Orson HYDE *FILE*-23371

7 Jan 2008

<table>
<thead>
<tr>
<th>Event</th>
<th>Date(s)</th>
<th>Place</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Born</td>
<td>8 Jan 1805</td>
<td>Oxford, New Haven, Connecticut, USA</td>
<td></td>
</tr>
<tr>
<td>Christened</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Died</td>
<td>28 Nov 1878</td>
<td>Spring City, Sanpete, Utah, USA</td>
<td></td>
</tr>
<tr>
<td>Buried</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baptized</td>
<td>30 Oct 1831</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Endowed</td>
<td>2 Dec 1843</td>
<td>Red Brick Store</td>
<td></td>
</tr>
<tr>
<td>SealPar</td>
<td></td>
<td></td>
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</tbody>
</table>

Nickname: AKA: Married Name:

Sex: M ID: AFN:

Last Changed: 2 Jan 2008

Parents

MRIN  Father               Mother
12567 Nathan HYDE *FGR*-37985 Sarah THORPE *FGR*-37984

Marriages

<table>
<thead>
<tr>
<th>MRIN</th>
<th>Spouse</th>
<th>Marriage Date/Place</th>
<th>Sealed Date/Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>6034</td>
<td>Nancy M JOHNSON <em>FILE</em>-14257</td>
<td>4 Sep 1834</td>
<td>Kirtland, Geauga, Ohio, USA</td>
</tr>
<tr>
<td>9080</td>
<td>Mary Ann PRICE <em>FILE</em>-27081</td>
<td>Apr 1843</td>
<td>11 Jan 1846 NAUVO</td>
</tr>
<tr>
<td>1763</td>
<td>Martha R. BROWETT <em>FILE</em>-3249</td>
<td>1 Apr 1843</td>
<td>Nauvoo, Hancock, Illinois, USA</td>
</tr>
</tbody>
</table>

Notes

Family Group Record by Nauvoo Land and Records

PROPERTY:
- Nauvoo : Block 103, Lot 3  N 3/4
- Nauvoo : Block 150, Lot 3 or 4  Tenant
- Nauvoo : Block 101, Lots 1 and 4  Historic Dwelling on Lot 4
- Kimball 2:  Block 20, Lot 4

NAUVOO RECORDS:
- Nauvoo Temple Endowment Register, p 1
- Members, LDS, 1830-1848, by Susan Easton Black, Vol. 24, pp 957-964
- Nauvoo Legion, John Sweeney
- Early Mormon Records, Lyman De Platt, pg 93

HISTORIES:
- "Orson Hyde" from An Enduring Legacy,  pp 148-151

BIOGRAPHIES:
- "Orson Hyde", A Cry from the Wilderness , pp 1-4
- The Orson Hyde Home
- "Orson Hyde" from the UGHMagazine 4

OTHER SOURCES:
- Internet Research:
  - Rootsweb.com/WorldConnect
  - Mormon Pioneer Overland Travel, 2 pgs
<table>
<thead>
<tr>
<th>Husband</th>
<th>Orson HYDE <em>FILE</em>-23371</th>
</tr>
</thead>
<tbody>
<tr>
<td>Born</td>
<td>8 Jan 1805</td>
</tr>
<tr>
<td>Died</td>
<td>28 Nov 1878</td>
</tr>
<tr>
<td>Married</td>
<td>4 Sep 1834</td>
</tr>
<tr>
<td>Other Spouse</td>
<td>Mary Ann PRICE <em>FILE</em>-27081</td>
</tr>
<tr>
<td>Married</td>
<td>Apr 1843</td>
</tr>
<tr>
<td>Other Spouse</td>
<td>Martha R. BROWETT <em>FILE</em>-3249</td>
</tr>
<tr>
<td>Married</td>
<td>1 Apr 1843</td>
</tr>
<tr>
<td>Husband's father</td>
<td>Nathan HYDE <em>FGR</em>-37985</td>
</tr>
<tr>
<td>Husband's mother</td>
<td>Sarah THORPE <em>FGR</em>-37984</td>
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<table>
<thead>
<tr>
<th>Wife</th>
<th>Nancy Marinda JOHNSON <em>FILE</em>-14257</th>
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<tbody>
<tr>
<td>Born</td>
<td>28 Jun 1815</td>
</tr>
<tr>
<td>Died</td>
<td>25 Mar 1886</td>
</tr>
<tr>
<td>Married</td>
<td>10 Dec 1845</td>
</tr>
<tr>
<td>Wife's father</td>
<td>John JOHNSON <em>FILE</em>-16566</td>
</tr>
<tr>
<td>Wife's mother</td>
<td>Elsa JACOBS <em>FGR</em>-16567</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Children</th>
<th>List each child in order of birth.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 F</td>
<td>Laura Miranda HYDE <em>FILE</em>-12271</td>
</tr>
<tr>
<td>Born</td>
<td>21 May 1837</td>
</tr>
<tr>
<td>Died</td>
<td>10 Aug 1909</td>
</tr>
<tr>
<td>Buried</td>
<td></td>
</tr>
<tr>
<td>Spouse</td>
<td>Aurelius MINER <em>HIST</em>-12272</td>
</tr>
<tr>
<td>Married</td>
<td>30 May 1859</td>
</tr>
</tbody>
</table>

| 2 F | Emily Matilda HYDE *EMR*-5803 |
| Born | 21 May 1837 | Place: Kirtland, Geauga, Ohio, USA |
| Spouse | George Ogden CHASE *FILE*-5771 |
| Married | | Place: Nauvoo, Hancock, Illinois, USA |

| 3 M | Orson Washington HYDE *FILE*-33058 |
| Born | 13 Nov 1843 | Place: Nauvoo, Hancock, Illinois, USA |
| Died | 27 Nov 1843 | Place: Nauvoo, Hancock, Illinois, USA |
| Buried | | Place: Nauvoo, Hancock, Illinois, USA |
# Nauvoo Temple Endowment Register

(Chronological Listing)

**First Company**

<table>
<thead>
<tr>
<th>Name</th>
<th>Sex</th>
<th>Birthplace</th>
<th>Date</th>
<th>Town</th>
<th>County</th>
<th>Temple Ordinance Dates</th>
<th>Comments and Additional Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Kimball, Heber C.</td>
<td>m</td>
<td>Sheldon</td>
<td>14 Jun 1801</td>
<td>Franklin</td>
<td>Vermont</td>
<td>10 Dec 1845</td>
<td>Heber Chase Kimball in Alg record</td>
</tr>
<tr>
<td>2. Kimball, Vilata</td>
<td>f</td>
<td>Florida</td>
<td>1 Jun 1806</td>
<td>Montgomery</td>
<td>New York</td>
<td>10 Dec 1845</td>
<td>Vilata Murray in Alg record</td>
</tr>
<tr>
<td>3. Smith, George A.</td>
<td>m</td>
<td>Potsdam</td>
<td>26 Jun 1817</td>
<td>St. Lawrence</td>
<td>New York</td>
<td>10 Dec 1845</td>
<td>George Albert Smith in Alg record</td>
</tr>
<tr>
<td>4. Smith, Bertha W.</td>
<td>f</td>
<td>Shinnston</td>
<td>3 May 1822</td>
<td>Harrison</td>
<td>Virginia</td>
<td>10 Dec 1845</td>
<td>Bathsheba Smith in Alg record</td>
</tr>
<tr>
<td>5. Hyde, Orson</td>
<td>m</td>
<td>Oxford</td>
<td>3 Jan 1805</td>
<td>New Haven</td>
<td>Connecticut</td>
<td>10 Dec 1845</td>
<td>Bathsheba Wilson Bigler in Alg record</td>
</tr>
<tr>
<td>8. Smith, Clarissa</td>
<td>f</td>
<td>Lebanon</td>
<td>27 Jun 1790</td>
<td>Grafton</td>
<td>N.H.</td>
<td>10 Dec 1845</td>
<td>Newel Kimball Whitney in Alg record</td>
</tr>
</tbody>
</table>

**Second Company**

<table>
<thead>
<tr>
<th>Name</th>
<th>Sex</th>
<th>Birthplace</th>
<th>Date</th>
<th>Town</th>
<th>County</th>
<th>Temple Ordinance Dates</th>
<th>Comments and Additional Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>11. Young, Brigham</td>
<td>m</td>
<td>Whittingham</td>
<td>1 Jun 1802</td>
<td>Windham</td>
<td>Vermont</td>
<td>10 Dec 1845</td>
<td>Mary Ann Angel in Alg record</td>
</tr>
<tr>
<td>12. Young, Mary Ann</td>
<td>f</td>
<td>Bapaca</td>
<td>3 Jun 1803</td>
<td>Ontario</td>
<td>New York</td>
<td>10 Dec 1845</td>
<td>Wm. Winda Phelps in Alg record</td>
</tr>
<tr>
<td>14. Thalas, Sally</td>
<td>f</td>
<td>Franklin</td>
<td>24 Jul 1791</td>
<td>Delaware</td>
<td>New York</td>
<td>10 Dec 1845</td>
<td>Parley P. Pratt in Alg record</td>
</tr>
<tr>
<td>15. Pratt, Parley F.</td>
<td>m</td>
<td>Burlington</td>
<td>12 Apr 1807</td>
<td>Ostego</td>
<td>New York</td>
<td>10 Dec 1845</td>
<td>Parley Parker Pratt in Alg record</td>
</tr>
</tbody>
</table>
Reference:
Nauvoo Temple Endowment Register 1845-46
A Profile of ...Camp, 1830-39. Backman, Jr., Milton V.
Mormon Manuscripts to 1846. Andrus, Hyrum. 1977
Family Group Sheet-Self
LDS Biographical Encyclopedia. Jenson, Andrew. 1951
Temple Index Bureau
Nauvoo: Early Mormon...Series 1839-46.
    Platt, Lyman. 1980
Doctrine and Covenants
Section: 68, 75, 100, 102, 103, 124
Reflections of Joseph Smith by Lyndon Cook
Page: 109
LDS Missouri Petitions of 1830's Johnson, Clark
Index to the Kirtland High Council Minute Book
    54, 61-63, 66, 70, 72, 74-78, 81-86, 88, 119,
    127, 129, 131, 133, 138, 143, 145, 148, 149, 151,
    187, 198, 201, 203, 205, 210, 235.
Utah Federal Census; Year: 1860, 1870
Mormons and Their Neighbors. Wiggins, Marvin
The Historical Record
Volume: 5 Page: 36
Journal History of the Church
History of Utah
Volume: 4 Page: 137
Improvement Era
Volume: 22 Page: 13
LDS Biographical Encyclopedia. Jenson, Andrew. 1951
Volume: 1 Page: 311
Life of Brigham Young
Page: 69
Mighty Men of Zion
Page: 175
Oil for their Lamps. Berrett & Rich
Page: 174
Our Pioneer Heritage. Carter, Kate. 1952
The Millenial Star
Volume: 26 Page: 742
Prophets and Patriarchs of the LDS Church
Page: 185
Page: 109, 110
Utah Since Statehood
Volume: 3 Page: 704
Nauvoo Social History Project. Smith, James
Iowa, Pottawattamie County, Federal Census
Nauvoo Property Transactions

Birth-Date
Birth-Date: January 8, 1805
Reference: Nauvoo Temple Endowment Register 1845-46
LDS Biographical Encyclopedia. Jenson, Andrew. 1951

Birth-Place: Oxford, New Haven, CT, USA
Reference: Nauvoo Temple Endowment Register 1845-46
LDS Biographical Encyclopedia. Jenson, Andrew. 1951
Guide to Mormon Diaries & Autobiographies. Bitton, Davis

Parents-Data
Father's-Name: Hyde, Nathan
Reference: A Profile of ...Camp, 1830-39. Backman, Jr., Milton V.

