts, b. 10 July, 1872. He was accidentally drowned 19 June, 1897, children: (1) Mamie, b. 27 Aug., 1891, d. 25 Mar., 1892; (2) John Clark, b. 20 Jan., 1893; (3) William Clowd, b. 4 July, 1894; (4) Hattie Vilate, b. 17 Dec., 1895; (5) Howard De Levan, b. 3 Oct., 1897. All children born in Fruitland, San Juan Co., New Mexico.

105. iii. William Lorenzo, b. 29 May, 1875.

iv. Samuel Claridge, b. 24 Apr., 1877, at Glendale, Kane Co., Utah; he m. 1st, 13 Sept., 1897, Clara Johnston, b. 9 Mar., 1878; d. 16 Jan., 1898, daughter of William J. and Ellen Johnston; he m. 2nd, 10 Oct., 1899 Laura Josephine Tietjen, b. 17 Mar., 1880, Rameng, Valenca, New Mexico. No issue.

v. Thomas Robertson, b. 18 Dec., 1879, Glendale, Utah.


vii. Daniel W., b. 25 Dec., 1890, Mancos, Colorado, d. 11 Jan., 1891.

John Ray Young m. 10 Oct., 1878, Catharine Coles, b. 16 Oct., 1858, Wales; d. 12 Dec., 1879, daughter John Coles and Mary (Hodges) Coles, of Pontypridd, Glamorganshire, Wales.

Child of John Ray Young and Catharine (Coles) Young.

i. Mary Ellen, b. 27 Nov., 1879, Salt Lake City, Utah, m. 24 Nov., 1898, George Carlos Odekirk, b. 14 Dec., 1877,
children: (1) Dallas Lionel, b. 7 Sept., 1899; (2) John Ray, b. 21 Mar., 1902; (3) Earl LeRoy, b. 6 Feb., 1904; (4) Orville Ething, b. 30 Jan., 1906; (5) George Carl, b. 4 Dec., 1908; (6) Ethel Maria, b. 23 Dec., 1910; (7) Margaret, b. 21 Dec., 1911; (8) Ernest Wallace, b. 24 Feb., 1914; (9) Glen Young, b. 19 June, 1915, all b. in Vernal, Utah.

36. **Franklin Wheeler** Young, (Lorenzo Dow, John, Joseph, William) son of Lorenzo Dow Young and Persis (Goodall) Young, was b. 17 Feb., 1839, Scott Co., Illinois. He crossed the plains with ox team to Salt Lake Valley in his 9th year, walking most of the way from the Missouri River, arriving in the Valley on the 4 Oct., 1847. When he was seventeen he was called on a mission to the Sandwich Islands. He m. 5 Dec., 1858, Nancy Leonora Greene, b. 25 Sept., 1841, Glasgow, Illinois, daughter of Evan M. Greene (see iii, under No. 3 this Gen.) and Susan (Kent) Greene. She d. 14 June, 1901. He d. 22 Jan., 1911.

**Children of Franklin Wheeler Young and Nancy Leonora (Greene) Young.**

i. **Franklin G.**, b. 27 Oct., 1859, Grantsville, Utah, d. 12 Nov., 1860.

106. ii. **Franklin Archie**, b. 23 Feb., 1862.


v. **Allie**, b. 12 Mar., 1868, Smithfield, Utah; m. 1st 25 May, 1887, James T. Woods, b. in England, child: (1) Pearl Y., b. 16 Mar., 1889, Fremont, Utah, m. James Richard Graham, b. 15 May, 1876, Fairview, Utah. She d. 25 June, 1915, children: (a) **Lyndon James**, b. 17 Dec., 1906, Fairview, Utah; (b) **Kent Wheeler**, b. 21 Feb., 1909, Huntington, Utah; d. 3 Mar., 1909; (c) **Thelma Ann**, b. 11 Aug., 1911, Fairview, Utah; (d) **Flora Allie**, b. 28 Sept., 1913. She m. 2nd 24 June, 1896, John Henry Taylor, b. 4 Jan., 1861, Kaysville, Utah; children: (2) **John Moroni**, b. 28 June, 1897; (3) **Nancy**, b. and d. 1 Aug., 1898; (3) **Aroet Franklin**, b. 4 Feb., 1900; (4) **Lorenzo Independence**, b. 19 Apr., 1901; (5) **Eva Vivian**, b. 15 Sept., 1902; d. 7 Jan., 1914; (6) **Alma Ellison**, b. 3 Jan., 1904, Huntington, Utah; (7) **Orissa Susannah**, b. 27 Sept., 1905, Huntington, Utah; (8) **Leonora Jane**, b. 25 Sept., 1907.