Mother's-Name: Thorpe, Sarah (Sally)
Reference: A Profile of ...Camp, 1830-39. Backman, Jr., Milton V.

Marriage-Number: 1
Spouse's-Name: Johnson, Nancy Marinda
Reference: Nauvoo Temple Endowment Register 1845-46

Spouse's-Name-Variant: Johnson, Marinda M.

Marriage-Date: September 4, 1834
Reference: A Profile of ...Camp, 1830-39. Backman, Jr., Milton V.

Marriage-Place: Geauga, OH, USA
Reference: A Profile of ...Camp, 1830-39. Backman, Jr., Milton V.

Family-Reference for Children: Reflections of Joseph Smith
Page: 109

Children's-Data:
Child-Number: 1
Johnson, Nathan

Child-Number: 2
Johnson, Laura Marinda

Child-Number: 3
Johnson, Emily Matilda

Child-Number: 4
Johnson, Orson Washington

Child-Number: 5
Johnson, Frank Henry

Child-Number: 6
Johnson, Frank Henry

Child-Number: 7
Johnson, Alonzo Eugene
Child-Number: 8
Johnson, Delia Ann

Child-Number: 9
Johnson, Heber John

Child-Number: 10
Johnson, Mary Lavinia

Child-Number: 11
Johnson, Zina Virginia

Marriage-Number: 2
Spouse's-Name: Browett, Martha Rebecca
Page: 109

Marriage-Date: 1843
Page: 109

Marriage-Number: 3
Spouse's-Name: Price, Mary Ann
Page: 109

Marriage-Date: April 1843
Page: 109

Family-Reference for Children: Reflections of Joseph Smith.
Page: 109

Children's-Data:
Child-Number: 1
Hyde, Urania

Marriage-Number: 4
Spouse's-Name: Vickers, Ann Eliza
Page: 109

Family-Reference for Children: Reflections of Joseph Smith
Page: 109

Children's-Data:
Child-Number: 1
Hyde, Charles Albert

Child-Number: 2
Hyde, George Lyman
Child-Number: 3
Hyde, Joseph Smith

Child-Number: 4
Hyde, Maria Louisa

Child-Number: 5
Hyde, Melvina Augustus

Child-Number: 6
Hyde, Geneva

Marriage-Number: 5
Spouse's-Name: Reinart, Julia Thomee
Page: 109

Family-Reference for Children: Reflections of Joseph Smith
Page: 109

Children's-Data:
Child-Number: 1
Hyde, Mary Ann

Child-Number: 2
Hyde, William Arthur

Child-Number: 3
Hyde, Hyrum Smith

Child-Number: 4
Hyde, David Victor

Child-Number: 5
Hyde, Aurelia Fiducia

Death-Data:
Death-Date: November 28, 1878
Reference: A Profile of ...Camp, 1830-39. Backman, Jr., Milton V.

Death-Place: Spring City, Sanpete, UT, USA
Reference: A Profile of ...Camp, 1830-39. Backman, Jr., Milton V.

Church-Ordinance-Data:
Baptism
Baptism-Date/Place: October 31, 1830
Officiator: Sidney Rigdon
Reference: Family Group Sheet-Self
LDS Biographical Encyclopedia. Jenson, Andrew. 1951

Baptism
Baptism-Date/Place: 1831; Kirtland, Geauga, OH, USA
Reference: Mormon Manuscripts to 1846. Andrus, Hyrum. 1977

Patriarchal-Blessing
  Patriarchal-Date/Place: December 29, 1835
            Page: 109

High-Priest
  High-Priest-Date/Place: October 25, 1831; Kirtland, Geauga, OH, USA
  Officiator: Sidney Rigdon
Reference: LDS Biographical Encyclopedia. Jenson, Andrew. 1951

Temple-Ordinance-Data:
  Endowment
    Temple: Nauvoo, Hancock, IL, USA
    Date: December 10, 1845
Reference: Nauvoo Temple Endowment Register 1845-46

Sealing-to-Parents
  Date: October 12, 1966
Reference: Family Group Sheet-Self

Sealing-to-Spouse #1
  Temple: Nauvoo, Hancock, IL, USA
  Date: January 11, 1846
Reference: Temple Index Bureau

Residency-Data:
  Nauvoo, Hancock, IL, USA
  Kirtland, Geauga, OH, USA
  Springfield, Sangamon, UT, USA; 1860
  Far West, Caldwell, MO
  Utah; 1850
  Ohio; 1819
Reference: Mormon Manuscripts to 1846. Andrus, Hyrum. 1977
          LDS Missouri Petitions of 1830's Johnson, Clark
          Utah Federal Census; Year: 1860, 1870
          LDS Biographical Encyclopedia. Jenson, Andrew. 1951
          Reflections of Joseph Smith. Cook, Lyndon.
          Page: 109

Comments: #1
1. Orson, a member of the Council of Twelve Apostles from 1835 to 1878, and president of the quorum from 1847 to 1875, was born January 8, 1805, in Oxford, New Haven county, CT. His father, who was an athletic, witty and talented man, fought, and was several times wounded in the U.S. Army, serving in Canada, under General Brown, and on the frontier in the war of 1812. His mother having died when he was seven years old, Orson and his eight brothers and three sisters were scattered, and he was placed under the care of a gentleman named Nathan
Wheeler, with whom he stayed till eighteen years of age. Mr. Wheeler moving from Derby, CT, to Kirtland, Ohio, when Orson was fourteen years old, the boy had to walk the whole distance, six hundred miles, carrying his knapsack. On striking out into the world for himself he worked at several occupations, and part of the time served as clerk in the store of Gilbert & Whitney, in Kirtland. In 1827 a religious revival made quite a stir in the neighborhood of Kirtland, and he became converted to the Methodist faith, and was appointed as class leader. Subsequently, under the preaching of Sidney Rigdon, he embraced the doctrine of the Campbellites and was baptized by immersion. He then took up his abode in the town of Mentor, Ohio, and commenced to study under the care of Sidney Rigdon and others, becoming proficient in several branches of education. He then began to preach, assisting in the formation of several Campbellite branches in Lorain and Huron counties, Ohio, over which he was appointed pastor in 1830. In the fall of the year several "Mormons" visited that neighborhood, bringing the so-called "golden Bible," of which he read a portion, and by request he preached against it. But feeling that he had done wrong, he determined to oppose it no more until he had made further investigation. He accordingly went to Kirtland to see the Prophet Joseph, and there found that Sidney Rigdon and others of his former friends had embraced the "new gospel." After diligent inquiry he became himself convinced of its truth.

Reference: LDS Biographical Encyclopedia. Jenson, Andrew. 1951

Comments: #2


Mission with Hyrum Smith to Pennsylvania and Ohio, 1833. Carried special instructions to Jackson County, Missouri, 1833.


Comments: #3
1. Orson Hyde, president of the British Mission died November 28, 1878.

Reference: LDS Biographical Encyclopedia. Jenson, Andrew. 1951
Volume: 1 Page: 80

Comments: #4
1. Orson, according to appointment, visited some of the branches of the Church in Ohio for the purpose of setting things in order generally, traveling with Hyrum Smith as a missionary companion.

Orson was baptized by Sidney Rigdon in the fall of 1831 and soon afterwards was ordained an Elder. He was ordained a High Priest October 25, 1831. He made several missionary trips between Ohio and Missouri and was chosen one of the Twelve Apostles in 1835. He died in Spring City, Sanpete county, Utah, November 28, 1878.

Orson traveled as a missionary in New York and the Eastern States, together with Samuel H. Smith.

Orson traveled in New York, principally for the purpose of getting volunteers for Zion's Camp.

Orson filled a special mission to Missouri, together with John Gould in behalf of the persecuted Saints in Jackson county.

Orson traveled through Pennsylvania, New York, Canada and the Eastern States, preaching the Gospel and holding conferences with his fellow Apostles.

Orson, who had expected to accompany others of the Apostles to England was prevented from going through sickness, and he labored as a missionary in Illinois, and Indiana.

Orson Hyde labored in Ohio.

Orson filled an important mission to England, together with Heber C. Kimball and others and preached also in several states as he traveled to and from the Atlantic seaboard.

Orson, after laboring in a number of States and Great Britain, filled an important mission to Palestine, where he dedicated the land for the gathering of the Jews.

Reference: Journal History of the Church

Date: October 25, November 1
February 1, March 20, June 11, 22, December 26
February 20, 25, March 17, 1834
September 28, November 25, 1833
May 4, 1835
November 14, 1839
May 4, 1836
June 13, 1837
March 4, April 6, 15, July 7, October 7, 1840

Comments: #6
1. In 1860, Orson had a household of 15, a real wealth of $40,000, and a personal wealth of $1500.
2. In 1870, Orson had a household of 15, a real wealth of $3000, and a personal wealth of $2000.
   Reference: Utah Federal Census; Year: 1860, 1870

Comments: #7
1. Orson attended the Nauvoo, Illinois 4th Ward.
2. Orson was listed on the Continuing Church Record.
   Reference: Nauvoo: Early Mormon...Series 1839-46.
   Platt, Lyman. 1980

Comments: #8
1. Orson was a member of Zion's Camp in 1834.
2. Orson fell into apostasy during the Missouri persecutions.
3. Orson was an apostle.
   Reference: Mormon Manuscripts to 1846. Andrus, Hyrum. 1977

Comments: #9
1. Orson recorded the minutes of the first High Council.
   Reference: Doctrine and Covenants
   Section: 68, 75, 100, 102, 103, 124
MEMBERS OF THE NAUVOO LEGION


HUNT, J. -- -- MAY 1, 1841 -- AIDE-DE-CAMP

HUNTER, D. -- 1ST LIEUTENANT -- MARCH 9, 1841 -- 2ND COHORT, 1ST BATTALION, 1ST REGIMENT

HUNTER, EDWARD -- -- SEPTEMBER 9, 1841 -- HERALD AND ARMOR BEARER

HUNTER, J. -- CAPTAIN -- SEPTEMBER 9, 1841 -- , , , 2ND COMPANY

HUNTER, J. D. -- CAPTAIN -- SEPTEMBER 4, 1841 -- 2ND COHORT, ,

HUNTER, JESSE D. -- MAJOR -- JUNE 23, 1843 -- , , 5TH REGIMENT, 2ND COMPANY

HUNTINGTON, D. B. -- -- MARCH 9, 1841 -- MUSICIAN

HUNTINGTON, WILLIAM -- CAPTAIN -- JULY 3, 1841 -- 2ND COHORT, ,

HUNTINGTON, WILLIAM -- CAPTAIN -- JULY 3, 1841 -- 1ST COHORT, 2ND BATTALION, 3RD REGIMENT

HUNTSMAN, WILLIAM -- 2ND LIEUTENANT -- SEPTEMBER 16, 1843 -- , , 5TH REGIMENT, 2ND COMPANY

HUT, SAMUEL -- -- -- HERALD AND ARMOR BEARER

HYDE, ORSON -- ASSISTANT CHAPLAIN -- JULY 3, 1841 --

INTIVE, WILLIAM P. M. -- SERGEANT MAJOR -- SEPTEMBER 14, 1844 --

IVAN, ROBERT -- A. C. GENERAL -- FEBRUARY 1, 1842 -- AIDE-DE-CAMP

IVINS, E. KING -- FIFE MAJOR -- JULY 1, 1844 --

KERR, ARCHIBALD -- 3RD LIEUTENANT -- SEPTEMBER 9, 1843 -- , , 5TH REGIMENT, 2ND COMPANY

KIMBALL, H. -- MAJOR -- JULY 3, 1841 -- , 2ND BATTALION, 2ND REGIMENT, 1ST COMPANY

KIMBALL, HEBER C. -- ASSISTANT CHAPLAIN -- JULY 3, 1841 -- , , 1ST COMPANY

KIMBALL, HIRAM -- ASSISTANT ADJUTANT GENERAL -- JUNE 3, 1842 -- , , 1ST COMPANY

KIMBALL, HYRUM -- MAJOR -- JUNE 3, 1841 -- , , 1ST REGIMENT, 1ST COMPANY

KNIGHT, VINSON -- GUARD -- MARCH 9, 1841 -- STAFF

KNIGHT, WESLEY -- 2ND LIEUTENANT -- MARCH 11, 1842 -- , , 2ND REGIMENT, 2ND COMPANY

KNIGHT, WESLEY -- LIEUTENANT -- APRIL 16, 1842 -- , , 2ND COMPANY

KREYMeyer, C. M. -- -- MARCH 9, 1841 -- AIDE-DE-CAMP

LARKEY, -- 2ND LIEUTENANT -- DECEMBER 22, 1841 -- 2ND COHORT, 2ND BATTALION, 1ST REGIMENT

LARKEY, EDWARD -- LIEUTENANT -- DECEMBER 28, 1841 --
<table>
<thead>
<tr>
<th>SURNAME</th>
<th>GIVEN NAME</th>
<th>REF</th>
<th>ORIGIN</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>DEVOL</td>
<td>PAUL C.</td>
<td>LDS</td>
<td>4TH WARD</td>
<td>050</td>
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<tr>
<td>DEVOL</td>
<td>EMILY W.</td>
<td>LDS</td>
<td>4TH WARD</td>
<td>050</td>
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<tr>
<td>DEVOL</td>
<td>MARY S.</td>
<td>LDS</td>
<td>4TH WARD</td>
<td>050</td>
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<tr>
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<td>MELVIN</td>
<td>LDS</td>
<td>4TH WARD</td>
<td>050</td>
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<td>EUNICE</td>
<td>LDS</td>
<td>4TH WARD</td>
<td>050</td>
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<tr>
<td>WILBER</td>
<td>ELIZA J.</td>
<td>LDS</td>
<td>4TH WARD</td>
<td>050</td>
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<tr>
<td>WILBER</td>
<td>STEPHEN K.</td>
<td>LDS</td>
<td>4TH WARD</td>
<td>050</td>
</tr>
<tr>
<td>WILBER</td>
<td>ALMA</td>
<td>LDS</td>
<td>4TH WARD</td>
<td>050</td>
</tr>
<tr>
<td>WILBER</td>
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gently in Illinois to allay excitement, remove prejudice and correct false doctrines. After returning from a mission to the eastern states during 1843, he started for Washington, D.C., to petition the authorities of the nation to redress the grievances heaped upon the Saints by their enemies in Missouri and Illinois. On his return trip he heard the sad news of the martyrdom of Joseph and Hyrum Smith.

Apostle Kimball was active in sustaining the Saints in their great tragedy by his encouraging counsels, and united with his brethren to finish the Nauvoo Temple, and in every way nobly met under trying circumstances the responsibilities of his high calling as an apostle. What the people suffered, he suffered, and the labors which they performed were his also. After the trying experiences of the exodus from Nauvoo, and the journey to Winter Quarters, he became one of the historic one hundred forty-eight who constituted the Pioneer Company that entered Salt Lake Valley in July 1847.

Elder Kimball was one of the foremost men in all the important labors incidental to founding a great commonwealth in a desert land. In December 1847, when Brigham Young was sustained as President of the Church, Apostle Kimball was chosen as his first counselor, and sustained this position with credit and ability until his death in 1868. He was ever constant in his devotion to the Church, the state and the nation.

ORSON HYDE

Orson Hyde, a member of the Council of Twelve Apostles from 1835 to 1878, and president of the quorum from 1847 to 1875, was born January 8, 1805, in Oxford, New Haven County, Connecticut. His father, who was an athletic, witty and talented man, fought and was several times wounded in the United States Army, serving in Canada under General Brown, and on the frontier in the War of 1812.

Orson’s mother having died when he was seven years old, Orson and his eight brothers and three sisters were scattered, Orson being placed under the care of a gentleman named Nathan Wheeler, with whom he stayed until he was eighteen years of age.

Mr. Wheeler moved from Derby, Connecticut, to Kirtland, Ohio, when Orson was fourteen years old, Orson having to walk the whole distance of six hundred miles, carrying his knapsack. On striking out into the world for himself, he worked at several occupations, part of the time as a clerk in the store of Gilbert & Whitney in Kirtland.

In 1827 a religious revival made quite a stir in the neighborhood of Kirtland, and Orson became converted to the Methodist faith and was appointed as class leader. Subsequently, under the preaching of Sidney Rigdon, he embraced the doctrine of the Campbellites and was baptized by immersion. Taking up his abode in the town of Mentor, Ohio, he commenced to study under the care of Sidney Rigdon and others, becoming proficient in several branches of education. He then began to preach in Lorain and Huron counties, Ohio, assisting in the formation of several Campbellite branches, over which he was appointed pastor in 1830.

In the fall of the year, several Mormons visited that neighborhood, bringing the so-called “golden Bible,” of which he read a portion, and by request, preached against it. But feeling that he had done wrong, he determined to oppose it no more until he had made further investigation. Accordingly, he went to Kirtland to see this Joseph Smith, and there found that Sidney Rigdon and other of his former friends had embraced the “new gospel.”

After diligent inquiry, Orson himself became convinced of its truth, was baptized by Sidney Rigdon in the fall of 1831 and confirmed on the same day under the hands of Joseph Smith. He was ordained a high priest by Oliver Cowdery October 25, 1831, at a conference held at Orange, Cuyahoga County, Ohio, and went on a mission with Elder Hyrum Smith among the Campbellites of Ohio, where several branches were organized.

In the spring of 1832, in company with Elder Samuel H. Smith, Orson performed an arduous mission in New York, Massachusetts, Maine and Rhode Island, traveling two thousand miles on foot, without purse or scrip. Early in 1833, with Elder Hyrum Smith, he served a mission to Pennsylvania and Ohio, baptizing many persons into the Church. In the summer of that year he was appointed, with Elder John Gould, to carry instructions to the Saints in Jackson County, and went on foot a distance of a thousand miles, traveling forty miles a day and swimming the rivers. They completed their mission and returned to Kirtland in November.
Orson subsequently went on another mission to Pennsylvania in company with Elder Orson Pratt. In May 1834, he started with the company which went to Missouri, calling on the way at the office of Governor Daniel Dunklin, whom they asked to intercede for the restoration to the Missouri Saints of the lands from which they had been driven. Their labor was in vain.

On September 4, 1834, Orson married Marinda N. Johnson, daughter of John and Elsa Johnson and sister of Luke S. and Lyman E. Johnson. On February 15, 1835, under the hands of Oliver Cowdery, David Whitmer and Martin Harris, Orson Hyde was also ordained an apostle. Soon afterward he traveled with his quorum through Vermont and New Hampshire.

In 1836 Orson was sent to the state of New York, and later to Canada where, in company with Elder Parley P. Pratt he helped to establish several branches of the Church. In the spring of 1837 he, with others, traveled to England, where about fifteen hundred persons were baptized by their united labors. He returned to Kirtland May 22, 1838, and in the summer moved to Far West, Missouri.

Upon the settlement of the Saints in Commerce (afterward called Nauvoo), Orson moved there and at the April conference in 1840, was sent on a mission to Jerusalem. Elder John E. Page was appointed to accompany him, but failed to fill the appointment, and Orson proceeded alone. He crossed the ocean to England, passed over to Germany, staying in Bavaria to learn the German language, went to Constantinople, also to Cairo and Alexandria and, after encountering many hardships, reached the Holy City.

On the morning of Sunday, October 24, 1841, Orson went up on the Mount of Olives and dedicated and consecrated the land for the gathering of Judah’s scattered remnant. He also erected a pile of stones there as a witness, and one upon Mount Zion according to a vision given to him previous to leaving Nauvoo. He returned home in December 1842.

Orson accompanied the Saints in the expulsion from Nauvoo, and in 1846 was appointed, with John Taylor and Parley P. Pratt, to go to England and set in order the churches there. They left their families on the frontier. Orson took charge of the Millennial Star, while Elders Taylor and Pratt traveled through the conferences. He returned in 1847, and when the pioneers left for the mountains he remained in charge of the Saints at Winter Quarters, together with Apostles George A. Smith and Ezra T. Benson, until the spring of 1850.

At Kanesville (now Council Bluffs), Iowa, Orson published the Frontier Guardian, in the interest of the Church, the first number bearing the date of February 7, 1849. It was the only newspaper published at that time within a radius of 150 miles. A year later, he made his first visit to Utah, returning to Kanesville in the fall. In 1851 he made his second visit to Utah. On this trip he and the company were attacked by about three hundred Pawnee Indians and robbed of considerable property.

This occurred on a route never traveled until that season, the change being due to unusually heavy rains. Wagons were unable to cross the Elkhorn River until late in June. Early emigrants came by this new route and after traveling in a northwesterly direction for about four hundred miles, they came to the old traveled road near Fort Kearney, on the north side of the Platte River.

Orson returned to Kanesville in the fall, but in 1852 he disposed of his printing establishment in Kanesville and moved to Utah with his family.

WILLIAM E. McLELLIN

William E. McLellin, a member of the Council of Twelve Apostles from 1835 to 1838, was born in Tennessee, probably in the year 1806. He heard the gospel preached by Elders Samuel H. Smith and Reynolds Cahoon, while they were on missions to Jackson County, Missouri, in the summer of 1831. He wound up his business and followed them to Jackson County. While on the way, he was baptized, and ordained an elder.

William visited Kirtland, Ohio, in the fall. In the winter of 1832-33, he performed a mission in company with Parley P. Pratt, through Missouri and into Green County, Illinois, where they preached with much success. He was also one of the corresponding committee in behalf of the Saints who conferred with the Jackson and Clay County committees in trying to settle the Missouri difficulties. He was chosen one of the High Council in Clay County, Missouri, July 3, 1834, and six days later started in company with Joseph Smith from Missouri to Kirtland.

William served as an assistant teacher in the school of the elders in Kirtland during the winter of 1834-35, and was chosen one of the Twelve Apostles at the organization of that quorum, and ordained February 15, 1835, under the hands of Oliver Cowdery, David Whitmer and Martin Harris. With the Quorum of Twelve, in the spring and summer of 1835, he went on a mission to the East, and baptized five. While upon this mission, he wrote a letter to Kirtland, casting censure upon the presidency, for which he was suspended from fellowship. But meeting with the Council of the First Presidency after his return to Kirtland on September 25, he confessed and was forgiven and restored to fellowship.
HISTORY OF ORSON HYDE.¹

[page 742] "I, Orson Hyde, son of Nathan Hyde and Sally Thorpe, was born in Oxford, New Haven County and state of Connecticut, January 8, 1805. At the age of seven years, my mother, a pious and godly woman, according to the light that then was, and member of the Methodist Episcopal Church, died soon after being delivered of a son, named Ami. Having given birth to eight sons and three daughters in the following order, according to my best recollection: Abijah, Harry, Laura, Nathan, Sally, Asahel, Horatio, Maria, Charles, Orson and Ami.