vii. LUCY KENT, b. 22 Oct., 1872, Newton, Utah; m. 1 July, 1892, James Milton Taylor, b. 10 May, 1871, Salem, Utah, children: (1) Leonora Louise, b. 3 Apr., 1893, d. 20 Apr., 1893, (2) Clara Lucy, b. and d. 16 July, 1894; (3) Gertrude, b. and d. 10 May, 1895; (4) Milton Y., b. and d. 10 Mar., 1896; (5) Platte Sewell, (adopted) b. 28 Mar., 1896; (6) Walter Alfred, b. and d. 8 May, 1898, (7) Ferron, b. and d. 13 Aug., 1900; (8) Allen, b. and d. 28 June, 1905; (9) Molbourne James, b. and d. 4 Aug., 1907; (10) Nancy, (adopted) b. 20 Aug., 1907, all b. in Fremont, Utah.

viii. EDWARD, b. and d. 13 Nov., 1875, Leamington, Utah.

FRANKLIN WHEELER YOUNG m. 6 July, 1861, Anna Maria Sabin, b. 19 July, 1846, St. Louis, Missouri, daughter of David Sabin and Elizabeth (Darwart) Sabin. She d. 18 Sept., 1895.

Children of Franklin Wheeler Young and Anna Maria Sabin Young.

i. MARIA LEONORA, b. 7 July, 1862, Grafton, Utah, d. 19 Sept., 1867.

ii. ELIZABETH ARETTA, b. 10 Sept., 1864, St. Charles, Idaho, teacher of Normal Drawing in the Brigham Young Academy in Provo, Utah. She is a graduate of the Normal Training School, Oswego, N. Y., also an able writer of prose and poetry.

iii. DAVID SABIN, b. 15 July, 1866, Franklin, Idaho, d. 2 June, 1878.

iv. LEROY WHEELER, b. 25 Aug., 1869.

v. LORENZO HOWE, b. 12 June, 1871.


vii. ELLEN LUCRETTIA, b. 4 Jan., 1878, Lyman, Utah, d. 14 Jan., 1900, unmarried.

viii. RHODA MAY, b. 8 June, 1880, Lyman, Utah, m. 4 June, 1902, John Oliphant, b. 17 Apr., 1877, Kanab, Utah; children: (1) John Arden, b. 14 Sept., 1903, Provo, Utah; (2) Don, b. 6 Jan., 1907, Orangeville, Utah; (3) Romay, b. 12 Aug., 1910, Provo, Utah.

37. LORENZO SOBISKIE

(YOUNG, (Lorenzo Dow, John, Joseph, William, son of Lorenzo Dow Young and Persis (Goodall) Young was b. 9 Mar., 1841, Winchester, Illinois. When six years of age he came to Utah with the first company of pioneers in 1847, being one of the two children who accompanied that memorable expedition on its perilous journey across the plains. He has done a great deal of pioneering and helping to build up waste places in different portions of the country. He
m. 15 July, 1872, Sarah Amelia Black, b. 13 July, 1854, Manti, Utah, daughter of William M. Black and Amy J. (Washburne) Black.

Children of Lorenzo Sobiskie Young and Sarah Amelia Black.

109. i. **Joseph Watson III**, b. 22 June, 1873.
   ii. **Persis Amy**, b. 15 Oct., 1874, Glendale, Utah, m. 14 Feb., 1895, Orville Clark Roberts II, b. 25 Oct., 1870, Provo, Utah; children: (1) **Amy Jane**, b. Jan., 1894, Huntington, Utah; (2) **Lorenzo Sobiskie**, b. and d. 28 Aug., 1895, Fruitland, San Juan Co., New Mexico; (3) **Mary Amelia**, b. 5 Dec., 1896, Huntington, Utah; (4) A son b. and d. same day; (5) **Howard Glen**, b. 13 Oct., 1899, Fruitland, New Mexico.

110. iii. **Lorenzo Dow V**, b. 18 May, 1878.
   111. iv. **Howard William**, b. 2 Feb., 1880.
   v. **Sobiskie Grant**, b. 16 Apr., 1882, Orderville, Utah, d. 19 Jan., 1901.
   vi. **Guernsey Brown**, b. 3 Jan., 1884, Lyman, Utah, d. 11 Apr., 1915.
112. vii. **Charles Ray**, b. 1 Sept., 1886.
   viii. **Benjamin Franklin**, b. 17 May, 1889.
113. ix. **Angus**, b. 14 Apr., 1891.
   x. **Tamer**, b. 1 Dec., 1892, Huntington, Utah, m. William Bleak; son b. 1921.
   xi. **Chillas**, b. 18 Aug., 1897, Huntington, Utah.
   xii. **Orvill Harry**, b. 26 Jan., 1900, Huntington, Utah.

38. **Perry Le Grand** Young, (Lorenzo Dow, John, Joseph, William) son of Lorenzo Dow Young and Hannah Ida (Hewitt) Young, was b. 1 Nov., 1858. He m. 1 Feb., 1883, Matilda Eleanor Young, daughter of Phineas Howe Young and Maria (James) Young. (See page 27, Vol. XI, this Genealogy.)

Children of Perry Le Grand Young and Matilda Eleanor Young.

114. i. **Clifford Lorenzo**, b. 19 Jan., 1884.
115. ii. **Lyle Le Grand**, b. 16 Feb., 1886.
116. iii. **Brigham Willard II**, b. 5 Nov., 1887.
117. iv. **Dallas**, b. 6 June, 1892.

39. **Feramorz Little** Young, (Lorenzo Dow, John, Joseph, William) son of Lorenzo Dow Young and Hannah Ida (Hewitt) Young, was b. 8 Nov., 1867, Richville, Utah. He m. 15 Oct., 1891, Agnes Bathara Pack, b. 28 Mar., 1867 Salt Lake City, Utah, daughter of Ward Eaton Pack and Agnes (Lowry) Pack. No issue.
40. Edward Jones Young, (Lorenzo Dow, John, Joseph, William,) son of Lorenzo Dow Young and Eleanor (Jones) Young was b. 2 Oct., 1860. Pleasant Green, Utah. He m. 27 Nov., 1879, Esther Dunster, b. 24 Apr., 1861, Salt Lake City, Utah, daughter of James Dunster and Mary (Jones) Dunster. She d. 18 Mar., 1907.

Children of Edward Jones Young and Esther (Dunster) Young.

118. i. Edward Jones II, b. 5 Apr., 1881.
   iii. Harriet Irma, b. 11 June, 1885, Salt Lake City, Utah, m. Delbert W. Colton; children: (1) Milas Young, b. 12 Feb., 1907; (2) Esther Celestia, b. 12 Nov., 1908; (3) Mary Marie, b. 30 Sept., 1910; (4) Wade Young, b. 30 Sept., 1912; d. Feb., 1913, all b. Vernal, Utah.
   iv. Ellen Page, b. 18 May, 1888, Vernal, Utah, m. Francis Armstrong Siddoway; children: (1) Francis Young, b. 15 Jan., 1911; (2) Ardath Young, b. 20 Mar., 1912; (3) Lawrence Young, b. 20 Jan., 1914; all b. Vernal, Utah.
   v. Mary Dunster, b. 1 Oct., 1890, Vernal, Utah, m. 1 May, 1918, Stratford Avon Shakespear.

119. vii. Seymour Dow, b. 16 Aug., 1898.
   viii. Theodore Maeser, b. 26 Mar., 1901, Vernal, Utah.

Edward Jones Young m. 2nd, 16 Sept., 1908, Maude Hodgkinson, b. 18 June, 1878, Pleasant Grove, Utah, daughter of William Hodgkinson and Hephzibah (Gardiner) Hodgkinson.

Child of Edward Jones Young and Maude Hodgkinson Young.

Norma, b. 20 Aug., 1909, Vernal, Utah, d. 1 June, 1913.


Children of George Edwin Young and Sarah De Arman Rich Young.

i. George Edwin II, b. 28 Aug., 1889, d. 6 Sept., 1890.
   ii. Leo Dow, b. 27 Feb., 1891.
iii. Harriet P. W., b. 30 Mar., 1893, Salt Lake City, Utah, m. 30 July, 1919, Snellen Johnson.
iv. Joseph W., b. 15 May, 1895 m. 3 Apr., 1920, Bessie Owens.
v. Viola S., b. 15 Oct., 1897, m. 20 Nov., 1915, Eugene C. Harms-
ston, b. 12 Aug., 1895, Vernal, Utah; children: (1) Gordon E., b. 19 Feb., 1918, Roosevelt, Utah; (2) Howard L.,
b. 21 Aug., 1919, Moffat, Utah.
vi. Lawrence H., b. 30 Sept., 1899.
vii. Elva D., b. 5 Jan., 1903.
viii. Charles C., b. 17 Sept., 1904; d. 29 Aug., 1907.
ix. Irvin R., b. 6 July, 1907.
x. Harden D., b. 10 Apr., 1909.
xi. Glenn L., b. 28 Apr., 1911; d. 24 Jan., 1913.
xii. Ferry M., b. 20 June, 1913.
All children unless otherwise stated born in Vernal, Utah.