My father, a boot and shoemaker by trade, was a very talented man; quick, athletic, and naturally witty and cheerful. He was kind and affectionate, except when under the influence of strong drink (a habit to which he was somewhat addicted). After the death of my mother, my father enlisted into the army of the United States, and was in the campaign in Canada, under General Brown, -- was in most of the battles fought there, several times slightly wounded, -- was on the frontier along the line, and etc., in the war with Britain in 1812 and 1813. Some four or five years after, in attempting to swim a river in Derby, Connecticut, he was taken with the cramp and drowned.

After the death of my mother, the family was scattered abroad, and took their chances in life under no special protector or guide, save that of a kind Providence who ever watches, with care, over the lonely orphan and hears the plaintive cry of the young sparrows, bereft of their parent mother.

At this early age, I was placed in the care of a gentleman by the name of Nathan Wheeler, or rather, fell into his hands, residing in Derby in the same county. This was a very good family, but quite penurious. With Mr. Wheeler I continued until I was eighteen years of age, and would have continued longer; but from the consideration that suitable encouragement was not offered to me for education, and etc., I concluded that my services from seven to eighteen years of age, would abundantly repay Mr. Wheeler for his [page 743] care and expense in rearing me up to that time.

In the meantime Mr. Wheeler removed and came to the Western Reserve in Ohio, having failed in business in Derby. He first visited the Western Reserve by himself, purchased a farm in Kirtland, and sent for me and his nephew, Nathan Wooster, to come out the next spring. Accordingly, Mr. Wooster and myself started early the next season (I then being fourteen years of age). This was a hard trip for a youngster to perform on foot, with knapsack upon the back, containing clothes, bread, cheese, and dried beef for the journey, and obliged to keep up with a strong man, travelling from 30 to 38 miles per day, until we had performed the entire distance of 600 miles.

Mr. W. [Wheeler] then sent to the east for the balance of his family, who came on the next season in the care of Captain Isaac Morley, a resident of Kirtland, where they arrived in safety. The farm being a new one, and heavily timbered, it was the hardest kind of labor to prepare it for cultivation. This being done, and Mr. Wheeler being again in easy circumstances, I concluded to strike out for myself, having had comparatively no chance for mental or literary improvement, and no very flattering prospects held out to me that I should be able to enjoy such opportunity at any future time, should I continue longer with Mr. W. [Wheeler], consequently, at the age of 18 years, in the face of the remonstrances of Mr. and Mrs. Wheeler, I made my first debut into the world with the following outfit: one suit of homemade woollen clothes (butternut colored,) two red flannel shirts, also

¹"History of Orson Hyde," The Latter-day Saints' Millennial Star 26 (1864):742-44, 760-61, 774-76, 790-92. Grammar has been standardized.
homemade, two pairs of socks, one pair of coarse shoes on the feet, one old hat and six and a quarter cents in clean cash.

With this outfit and capital stock in trade, on the 8th day of January, 1823, I went forth from my old home to carve out my fortune and destiny under my own guidance, for ought I then knew. My first strike was to hire out for six months to Grandison Newell, at 6 dollars per month, to work in a small iron foundry. There I learned to mold clock bells, and iron, sleigh shoes and various other articles. My wages for this term of service, were carefully saved, together with some perquisites, and compensation for extra labor, which in the aggregate, amounted to enough to buy me a good suit of clothes, boots, hat, and etc. This being accomplished, I began to straighten up a little. I then hired for six months more to Mr. Orrin Holmes of Chagrin (now Willoughby) to card wool, and being a raw hand at the business, I could not get very high wages. The machines were in Kirtland.

I next went into the store of Gilbert and Whitney in Kirtland to serve as clerk, where I continued for a year or two, then hired two carding machines to run for one year, the same where I was engaged a year or two before. The proprietors being well acquainted with me took my own obligation for the rent without security. The carding season came on, and the machines (two in number under the same roof) being put in good running order, operations began. A new machine having been placed on the same stream, a few miles above, I feared that my business would be cut short. But unfortunately for the proprietors of the new mill, their dam broke away in a freshet, and they were unable to repair it during the carding season, which gave to me almost the entire carding of the country. During this season I paid my hired help, and also my rent, and cleared about 600 dollars in cash. This I thought was doing very well for a boy. When winter came on, I went into Gilbert and Whitney's store again, under moderate wages, and continued there until the spring. Then in 1827, business being rather slack in the store, I went to work for the same parties, making pot and pearl ashes. This season there was a Methodist camp meeting about six miles distant from Kirtland, which I attended, and became a convert to that faith. I enjoyed myself as well as the light and knowledge I then had would allow me. I believe that God had mercy and compassion upon me, and that if I had died at that time, I should have received all the happiness and glory that I could appreciate or [page 744] enjoy. The revival that began at that camp meeting spread much in Kirtland. A class was formed there, and I was appointed class leader.

About this time some vague reports came in the newspapers that a "golden bible" had been dug out of a rock in the state of New York. It was treated, however, as a hoax. But on reading the report, I remarked as follows--"Who knows but that this 'golden bible' may break up all our religion, and change its whole features and bearing?" Nothing more was heard of it for a long time in that section.

Not long after this, the Campbellite doctrine began to be preached in Mentor and in Kirtland. Elder S. [Sidney] Rigdon was its chief advocate there. Being forcibly struck with the doctrine of immersion or baptism for the remission of sins, and many other important items of doctrine which were advocated by this new sect, and which were passed over by the Methodists as not essential, I left the Methodists and became a convert to this new faith.

Feeling that one day I might be called to advocate it, and feeling my great deficiency in learning, I resolved to go to school. Accordingly, I took up my abode in Mentor, in the house of Elder Sidney Rigdon, and began the study of English grammar under his tuition. Elder Rigdon took unwearied pains and care to instruct me in this elementary science."

[page 760] "After spending several months in this way, studying day and night, I went two quarters to the Burton Academy and placed myself under the tuition of the preceptor, Reuben Hitchcock, Esq. (since judge of the court). Here I reviewed grammar, geography, arithmetic and rhetoric; then returned to Mentor and spent one season with a young man by the name of Matthew J. Clapp, at his father's house, where the public library was kept. Here I read history and various other works, scientific and literary; and in the fall of the year was ordained an elder in this new church, and went on a mission with Elder Rigdon to Elyria, Loraine County, and also to
Florence in Huron County. There we baptized a great number of people into the new faith, organized several branches of the Church, and returned again to Mentor. This I think was in the fall of 1829.

Early in the spring of 1830, I returned to Elyria and Florence, and became the pastor of the churches raised up the fall previous. During the fall and winter of 1830, I also taught school in Florence. During this fall, Samuel H. Smith, Zibar [Ziba?] Peterson, F. [Frederick] G. Williams and Peter Whitmer came along through that section, preaching the 'golden bible' or 'Mormonism,' I encountered them; but perceiving that they were mostly illiterate men, and at the same time observing some examples of superior wisdom and truth in their teaching, I resolved to read the famed 'golden bible,' as it was called.

Accordingly, I procured the book and read a portion of it, but came to the conclusion that it was all a fiction. I preached several times against the 'Mormon' doctrine or rather against the 'Mormon' bible. On one occasion, the people of Ridgeville, near Elyria, sent for me to preach against the 'Mormon' bible. I complied with the request, and preached against it. The people congratulated me much, thinking that 'Mormonism' was completely floored. But I, for the first time, thought that the 'Mormon' bible might be the truth of heaven; and fully resolved before leaving the house, that I would never preach against it anymore until I knew more about it, being pretty strongly convicted in my own mind that I was doing wrong. I closed up my school and my preaching in that section, and resolved to go to Kirtland on a visit to my old friends. Elder S. [Sidney] Rigdon, Gilbert and Whitney, and many others of my former friends had embraced the 'Mormon' faith. I ventured to tell a few of my confidential friends in Florence my real object [page 761] in visiting Kirtland. The Prophet, Joseph Smith, Jun., had removed to that place. My object was to get away from the prejudices of the people, and to place myself in a position where I could examine the subject without embarrassment.

Accordingly, in the summer of 1831, I went to Kirtland, and under cover of clerkship in the old store of Whitney and Gilbert, I examined 'Mormonism.' Read the 'Mormon' bible carefully through, attended meetings of the 'Mormons' and others, heard the arguments pro and con., but was careful to say nothing. I prayed much unto the Lord for light and knowledge, for wisdom and spirit to guide me in my examinations and investigations. Often heard the Prophet talk in public and in private upon the subject of the new religion; also heard what the opposition had to say. Listened also to many foolish tales about the Prophet--too foolish to have a place in this narrative. I marked carefully the spirit that attended the opposition, and also the spirit that attended the 'Mormons' and their friends; and after about three months of careful and prayerful investigation, reflection and meditation, I came to the conclusion that the 'Mormons' had more light and a better spirit than their opponents. I concluded that I could not be the loser by joining the 'Mormons,' and as an honest man, conscientiously bound to walk in the best and clearest light I saw, I resolved to be baptized into the new religion. Hence, I attended the Saints' meeting in Kirtland, Sunday, October 30, 1831, and offered myself a candidate for baptism, which was administered to me by the hands of Elder Sidney Rigdon; was confirmed and ordained an elder in the Church on the same day under the hands of Joseph Smith, the Prophet, and Sidney Rigdon. Not until about three days after did I receive any internal evidence of the special approbation of Heaven of the course I had taken. When one evening behind the counter, the Spirit of the Lord came upon me in so powerful a manner, that I felt like waiting upon no one, and withdrew in private to enjoy the feast alone. This, to me, was a precious season, long to be remembered. I felt that all my old friends (not of the 'Mormons') would believe me, and with a warm and affectionate heart, I soon went out among them, and began to talk and testify to them what the Lord had done for me; but the cold indifference with which they received me, and the pity they expressed for my delusion, soon convinced me that it was not wise to give that which is holy unto dogs, neither to cast pearls before swine."

[page 774] "A few days after this, I attended a conference in the town of Orange, at which I was ordained a high priest under the hands of Joseph Smith, and appointed on a mission to Elyria and Florence in connection with Brother Hyrum Smith. In these places we were the means of converting and baptizing many of my old Campbellite friends, raised up and organized two or three branches of the Church, laid hands on several sick persons and healed them by prayer and faith. After confirming the Churches and bearing a faithful testimony
to them and to all people, in the midst of much opposition, we returned again to Kirtland. I found Brother Hyrum a pleasant and an agreeable companion, a wise counsellor, a father and a guide.

Soon after our return to Kirtland, I was sent on another mission, in company with Brother Samuel H. Smith, a younger brother of the Prophet, who was a man slow of speech and unlearned, yet a man of good faith and extreme integrity. We journeyed early in the spring of 1832, eastward together, without 'purse or scrip,' going from house to house, teaching and preaching in families, and also in the public congregations of the people. Wherever we were received and enter-[page 775] tained, we left our blessing; and wherever we were rejected, we washed our feet in private against those who rejected us, and bore testimony of it unto our Father in Heaven, and went on our way rejoicing, according to the commandment.

When in Westfield, New York, we preached to a crowded audience. I was speaker. After the discourse, a gentleman rose up and requested that a brief history of Joseph Smith be given to the people previous to his finding the plates. I remarked that I was not acquainted with the early history of Joseph Smith, and consequently was unable to comply with the request, but observed that his younger brother was present who might, if he felt disposed, favor them with an account of the early life of his brother.

Samuel arose and said, that as it was the early history of his own brother that they required, it might be thought that, in consequence of his near kin, his statements might not be free from partiality, and respectfully declined the task.