42. Francis Marion* Young, (Lorenzo Dow, John, Joseph, William) son of Lorenzo Dow Young and Joanna (Anna) Larsen Young was b. 8 Apr., 1870, Tooele Co., Utah. He m. 10 June, 1896, Annie G. Egbert, b. 2 Sept., 1871, daughter of John A. Egbert and Emma (Grimmett) Egbert.

Children of Francis Marion Young and Annie G. Egbert Young.

i. Ardis Egbert, b. 15 Jan., 1901, m. 30 June, 1920, Homer Ward McCarty.
ii. Karl Egbert, b. 8 Aug., 1903.
All b. in Vernal, Utah.

43. Albert Francis* Young, (Lorenzo Dow, John, Joseph, William) son of Lorenzo Dow Young and Joanna (Anna) Larsen Young was b. 15 Dec., 1873, Salt Lake City, Utah. He m. 20 June, 1900, Gertrude Derbridge, b. 16 Jan., 1877, Salt Lake City, Utah, daughter of Joseph Derbridge and Jane (Cook) Derbridge.

Children of Albert Francis Young and Gertrude Derbridge Young.

i. Harry Derbridge, b. 23 Feb., 1902.
ii. Eugene Derbridge, b. 2 Mar., 1904.
iii. Frederick Nelson, b. 21 Oct., 1905.
iv. Lora, b. 28 June, 1908, Salt Lake City, Utah.
v. Paul Alpert, b. 22 Nov., 1911.
vi. Geraldine, b. 2 May, 1914.
viii. Yovonne Jane, b. 28 May, 1919.
All children b. in Vernal, Utah, unless otherwise stated.

(To be continued.)
ORIGIN OF WESTERN GEOGRAPHIC NAMES.

Associated with the History of the "Mormon" People.

By Andrew Jenson, Assistant Church Historian.

(Continued from page 130.)

Tabor (Taylor Stake), Alberta, Canada, is a settlement situated on the line of the Canadian Pacific Railroad about 32 miles east of Lethbridge and 30 miles northeast of Raymond, near the Belly river. It was organized as a ward in 1904. It is undoubtedly named after Tabor, a historical mountain in Palestine.

Taylor (Shelly Stake), Bonneville county, Idaho, was first settled in 1858 and named Taylor in honor of Apostle John W. Taylor. The Taylor Stake, Alberta, Canada, which was organized in 1903 was also named in honor of Apostle John W. Taylor, who figured most prominently in the affairs connected with the founding of the first Latter-day Saint settlements in Alberta, Canada.

Taylorsville or North Jordan (Cottonwood Stake), Salt Lake county, Utah, was first settled in 1848 and for a number of years belonged to the West Jordan Ward, but became a separate ward in 1877. It was named Taylorsville in honor of the late President John Taylor and family, the Taylors being among the first settlers of the place. For a number of years, the popular name of the place was Taylorsville, when the name of the Ward was North Jordan.

Teasdale (Wayne Stake), Wayne county, Utah, is a pretty little settlement situated on Bullberry Creek, near the junction of that stream with the Fremont river. The settlement, which was named in honor of the late Apostle George Teasdale, is situated in a small circular valley, fifteen miles southeast of Loa; it was first settled in 1879, organized as a branch in 1882 and organized as a Ward in 1886.

Teton (Fremont Stake), Madison county, Idaho, is a farming settlement in the upper Snake River Valley, founded in 1883 and organized as a Ward in 1884 and named after the Teton River, upon which it is located. The Teton river took its name from the Three Teton which were named by the early French mountaineers as they passed through the country, "Teton" is the French word for a woman's breast.

Tetonia (Teton Stake), Teton county, Idaho, is the name of a growing settlement in Teton Valley, not far from the base of the mountain called the Three Tetons.

Thatcher (Bear River Stake), Boxelder county, Utah, is
a small farming settlement situated on the so-called Bear River Flat, about 10 miles southwest of Garland. It was named in honor of the late Apostle Moses Thatcher.