The gentleman who first made the request then stated that he had been acquainted with Joseph Smith from his boyhood. It was then observed that he was a suitable person to give his history. Accordingly he began to do so. He soon came to where he said Joseph did some mean act and ran away. Another gentleman in the congregation, knowing that the speaker had recently run away from his former place of abode for his mean acts and come there, here interrupted the speaker by asking him how long it was after Joseph ran away till he started? This question so discomfited the speaker that he sat down amid the hisses and uproar of the multitude. So, but little of the history of Joseph Smith was given at that meeting.

From this place we hastened on to Spafford where there was a small branch of the Church; and by our ministry added 14 members. We then hastened on to Boston, Massachusetts, preaching and teaching by the way and baptizing some. We raised up a branch in Boston of some 25 or 30 members. Preached also in Lynn and baptized a few, who were attached to the Boston Branch. Also raised up a branch of some thirty in Bradford, Massachusetts.

Then proceeded on to Saco, in Maine, where we preached several times. From thence proceeded to Farmington where we raised up a branch of about 20 in number. Returned by way of Bradford and Lowel; called on my sister, Mrs. North. Although separated from her for 25 years she received me very coolly on account of my religion. I told her that the Lord had had particular respect for her--had not sent her this message by a stranger--a man whom she knew not, and consequently one in whom, she had no confidence; but has taken your own mother's son--dandled upon the same knee, nursed at the same breast and like Joseph in Egypt, separated from his kinsfolk and compelled to make friends among strangers. This brother comes to you with this message in the name of the Lord. She replied: 'If the Lord had sent you I should think he would have prepared my heart to receive your message, which he has not done.'

This answer filled my heart with sorrow for her unbelief. Indeed, I could hardly restrain my feelings on the occasion; still I did, and replied to my sister by the following interrogatives:

'Laura, do you think that God sent his Son with a message to the Jews?' 'Yes;' was the reply.

'Did he, or did he not, prepare their hearts to receive it?' She was silent; and with a heart ready to burst with grief, I turned away from my sister, being confident that her heart was fully set to reject my message, and bade
her adieu, resolving to be slow to call upon anymore of my relatives that I might be exempted from the duty of washing my feet against my own kindred in case of being rejected, leaving them to be warned and dealt with by strangers.

Mr. North, her husband, a very good man in the estimation of his acquaintances, loving popular religion and money also, gave me to understand that I was welcome at his house on account of relationship, but that he did not care to entertain my colleague, Brother Samuel H. Smith. Oh, thought I, that you were worthy [page 776] before God to entertain him! I cared not for his invitation, as I thought more of Samuel than of anyone in his house, and stayed only long enough to discharge my duty, and never again voluntarily returned.

From Lowell we returned to Boston; and from thence we went to Providence, Rhode Island, and there baptized some ten or fifteen persons amid most violent opposition. We had to flee in the night, sleep under the fence and under an apple tree. Went back to Boston and then started for home, where we arrived late in December.

This was one of the most arduous and toilsome missions ever performed in the Church. To travel two thousand miles on foot, teaching from house to house, and from city to city, without purse or scrip, often sleeping in schoolhouses after preaching—in barns, in sheds, by the wayside, under trees, and etc., was something of a task. When one would be teaching in private families, the other would frequently be nodding in his chair, weary with toil, fatigue and want of sleep. We were often rejected in the afterpart of the day, compelling us to travel in the evening, and sometimes till people were gone to bed, leaving us to lodge where we could. We would sometimes travel until midnight or until nearly daylight before we could find a barn or shed in which we dared to lie down; must be away before discovered least suspicion rest upon us. Would often lie down under trees and sleep in daytime to make up loss.

In the spring of 1833, I, in company with Hyrum Smith, went on a mission to Elk Creek township, Erie County, Pennsylvania, where we labored several weeks, and baptized a number of persons into a branch of the Church, previously raised up there by the ministry of John F. Boynton and others. We also preached considerably in North East Township, Ohio, and in other places while passing to and fro, baptizing some few by the way. Returned to Kirtland in the summer."

[page 790] "During this same summer I was appointed to go up to Jackson County, Missouri, in company with Elder John Gould, with special instructions to the Saints there from the Prophet Joseph in Kirtland. We started on foot with our valises on our backs, a distance of about one thousand miles. We travelled about forty miles per day through a sickly fever and ague country, swimming rivers, and pushing our clothes over on a log or raft before us. We arrived in Jackson County about the beginning of the Saints' troubles there. We delivered our letters and documents, and were sometimes surrounded by the mob, who threatened to wring our heads off from our shoulders. Several little skirmishes took place while there, and some few were killed and wounded.

Times began to be warm, and expulsion seemed inevitable. The Saints began to flee over the river to Clay County, and we, having done all we could, took a steamer for St. Louis on our return home. We arrived home in Kirtland in the month of November 1833.

In the winter and spring of 1834, I took another mission to Pennsylvania, Elk Creek, in company with Elder Orson Pratt, to preach the gospel and to call a company to go up that summer to Missouri. We went as far east as Gennessee, New York.

In the month of May, the company started from Kirtland for Missouri. I went round by Florence to collect some money due me there, for the benefit of the camp. I obtained between one and two hundred dollars, met the camp near Dayton, and turned [page 791] in myself and my money to strengthen the camp.

On our way up on the north side of the Missouri River, when nearly opposite Jefferson City, the place of residence of Governor Daniel Dunklin, governor of the state, I, with Brother Parley P. Pratt, was deputed to go

5 Orson Hyde
and see him, and ascertain if he could not do something towards reinstating our people upon their lands and take some steps to punish our persecutors. But he referred us to the courts of the respective counties in which our grievances [grievances] originated, and said that he entertained no doubt but that these courts, that had full jurisdiction, would do us ample justice in the case. He knew better. He knew that both magistrates, constables, judges and sheriffs were engaged in the mob, and were sworn to destroy us. He well knew that to refer us to these courts for justice, was like referring us to a band of thieves to sue for the recovery of stolen property. The courts would do nothing—the governor would not if he could, and the President of the United States, at the head of all political power, could not correct one error in any branch below him, neither redress us in any way. Heaven blot out such a government from the records and family of nations. We were compelled to return with the same knowledge and comfort that we had before—God with us, and everybody else against us.

Returned from Missouri the same summer.

On the 4th day of September following, I was married, in Kirtland, to Miss Marinda N. Johnson, daughter of John and Elsa Johnson, by Elder Sidney Rigdon.

This winter the Twelve Apostles were chosen, and I, being one of that number, was appointed, with the entire quorum, to take a mission through the states, and hold conferences in all the churches. In the spring of 1835, the Twelve started, and went through to the states of Vermont and New Hampshire, preaching and baptizing, holding conferences and strengthening the churches, regulating and putting them in order. Returned to Kirtland in September of the same year.

In the spring of 1836, I took a mission to the state of New York, in company with several others of the Apostles. I labored in the vicinity of Rochester. Fell in with Joseph and Hyrum at Buffalo, on their way to Canada, and took dinner with them at a hotel. I next proceeded to Canada to join Elder Parley P. Pratt, who had previously gone there, and had called for help. Elder Pratt and myself labored in company for a season.

At one meeting a learned Presbyterian priest came in just at the close, and bade us a challenge for debate. We, at first, declined, saying that we had all the labor we could attend to without debate. But nothing would answer the priest but debate. We then said, debate it should be. Accordingly, time and place were agreed upon, and also the terms and conditions. Before the debate came off, Elder Pratt was called home as a witness in a case at law, and left me to meet the champion alone. The time arrived, and about one acre of people assembled in a grove, wagons arranged for pulpits opposite each other, and presently the priest came with some less than a mule-load of books, pamphlets and newspapers, containing all the slang of an unbelieving world. The meeting was duly opened by prayer. All things being ready, the battle began by a volley of grape and canister from my battery, which was returned with vigor and determined zeal. Alternate cannonading, half hour each, continued until dinner was announced. An armistice was proclaimed, and the parties enjoyed a good dinner with their respective friends.

After two hours, the forces were again drawn up in battle array. The enemy’s fire soon became less and less spirited, until, at length, under a well directed and murderous fire from the long ‘eighteens’ with which Zion’s fortress is ever mounted—to wit: the Spirit of God—the enemy raised his hand to heaven and exclaimed, with affected contempt, ‘Abominable! I have heard enough of such stuff.’ I immediately rejoined, ‘Gentlemen and ladies, I should consider it highly dishonorable to continue to beat my [page 792] antagonist after he has cried enough,’ so I waived the subject. The priest did not appear to think half so much of his scurrilous books, pamphlets and newspapers, when he was gathering them up to take away, as when he brought them upon the stand. Their virtue fled like chaff before the wind. About forty persons were baptized into the Church in that place (Scarborough) immediately after the debate. Jenkins was the name of the priest. It is highly probably that he has never since challenged a ‘Mormon’ preacher for debate.
When Elder Pratt returned to Canada, my wife came with him, and joined me in that country. We continued to labor in Markham, Scarborough and Toronto during the season, and returned to Kirtland in the fall, after raising up several branches of the Church. Engaged this winter in reading Hebrew.

Spring of 1837, went on a mission to England, in company with Elders Heber C. Kimball, Willard Richards, John Goodson, Isaac Russel, John Snider and Joseph Fielding. Labored in Lancashire and Yorkshire, and baptized about fifteen hundred souls by our united labors, and returned again to Kirtland, May 21, 1838. This summer I removed with my family to Far West, in Missouri, where I was taken sick, soon after my arrival, with bilious fever, and did not fully recover until the spring of 1839.

Few men pass through life without leaving some traces which they would glad to obliterate. Happy is he whose life is free from stain and blemish.

In the month of October, 1838, with me it was a day of affliction and darkness. I sinned against God and my brethren; I acted foolishly. I will not allude to any causes for so doing save one, which was, that I did not possess the light of the Holy Ghost. I lost not my standing in the Church, however; yet, not because I was worthy to retain it, but because God and his servants were merciful. Everlasting thanks to God, and may his servants ever find mercy. Brothers Hyrum Smith and H. [Heber] C. Kimball, men of noted kindness of heart, spoke to me words of encouragement and comfort in the hour of my greatest sorrow. But Hyrum is gone! Peace to his ashes and blessings upon his posterity. Heber lives, and may he and his posterity live to tread upon the necks of the enemies of God. I seek pardon of all whom I have offended, and also of my God, in the name of Jesus Christ. Amen.

I located with the Saints in Commerce, since Nauvoo. Here I took the ague, which lasted me for months, and which came well nigh killing me and also my family. At the April conference in 1840, reduced to a mere skeleton, I was appointed, in company with Elder John E. Page, to go on a mission to Jerusalem, and started--gone nearly three years. Performed the mission, but Elder Page did not. Returned to Nauvoo latter part of December, 1842, the particulars of which, and my subsequent history, are contained in the general records of the Church."
ORSON HYDE, A CRY FROM THE WILDERNESS (1842)

[page 405] Joseph Smith Jr., the person to whom the angel of the Lord was first sent, was born on December 23rd in the year of our Lord 1805, in the town of Sharon, Windsor County, Vermont. When he was ten years old, his parents moved to Palmyra in the state of New York. For almost eleven years he lived here [in Palmyra] and in the neighboring town of Manchester. His only occupation was to plow and cultivate the soil. Because his parents were poor and had to feed a large family, his education was meager. He was able to read fairly well, but his ability to write was very limited, and had only little literary knowledge. His knowledge of letters did not go any further. Most of the subjects which were generally taught in the United States of America were completely unknown to him at the time he was favored with a heavenly message.