Thatcher (St. Joseph Stake), Graham county, Arizona, is a fine settlement of Saints located on the Gila river. It was first settled in 1881 organized as a Ward in 1883, and named in honor of the late Apostle Moses Thatcher. It now consists of two Bishop’s Wards and is the headquarters of the St. Joseph Stake of Zion.

Thatcher (Bannock Stake), Bannock county, Idaho, is a farming settlement, situated on the right bank, or west side, of Bear River and is a continuation of the Mormon Ward, the name being changed in 1892 in honor of John B. Thatcher, the first Bishop of the Mormon Ward.

Thayne (Star Valley Stake) Lincoln county, Wyoming, is a farming settlement situated in the lower Salt River Valley, founded in 1888 and organized as a Ward in 1891, named Glencoe. This was changed in 1902 and the ward named Thayne, in honor of Henry Thayne, one of the first settlers of the place.

Thistle (Utah Stake) Utah county, Utah, is a railroad town on the Denver and Rio Grande Railroad, situated on Thistle Creek (a tributary of the Spanish Fork River), which rises in Thistle Valley, (Sanpete county). This valley is named on account of a profusion of wild thistles which the early settlers of Utah found growing in the valley. A branch of the Church was organized at Thistle in 1898.

Thomas (Blackfoot Stake), Bingham county, Idaho, is a farming settlement, situated on the Snake River Valley northwest of Blackfoot. It was organized as a Ward in 1902 and named in honor of Lorenzo R. Thomas, counselor in the Blackfoot Stake presidency.

Thomas Fork Ward (Montpelier Stake), Bear Lake county, Idaho, is a farming settlement situated on the Thomas Fork of Bear River. It was first settled in 1876, organized as a Ward in 1893 and named in honor of an early explorer and trapper named Thomas.

Thurber (Wayne Stake), Wayne County, Utah, is a farming settlement situated in Fremont Valley on the left bank of Fremont river. The settlement was founded by Latter-day Saints in 1879, organized as a branch in 1881 and became a Ward in 1882. The settlement was named in honor of Albert K. Thurber, president of the Sevier Stake of Zion.

Tilden (Blackfoot Stake), Bingham county, Idaho, was a
farming settlement dating back to 1892. It was originally known as Grover, thus named in honor of the Grover families, who were among the first settlers in that part of the Snake River Valley. Later, when a post office was established, the office was named Tilden, in honor of Samuel Jones Tilden, a prominent American statesman. Tilden was organized as a Ward in December, 1896.

Timpanogas (Utah Stake), Utah county, Utah, is a farming settlement on the Provo bench. The locality was first known as the Provo Bench Branch, but when the branch was organized as a Ward in 1885 it was named Timpanogas after a tribe of Indians known by that name. The settlement is located near the base of the celebrated Timpanogas mountain. Timpanogas was also the old Indian name for the Provo river “Timp” is “rock” in the Utah Indian dialect.

Topaz (Portneuf Stake), Bannock county, Idaho, is a small settlement situated on Portneuf Creek, organized as a Ward in 1910. The settlement was named after a formation found in the neighborhood, which resembles topaz, a transparent yellowish mineral, valued as a precious stone.

Toquerville (St. George Stake) Washington county, Utah, is a little settlement of Saints situated on Ash Creek (a tributary of the Rio Virgen) and at the foot of a mountain formed of black volcanic rock. The settlement was founded in 1858 and became a Ward in 1861. It was named after the mountain, the word “toquer” meaning “black” in the Ute Indian dialect. Toquerville was noted for its excellent fruit and its superior Dixie wine.

Torrey (Wayne Stake), Wayne county, Utah, is a farming settlement, situated on the Fremont River, 18 miles southeast of Loa. The settlement was originally known as “Poverty Flat” as the pioneers of the place struggled with poverty and other difficulties while founding the settlement. The place was organized as a branch in 1898 and named Torrey, in honor of Colonel Torrey of Wyoming, one of the heroes of the Spanish-American war, who led the so-called Torrey’s Rough Riders, during that war.

Treasureton (Bannock Stake), Bannock county, Idaho, is a mountain settlement situated in the uplands north of Bear River and originally belonged to the Oxford Ward, a locality known as the Fifth district. It was organized as a Ward Sept. 11, 1892, and named Treasureton in honor of William Treasure, one of the early settlers of the place.

Trenton (Benson Stake), Cache county, Utah, is a scattered farming settlement situated on the west side of Bear River, near the boundary line between Utah and Idaho. It was organized as
a Ward in 1882 and called Trenton, the name being suggested by Bishop William B. Preston, as the place somewhat resembled the city of Trenton, the capital of New Jersey, with which city Bishop Preston was well acquainted.

Tropic (Panguitch Stake), Garfield county, Utah, is situated in a most romantic country immediately south of the Rim of the Basin, on the headquarters of the Pahreah River (a tributary of the Colorado). The place lies adjacent to the celebrated Bryce Canyon and the canyons and mountain defiles in the immediate neighborhood of the settlement present many of the natural wonder of Bryce Canyon itself. The place was first settled in 1891 and was organized as a Ward in 1894. It almost enjoys a semi-tropical climate as its name suggests and presents a complete contrast to the settlements on the headwaters of the Sevier river, situated only a few miles to the north.

Trout Creek Ward (Bannock Stake), Bannock county, Idaho, is a farming district in Gentile Valley, an outgrowth of the Mound Valley Ward, and was organized as a separate Ward in 1891 and named Trout Creek, after the creek on which it is situated. The first white men who visited Gentile Valley found an abundance of trout in the pretty little stream, which they consequently named Trout Creek. It is a tributary of Bear River.

Trumbull or Mount Trubull, a mountain in northern Arizona, which became famous for its saw mills, which furnished timber for the St. George temple and many other buildings in southern Utah. It was named in honor of Senator Lyman Trumbull. The Indians call it Uinkaret Kaib, which means Pine Mountain.

Turner (Bannock Stake) Bannock county, Idaho, is a farming settlement situated in Gentile Valley, west of Bear River. The settlement was organized as a Ward in February, 1906, and named Turner, in honor of Theodore Turner, a prominent business man of Pocatello, Idaho.

Twin Falls (Twin Falls Stake), Cassia county, Idaho, is a town of importance with a mixed population. A number of Latter-day Saints located in the town have been organized into two Bishop's Wards. The place has a most beautiful location near the Twin Falls, on Snake River.

Twin Groves (Yellowstone Stake), Fremont county, Idaho, is a farming district first settled in 1887 and organized as a Ward in 1900. The place was called Twin Groves, the name being suggested by two little islands in Henry's Fork of Snake River, immediately north of the settlement, covered with a thrifty growth of cottonwood and quaking asp.
Union (Jordan Stake), Salt Lake County, Utah, is a farming settlement originally known as Little Cottonwood, which was settled and organized as a Ward in 1849. It afterwards became known as South Cottonwood, and when the latter Ward was divided in 1877, the south part of the Ward was called Union, a fort of that name having previously been built to which the name Union had been applied because of the union and good feeling which seemed to actuate the early settlers of the place.

Union (Union Stake), Union county, Oregon, was founded by non-Mormons at an early day and named, like other towns in the United States, to denote union of action, etc. The town is situated near the south end of Grand Ronde Valley, near La Grande, Oregon. The first Latter-day Saints came into the place in 1891 and were organized as a Ward in 1892.

Union Ward (St. Johns Stake), Apache county, Arizona, was the name given to one of the settlements of the Saints when the Amity and Omer Wards were amalgamated into one Ward in 1886 and on that account Union was suggested for the name of the combined Ward, which contained all the Saints residing in the so-called Round Valley, which is situated on the headwaters of the Little Colorado River and in the edge of the timber covers the north slopes of the Mogollon mountains.

Uintah (Weber Stake), Weber county, Utah, is a small settlement principally inhabited by Latter-day Saints, situated on the Weber river, immediately below the mouth of Weber canyon, opposite the river from South Weber. The place was originally known as East Weber and afterwards as Deseret, but when the Union Pacific Railroad was built through that part of the country, the station established there was called Uintah, after a tribe of Indians by that name, whose main hunting grounds were on the so-called Uintah Reservation in eastern Utah.

Upton (Summit Stake), Summit County, Utah, is a small settlement of Saints situated on Chalk Creek, above Coalville. It was first settled in 1861, organized as a branch of the Church in 1865 and became a regular Ward in 1877. It was called Upton on account of its location “up the creek from Coalville.”

Venice (Sevier Stake), Sevier County, Utah, is a small farming settlement situated on the Sevier River, near Glenwood and six miles northeast of Richfield. It is an outgrowth of Glenwood and was organized as a Ward in 1900. The original name of the settlement was Wallsville, thus named after the first settler of the place whose name was William Wall. Subsequently it was named Venice, after Venice in Italy.

(To be continued.)
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