When he had reached his fifteenth year, he began to think seriously about the importance of preparing for a future [existence]; but it was very difficult for him to decide how he should go about such an important undertaking. He recognized clearly that it would be impossible for him to walk the proper path without being acquainted with it beforehand; and to base his hopes for eternal life on chance or blind uncertainty would have been more than he had ever been inclined to do. He discovered the world of religion working under a flood of errors which by virtue of their contradictory opinions and [page 407] principles laid the foundation for the rise of such different sects and denominations whose feelings toward each other all too often were poisoned by hate, contention, resentment and anger. He felt that there was only one truth and that those who understood it correctly, all understood it in the same way. Nature had endowed him with a keen critical intellect and so he looked through the lens of reason and common sense, and with pity and contempt, upon those systems of religion, which were so opposed to each other and yet were all obviously based on the scriptures.

After he had sufficiently convinced himself to his own satisfaction that darkness covered the earth and gross darkness [covered] the nations, the hope of ever finding a sect or denomination that was in possession of unadulterated truth left him. Consequently, he began in an attitude of faith his own investigation of the word of God [feeling that it was] the best way to arrive at a knowledge of the truth. He had not proceeded very far in this laudable endeavor when his eyes fell upon the following verse of St. James [1:5]:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

He considered this scripture an authorization for him to solemnly call upon his Creator to present his needs before him with the certain expectation of some success. And so he began to pour out to the Lord with fervent determination, the earnest desires of his soul. On one occasion, he went to a small grove of trees near his father's home and knelt down before God in solemn prayer. The adversary then made several strenuous efforts to cool his ardent soul. He filled his mind with doubts and brought [page 409] to mind all manner of inappropriate images to prevent him obtaining the object of his endeavors; but the overflowing mercy of God came to buoy him up and gave new impetus to his failing strength.

However, the dark cloud soon parted and light and peace filled his frightened heart. Once again he called upon the Lord with faith and fervency of spirit. At this sacred moment, the natural world around him was excluded from his view, so that he would be open to the presentation of heavenly and spiritual things. Two glorious heavenly personages stood before him, resembling each other exactly in features and stature. They told him that his prayers had been answered and that the Lord had decided to grant him a special blessing. He was also told that he should not join any of the religious sects or denominations because all of them erred in doctrine and none was recognized by God as His Church and Kingdom. He was further commanded, to wait patiently until some future time, when the true doctrine of Christ and the complete truth of the gospel would be revealed to him. The vision closed and peace and calm filled his mind. Some time after he had been given these heavenly revelations (in his earlier years), he lapsed into the errors and vanities of the world, which he later was genuinely sorry for. On the evening of September 21st, in the year of our Lord 1823, it pleased the Lord to hear his pleading once again and to answer the desires of his heart. On this noteworthy night, he retired to bed with the prayerful desire of being granted communion with some kind of heavenly messenger, who might give him the desired instruction concerning his acceptance

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'Orson Hyde, A Cry From the Wilderness (1842) i Smith, vol. 1 (Salt Lake City: Deseret Book Co., 198
before God as well as the revealed principles of the doctrine of Christ according to the promise which had been given to him in the early vision.

As he continued to offer up his [page 411] prayer to Heavenly Father, suddenly light, like that of day, only purer and more radiant, filled the room. In truth, it appeared at first as though the house were engulfed in a consuming fire. The sudden appearance of this light had an effect like that of a violent force on his body which was felt even in his extremities. However, his mind was immediately flooded with calmness and serenity and his state of mind was elevated to an ecstasy of joy that surpasses all description. At that instant a personage stood before him whose person, notwithstanding the light that filled the room, was encompassed about with even more brilliant light. His countenance, though like lightning, was of a pleasant, innocent and engaging aspect so that all fear was banished from his heart. The stature of this person was somewhat taller than that of men in their youth, his clothes were perfectly white and appeared to have no seams.

This glorious being declared himself to be an angel of God, sent at the command of the Lord to tell him that his prayer had now really been answered and that he was bringing him [Joseph Smith] the glad tidings that the covenant which God had made with the ancient ones in Israel concerning their posterity was now about to be fulfilled; that the great work of preparation for the second coming of the Messiah was about to begin, that the fullness of the gospel would be preached with power among all nations to prepare a people of faith and righteousness for the millennial reign of universal peace and uninterrupted joy. These doctrines were given to him now so that he, as one called and chosen of God, might recognize the wonderful purposes that God wanted to bring about through him.

He was also told that the American Indians were remnants of the House of Israel, and that they were an enlightened people when they left Jerusalem to emigrate to America, possessing a knowledge of the true God and enjoying his blessing and special favor. The prophets and inspired writers among them were commissioned a history of the important events among them and to hand it down from generation to generation. In the course of time, this people fell into great wickedness, and the greater portion of them was destroyed; at the Lord's direction their records were deposited for protection into the bosom of the earth by one of their last prophets to preserve them from the hands of the wicked who sought to destroy them. He was told that these records contained many sacred revelations pertaining to the fullness of the gospel and which stood as prophecies on a grand scale, concerning the events of the last days and that they furthermore must be made known unto the nations for the sake of the promise given to the ancients in order to fulfill the purposes of God in restoring His children.

He was also promised that if he were faithful he would be the favored instrument to bring these sacred things to light. It was especially pointed out to him that this work must be done with an eye single to God and that no one could be entrusted with these sacred scriptures who would try to aggrandize himself by using these sacred things for unrighteous or speculative purposes. After the angel had given Joseph Smith many other instructions concerning present and future things which are not all recorded in this work, he disappeared and the glory of the Lord with him; however his mind remained filled with heavenly peace.

Before dawn this vision was repeated twice, each time with [page 415] new instructions concerning the bringing about of the great work of God on earth. The next morning, Joseph Smith went out into the field to work as usual; here the vision was renewed once again. The messenger of the Lord appeared to him in the field and showed him the place where the sacred records were deposited, about whose importance he had been instructed the night before and he commanded him to go immediately to look for them. Accordingly he went to the designated spot which was not far from his father's home. It was on the 22nd of September, in the year of our Lord 1823, when after some effort digging away the earth and removing several stones stacked on each other and held together by mortar, he finally beheld the sacred records with his natural eyes. As he looked upon these sacred treasures in amazement and awe, behold, the angel of the Lord who had already visited him previously, again stood at his side. And his soul was again enlightened as on the previous evening, he was filled with the Holy Ghost, the heavens were opened and the glory of the Lord shone around him.

And as he stood there engrossed in ecstasy in the presence of the messenger of heavenly bliss, the angel spoke to him: "Behold," and when he had said this, Joseph saw the prince of darkness pass by with a numberless host of his associates. And the heavenly messenger once again said unto him, "You have now been shown the good and the evil, the holy and the unclean, the glory of God and the power of darkness, so that you may hereafter recognize the two powers and not be deceived by the evil one. Behold, whatever entices you to do good comes of God, but what does not is of the evil one. He is the one who fills the hearts of men with evil, so that they walk in darkness and blaspheme the Lord; from now on you shall know that his ways lead to destruction, but that [page 417] the way of holiness leads to peace and rest."
"You are not permitted at this time to receive these records, for it is the command of the Lord, that when these sacred things shall be received, it shall be through prayer, faith and obedience to the Lord. They were [not] placed here as a means of cumulating worldly gain or for the glorification of this world. They were sealed and buried amid the prayers of faith and are of no value unto the children of men except for what they contain. The fullness of the gospel of Jesus Christ is written upon them as it was given to the people in this land (America). And when it shall go forth by the power of God, it shall be carried to the nations which are not of the House of Israel. Many of them will accept it and afterward the seed of Israel shall be brought into the fold of their Redeemer, if they follow these revelations. Those ancestors who kept the commandments of the Lord in this land (America), received through his mercy and through faithful prayers the promise that when their descendants should fall into error and apostasy, they would not receive the sacred records but that they would be preserved unto the last days of their children.

These things are sacred and must be kept that way, for the promise of the Lord concerning them shall be fulfilled. For no one will receive them whose heart is unclean, for their content is sacred, through them the Lord wants to bring about a great and marvelous work."

"The wisdom of the wise shall come to naught and the understanding of the prudent shall be clothed in darkness. And when the power of God is revealed, then those who think they are walking in truth will struggle against deception and tremble with anger. But the hearts of the faithful will be comforted with signs and wonders, with gifts and healings, with the revelation of the power of God and with the Holy Ghost. You have been [page 419] shown the power of God and the power of Satan. You see that there is nothing desirable in the works of darkness, that they cannot bring happiness and that those who succumb to them are only miserable and unhappy, whereas on the other hand the righteous are given a place in the kingdom of God where they are filled with unspeakable joy. There they are beyond the power of the enemy of truth and no evil can harm them. They are crowned with the glory of God, they celebrate an eternal feast of his goodness and bask in the smile of his countenance.

Even though the manner by which you can discover wickedness has been revealed to you, nevertheless I will give you a sign. And when it shall come to pass, then know that the Lord is God, that he will fulfill his purposes and that the content of these records shall go to every nation, tongue, kindred and people under all of heaven.

This is the sign: When these things begin to be known, that is, when it becomes known that the Lord has shown these things unto you, then the workers of iniquity shall seek your overthrow. They will spread falsehoods to destroy your reputation, and they will also seek to take your life. But remember that if you are faithful and keep the commandments of the Lord, you shall be preserved in order to bring these things to light, for in due time you shall be commanded to come and get them. When they are interpreted, the Lord will grant the priesthood unto some and these will begin to preach the gospel and to baptize with water, and they will have the power to bestow the Holy Ghost by the laying on of their hands. Then persecution will rage more and more, for the iniquities of men will become manifest and those who are not founded upon the rock, will seek to overthrow the Church of Christ. But the more obstacles there are, the more it will grow and come to the knowledge of [page 421] men, until they shall be sanctified and receive an inheritance where the glory of the Lord shall rest upon them.

And when this shall come to pass and all things are prepared, then shall the ten tribes of Israel again be revealed in the northern regions where they had remained for so long. Then the saying of the prophet shall be fulfilled: "And the Redeemer shall come to Zion and unto them in Jacob who shall turn from their unrighteousness." [Isaiah 59:20] And even though the workers of iniquity shall seek your destruction, the protecting arm of the Lord shall be over you and you shall be borne off victorious, if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord shall perform by your hands shall prove to be a joy unto the righteous, but rage unto the wicked. Among the former, your name shall be honored, but among the latter it shall be a reproach. Yea, for them it shall be terrible, because of the great and marvelous work which shall go forth unto the fulfilling of the gospel.

Now go your way and remember what the Lord has done for you. Be diligent in keeping his commandments and he will deliver you from the temptations, persecutions and snares of the evil one. Don't forget to pray that your mind may become strong, that you may have power to escape the evil when the Lord shall reveal himself unto you, so that you may receive these precious things."

During the course of the following four years Joseph Smith received many instructions from the mouth of the heavenly messenger. And on the morning of the 22nd of September in the year of our Lord 1827, the angel of the Lord permitted him to take possession of these records. These were engraved on uniform plates which
had the appearance of gold. Each plate was almost seven inches wide and almost eight inches long and in thickness somewhat less than common tin. They were engravem [page 423] with a fine script similar to Egyptian hieroglyphs and fastened together in the form of a book by three rings, which were drawn through the whole by means of small holes on the ends. The entire book was approximately eight inches thick and one part of it was sealed. The characters or letters of the unsealed part were small and artistically beautifully engraved (according to the words of Mr. Pratt, from whose writings I have taken the foregoing account). The whole book exhibited many signs of antiquity such as the skill of engraving. Two transparent stones, clear as crystal, were found with the records. They were called seers and were used by the ancients.

The manner in which they were used is as follows: These two stones, called Urim and Thummim, in diameter the size of an English crown (coin) but a little thicker, were placed where there was no light. Those using them then offered prayers unto the Lord and the answer appeared written with letters of light on the Urim and Thummim, but disappeared again soon after. Thus the light shineth in darkness, and the darkness comprehended it not [John 1:5].

In this manner these records were translated into English. After it had become known that Joseph Smith had received heavenly manifestations and that he had been granted the knowledge of the sacred records, many began to mock and to ridicule this idea. Others were busy spreading slanderous rumors and misrepresentations about him; many were inclined to treat him with violence and others were believing and desirous of seeing and hearing more. Indeed, it brought forth such an excitement among the people like unto that in Jerusalem when Christ was born, of which it has been said: "Herod was afraid and all Jerusalem with him," [Matthew 2:3].

In consequence of this great excitement, Joseph Smith [page 425] found it more expedient to move with his wife, whom he had married shortly before, to the vicinity of his father-in-law in the state of Pennsylvania on the shores of the magnificent Susquehannah River. Before he left Palmyra, he was shot at several times, but each time divine providence helped him to escape unharmed. However, on one occasion he was beaten by two men with clubs so violently, that he still bears the scars on his body to this day.

The newspapers began to ponder, speculate and to wonder what the outcome of the whole affair might be. After he had made a home for himself in this part of the country, he began to translate the records from the reformed Egyptian under the direction of God and with the help of the Urim and Thummim which were described earlier. Since he hadn't learned to write well, he was required to use a scribe who wrote it down as it came from his mouth.

In the meantime, however, Joseph Smith copied several characters from the original and translated them; both the copy and the translation were taken to the city of New York to be presented to a man who was known as one who was well versed in all ancient and modern languages. He examined them both, but it was impossible for him to decipher them; however he felt that if the original were brought to him, he could help with the translation. But to return [to the story]; Joseph Smith continued with the work of translation as his pecuniary circumstances allowed, until he had completed the unsealed portion of the records. This translated portion is entitled: The Book of Mormon, which contains somewhat more than the New Testament.
51. THE ORSON HYDE HOME

The Orson Hyde home is at the northwest corner of Hotchkiss and Hyde streets. Extant two-story frame home in the Greek Revival style. Notice the unusually heavy corner pilasters.

Historical Background

Orson Hyde was born on 8 January 1805 at Oxford, New Haven County, Connecticut. He married Marinda N. Johnson on 4 September 1834. Hyde was baptized on 30 October 1831 at Kirtland, Ohio. He was ordained one of the original members of the Twelve Apostles on 15 February 1835. From Nauvoo he left on a mission to dedicate the Holy Land for the gathering of Israel. He was elected to the Nauvoo Council on 6 February 1843. This home was built for the Hyde family by the citizens of Nauvoo because of Hyde's many years of missionary service for the Church. He was endowed in the upper floor of Joseph Smith's General Store on 2 December 1843, and in the Nauvoo Temple on 10 December 1845. Hyde offered the prayer at the public dedication of the Nauvoo Temple on 30 April 1846.

In 1844, Hyde's advertisement appeared in the Nauvoo Neighbor:

GERMAN BOOKS

ELDER ORSON HYDE would inform the travelling Elders, both German and English, that he has on hand a quantity of pamphlets written in the German language upon the doctrine and principles of the Church of Jesus Christ of Latter-Day Saints, which he will sell very low at his residence in Nauvoo.67
ORSON HYDE


[page 53] Orson Hyde was born in Oxford, New Haven Co., Conn., 8 January 1805. His mother died when he was seven years old. His father, a boot and shoe maker by trade, enlisted in the United States army soon after the death of his wife. He was in the campaign to Canada under General Brown, taking part in most of the battles fought there, and being wounded several times. Some four or five years afterwards he was drowned while attempting to swim a river in Derby, Conn.

After the death of the mother, the family was scattered. Orson was placed in the care of a gentleman by the name of Nathan Wheeler in Derby, the same county, with whom he lived until he was eighteen years old.

Mr. Wheeler, having failed in business in Derby, moved to the Western Reserve, in Ohio, when Orson was fourteen years old. The boy had to walk the whole of the distance from his former home to Ohio, a distance of six hundred miles, carrying on his back his knapsack of clothing and provisions. His traveling companion was a grown man, and Orson relates that it was no small task for him to keep up with his companion, as they traveled from thirty to thirty-eight miles a day.

At the age of eighteen, Orson struck out in the world for himself, hiring out to several people and working for a time in the store of Gilbert and Whitney in Kirtland. He also ventured into business for himself, renting some carding machines, with which he was quite successful.

In the year 1827, a religious revival made quite a stir in the vicinity of Kirtland, and Orson becoming converted to the Methodist faith, was appointed class leader. Subsequently, under the preaching of Sidney Rigdon, he was converted to the Campbellites and was baptized by immersion. He then took up his abode in the town of Mentor, Ohio, and commenced to study under the care of Sidney Rigdon and others, becoming quite proficient in [page 54] several branches of education. He then began to preach, assisting in the formation of several Campbellite churches in Lorain and Huron counties, Ohio, over which he was appointed pastor in 1830.

In the fall of that year several "Mormons" visited the neighborhood bringing with them the Book of Mormon. Orson had read a little of the book, and by request he did some preaching against it; however, feeling that he had done wrong, he determined to oppose it no more until he had made further investigation. He accordingly went to Kirtland to see the Prophet Joseph Smith, and there found that Sidney Rigdon and others of his friends had embraced the "new doctrine." After diligent inquiry, he became convinced of the truth of "Mormonism", and was baptized by Sidney Rigdon in the fall of 1831, being confirmed the same day under the hands of

1 Orson Hyde
the Prophet Joseph Smith.

Receiving the witness of the Spirit in a powerful manner, he began to bear testimony to his former friends. He was ordained a High Priest by Oliver Cowdery 25 October 1831, at a conference held at Orange, Ohio, and took a mission with Elder Hyrum Smith among the Campbellites of Ohio. Several branches of the Church were organized by them and many sick people were healed by the laying on of hands.

In the spring of 1832, in company with Elder Samuel H. Smith, he performed an arduous mission in New York, Massachusetts, Maine, and Rhode Island, traveling two thousand miles on foot without purse or scrip. Early in 1833, with Elder Hyrum Smith, he took a mission to Pennsylvania and Ohio, baptizing many persons into the Church. In the summer of this same year he was appointed, with Elder John Gould, to carry instructions to the Saints in Jackson County, Mo., and went on foot a distance of a thousand miles, traveling forty miles a day and swimming rivers. They returned to Kirtland in November.

He subsequently performed another mission to Pennsylvania in company with Elder Orson Pratt. In May, 1834, he started with the company which went to Missouri, calling on the way, with Parley P. Pratt, to see Governor Daniel Dunklin to intercede for the restoration to the Missouri Saints of the lands from which they had been driven; but their labors in this regard were in vain.

He married Marinda N. Johnson, daughter of John and Elsa Johnson, 4 September 1834. He was ordained one of the Twelve Apostles of the Church 15 February 1835, at Kirtland, Ohio. Soon after he traveled with his brethren through Vermont and New Hampshire. The following year he preached in New York and in Canada. In the spring of 1837 he went to England, where a great work was done for the Church. He returned to Kirtland 22 May 1838, and in the summer removed to Far West, Missouri.

He went with his driven people from Missouri and settled with them at Nauvoo, Illinois. At the April 1840 conference of the [page 55] Church, he was called on a mission to Jerusalem. Elder John E. Page was appointed to accompany him, but he failed to keep the appointment, and Elder Hyde proceeded on his journey alone. Crossing the ocean to England, he went into Germany, remaining in Bavaria some time to learn the German language, then proceeded on to Constantinople, Cairo, and Alexandria. After many hardships, he reached the city of Jerusalem 21 October 1841.

Elder Hyde graphically describes this mission to Jerusalem in a pamphlet printed by the Deseret News in 1869, and from this publication the following extracts are taken:

"Something near eight years ago [about 1832] Joseph Smith, a prophet and servant of the Most High God, did predict upon my head that I should yet go to the city of Jerusalem, and be a watchman unto the house of Israel, and perform a work there which would greatly facilitate the gathering together of that people." Elder Hyde tells of a vision which he had pertaining to this
mission, wherein he was instructed regarding it. About his first sight of Jerusalem, he says:

"When my natural eyes beheld Jerusalem for the first time, and as I gazed upon it and its environments, the mountains and the hills by which it is surrounded, and considered that this is the stage upon which so many scenes of wonder have been enacted, where prophets were stoned and the Savior of sinners was slain,—a storm of commingling emotions suddenly arose in my breast, the force of which was only spent in a profuse flow of tears."

Elder Hyde tells of his experiences in the city, of his meetings with sectarian missionaries, and of the sights and customs of the land. He describes the events which led up to and the prayer on the Mount of Olives. On Sunday morning, October 24th, a good while before day, he arose from sleep and went out from the city as soon as the gates were opened, crossed the brook of Cedron, and went upon the Mount of Olives, and there, in solemn silence, with pen, ink, and paper, just as he had seen in the vision, he offered up his prayer. This is a beautiful petition, asking the Lord to remember again Jerusalem and her downtrodden and scattered people, and pleading for a removal of barrenness from the land.

Elder Hyde returned home in December, 1842. In 1846 he was called on another mission to England, in company with Elder Parley P. Pratt, to set in order the churches in that land. These two left their families on the frontier, as the "Mormons" were then on their move westward. He returned from this mission the following year and was one of the men who were left in charge of the moving people while the pioneers under Brigham Young pushed farther into the West.

At Kanesville, now Council Bluffs, Iowa, he published the "Frontier Guardian" in the interest of the Church, the first number bearing the date of February 7, 1849. It was the only newspaper [page 56] published at that time within a radius of one hundred and fifty miles.

Orson Hyde came to Utah in 1850, returning to Kanesville in the fall. The following year he crossed the western plains again, marking out a new route and meeting with many adventures with Indians on the way. In 1852 he disposed of his printing establishment at Kanesville, and removed with his family to Utah. The next year he was called to take charge of a company of settlers who located Fort Supply in the Green River country. In 1855 he went in charge of several missionaries to Carson Valley and organized the county, which was then in Utah, but subsequently was included in Nevada. Later he went to Sanpete County, taking up his residence at Spring City, and being the leading spirit in that vicinity until his death, which occurred 28 November 1878.

Orson Hyde was a man of great natural ability, and by diligent application acquired a good education, which, with his varied and extended travels rendered him a powerful instrument in the hands of God for the defense and the spreading of the great Latter-day work.

Elder Hyde took a leading part in the ceremony of laying the corner stones of the Salt Lake Temple, April 6, 1853. After the Twelve Apostles, the First Presidency of the Seventies,
and the Presidency of the Elders' Quorums had laid the northeast corner stone, Orson Hyde offered the following eloquent PRAYER.

"Almighty Father, Thou who dwellest in the heavens, and who sittest upon the throne of Thy glory and power,—we beseech Thee to behold us, in great mercy, from Thy celestial courts, and listen to our prayers which we this day offer to Thee, in the name of Jesus Christ, Thy Son. Although Thou art exalted in temples not made with hands, in the midst of the redeemed and sanctified ones, yet deign Thou to meet with us in our humble sphere; and, as we have laid, help Thou us to dedicate unto Thee, this Cornerstone of Zion's earthly Temple, that in her courts Thy sons and daughters may rejoice to meet their Lord.

"Everlasting thanks are due to Thee, O God of our salvation, for Thy manifold blessings and mercies extended unto us—that since we have been compelled to flee to the valleys and caves of the mountains, and hide ourselves in thy secret chambers from the face of the serpent or dragon of persecution, red with blood of the Saints and martyrs of Jesus, Thou hast caused the land to be fruitful, the wilderness and desert to rejoice and blossom as the rose. Known unto Thee is the history of our career. Our merits and demerits have been open to Thy view, and our wisdom and folly have not been hid from thine eyes. Thou hast comprehended our strength and our weakness, our joys and our [page 57] sorrows, and also our sufferings and persecutions for Thy name's sake; and the martyrdom of Thy servants!

"Remember us, O Lord, and let the radiance of Thy favor, like the rainbow of peace, encompass Thy people while we sojourn here, and remain tenants at will in these frail bodies, the abodes of our spirits. And remember, likewise, our enemies who, through cruel jealousy and malicious intent, have compelled us to find homes in these distant regions, and in the more lonely grave, or wander as strangers and pilgrims on the earth, without an abiding city or resting place. Reward them according to their works, and let them eat the fruits of their own doings, inasmuch as they repent not.

"The Twelve Apostles of the Latter-days, to whom has been committed the pleasing task to lay the Northeast Cornerstone of this Temple, even the last Cornerstone of the building, are here convened to discharge their duty before Thee, in the midst of the authorities of Thy Church, and of the assembled thousands who are come to witness the solemn ceremonies of the occasion.

"We, therefore, implore Thy blessings upon our heads, on this lovely day, while the sun of heaven, on his annual visit to his northern dominions, is charging the very heart of nature, and lighting up her face with the smiles of welcome. The snows of the everlasting mountains are made to yield at his approach and to flow down in crystal streams of living waters, spreading life and verdure over all the plain.

"From the very hour that the ground was broken to prepare for this foundation, Satan has been more diligently engaged to stirring up the hearts of His children to hate the servants and

4 Orson HYDE
people of God. But, O Lord, the work is Thine, and Thine arm is able to execute and defend it.

"We now, in the name of Jesus Christ, our great High Priest, and Lawgiver, dedicate and consecrate this Cornerstone unto Thee, asking that the walls to be reared upon this foundation may steadily rise, by the persevering industry of Thy people, under Thy providential care and blessings and the protecting and foster-arm of the Angel of Thy presence.

"Whosoever, O Lord, shall bless and aid the building of this Temple, with their faith, goodwill, and means—with their silver and their gold, with their labor and toil, with their horses, their cattle, their sheep, and their grain, or with any or all of their products, necessaries, or availables—may they rise in wealth and influence, and in the confidence and favor of God and his servants; and may the blessings of this Temple, be extended unto them, whether they be Jews or Gentiles, bond or free, male or female. And whosoever shall attempt to hinder, oppose, or obstruct the progress of this building, or that shall hate or blaspheme the same, or that shall, in any way or manner, knowingly, wilfully, or intentionally destroy, injure, mar or deface any part or portion [page 58] of the work, let such not only be powerless, and clothed with shame, disgrace, and condemnation, but receive the very same kind of treatment in their own persons, in the course of Thy profidences, as they may manifest or desire to manifest toward this edifice.

"Hasten thou the period, O Lord, when this Thine House, in the midst of the mountains, shall receive the topstone with the shouts of gladness, and be completed, and the nations flow unto it—when many people shall say, '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,' making manifest every false and delusive spirit, every true principle, and also the errors that have involved nations in broils and contentions, in strife, in darkness, and in sin; and that will remove the veil of the covering that has been cast over all people; and the Gentiles shall come to the light of Zion, and kings to the brightness of her rising. Roll on the hour, Eternal Parent, when the intelligence and knowledge obtained by thy servants, on this consecrated spot, shall prove a beacon light to the nations who are floating on the sea of time in a dark cloudy day.

"O God of our father Abraham, Isaac, and Jacob, overrule, we pray Thee, every act and movement of the power of the world, to further the interests of the Redeemer's kingdom, and to prepare the way for his triumphant reign on earth. Bless every honest hearted ruler in the governments and kingdoms of men, and, though they may be ignorant of Thy purposes and designs, yet make them the agents to bring about and accomplish the very intentions formed in Thy bosom, and decreed in Thine heart.

"Holy Father, bless, we pray Thee, the Presidency of this Thy Church, and prolong their days, that we may long enjoy their counsels, and avail ourselves of their wisdom. Remember the Twelve Apostles also, with the Presidents of the Seventies, who now call upon Thy name with our voices. May none of us ever fall by transgression, or bring dishonor upon Thy cause, or a stain upon our reputation; but preserve us in Thy fear, in the light of truth, in the favor of our God, in the confidence of one another, in the estimation of our superiors, and in the favor of the
just.

"As we have laid and dedicated this Cornerstone with our best wishes, most lively hopes and unshaken faith that the building may be speedily erected and finished, we ask Thee that we may become pillars in Thy spiritual Temple, and go no more out, but sustain and uphold in connection with all the faithful, the grand superstructure and edifice reared by infinite wisdom, power, and goodness, in which to gather, in Thine own due time, every son and daughter of Adam's fallen race. And to God and the Lamb be ascribed everlasting honors, praise, dominion, and glory, both now and forever. Amen."
Wells & Scott Genealogy (USA & South Africa)

Entries: 148440  Updated: 2007-12-23 11:09:32 UTC (Sun)
Contact: David A davew711@yahoo.com

- **ID:** I022169
- **Name:** Orson Hyde
- **Sex:** M
- **Birth:** 8 JAN 1805 in Oxford, New Haven Co., Connecticut
- **Death:** 28 NOV 1878 in Spring City, Sanpete Co., Utah
- **Occupation:** Apostle 'the Church of Jesus Christ of Latter Day Saints'
- **Endowment:** 2 DEC 1843

**Father:** Nathan Hyde b: 1767 in Oxford, New Haven Co., Connecticut
**Mother:** Sally Thorpe b: 1771 in Oxford, New Haven Co., Connecticut

**Marriage 1 Nancy Marinda Johnson** b: 28 JAN 1815 in Pomfret, Windsor Co., Connecticut
- **Married:** 4 SEP 1834 in Kirtland, Lake Co., Ohio

**Children**

1. **Nathan Hyde** b: 1835 in Kirtland, Lake Co., Ohio
2. **Laura Marinda Hyde** b: 21 MAY 1837 in Kirtland, Lake Co., Ohio
3. **Emily Matilda Hyde** b: 13 DEC 1839 in Nauvoo, Hancock Co., Illinois
4. **Orson Washington Hyde** b: 9 NOV 1843 in Nauvoo, Hancock Co., Illinois
5. **Frank Henry Hyde** b: 23 JAN 1845 in Nauvoo, Hancock Co., Illinois
6. **Alonzo Eugene Hyde** b: 28 FEB 1848 in Council Bluffs, Iowa
7. **Delia Annette Hyde** b: 28 DEC 1849 in Kanesville, Iowa
8. **Heber John Hyde** b: 10 NOV 1852 in Salt Lake City, Utah
9. **Mary Lavinia Hyde** b: 10 JUL 1854 in Salt Lake City, Utah
10. **Zina Virginia Hyde** b: 23 APR 1858 in Salt Lake City, Utah

**Marriage 2 Mary Ann Price** b: 5 JUN 1816 in Lea Parish, Herefordshire, England
- **Married:** 20 JUL 1843 in Nauvoo, Hancock Co., Illinois

**Children**

1. **Urania Hyde** b: 15 AUG 1846 in Hyde Park, Pottawattamie Co., Iowa

**Marriage 3 Martha Rebecca Browett** b: 22 JUN 1819 in Tewkesbury, England
- **Married:** 17 DEC 1845 in Nauvoo, Hancock Co., Illinois

**Marriage 4 Ann Eliza Vickers** b: 26 JAN 1841 in Big Neck Prairie, Madison Co., Illinois
Children

2. George Lyman Hyde b: 16 MAR 1860 in Salt Lake City, Utah
4. Maria Louisa Hyde b: 1 NOV 1865 in Spring City, Sanpete Co., Utah
5. Melvin Augustus Hyde b: 6 SEP 1868 in Spring City, Sanpete Co., Utah

Marriage 5 Emma Price b: 21 JUL 1824 in Lea Parish, Herefordshire, England

- Married: 9 OCT 1861 in 'Proxy' Salt Lake City, Utah

Marriage 6 Elizabeth Josephine Gallier b: 2 FEB 1844 in Bern, Switzerland

- Married: 1862 in Salt Lake City, Utah

Children

1. Luella Manerva Hyde b: 12 AUG 1865 in Spring City, Utah
2. Orson Hyde b: 7 DEC 1866
3. Odean Horatio Hyde b: 24 JUL 1868
4. Nathan Hyde b: 19 MAR 1870
5. Earnest Godfred Hyde b: 23 APR 1873

Marriage 7 Julia Thomene Reinert b: 13 JUL 1842 in Aalborg, Denmark

- Married: 29 AUG 1863 in Salt Lake City, Utah

Children

1. Mary Ann Hyde b: 5 MAY 1864
2. William Arthur Hyde b: 20 MAY 1866
3. Hyrum Smith Hyde b: 23 MAY 1868
4. David Victor Hyde b: 18 JUL 1871
5. Aurelia Fiducia Hyde b: 20 MAR 1874

Marriage 8 Sophia Margaret Lyon b: 6 FEB 1847 in Copenhagen, Denmark

- Married: 10 OCT 1865 in Salt Lake City, Utah

Children

1. Brigham Young Hyde b: 21 APR 1867
2. Oscar Waldemar Hyde b: 16 APR 1869
3. Sterling Washburn Hyde b: 16 MAR 1872
4. Royal Justice Hyde b: 14 JUN 1874

http://wc.rootsweb.com/cgi-bin/igm.cgi?op=GET&db=daw744&id=1022169&printer_friendly
Mormon Pioneer Overland Travel, 1847–1868

**Hyde, Orson**

**Birth Date:** 8 Jan. 1805  
**Death Date:** 28 Nov. 1878  
**Gender:** Male  
**Age:** 47  
**Company:** Henry W. Miller Company (1852)

**Pioneer Information:**  
with 3 males, 2 females and 5 children

**Sources:**

1850 Iowa Census, Pottawattamie Co., p. 071  
Source Locations

Source Locations

Bee, Richard John Moxey, Autobiography [ca. 1908], 12-17.  Read Trail Excerpt  
Source Locations

Bentley, Richard, Autobiographical sketch, 10.  Read Trail Excerpt  
Source Locations

Clark, Edwin Watkin, [Autobiography], in Edna J. Gregerson, comp., *The Mellors Through the Years* [1963], 660-61.  Read Trail Excerpt  
Source Locations

Harris, George Henry Abbott,  
Source Locations
Mormon Pioneer Overland Travel, 1847–1868

You searched for
Company  Miller ** Henry W. Miller Company (1852)
Year  All Years...
Surname  hyde

Search results
(The number shown in parentheses next to each name is the age of the pioneer at the time of the journey.)

Henry W. Miller Company (1852)
Hyde, Alonzo (3)
Hyde, Delia Annette (2)
Hyde, Emily Matilda (12)
Hyde, Frank (5)
Hyde, Laura Marinda (15)
Hyde, Marinda Nancy Johnson (37)
Hyde, Orson (47)