

Joseph White Musser – Journals, 1895-1911, Ms 1862, LDS Church Archives

Journal, 1895- (No. 2)

[1] Saturday April 6th 1895

I attended Tabernacle meeting in the afternoon and heard the revelations of God poured out through the mouth of President Woodruff. Among the many things he spoke of were these words: \or their equivalent/ I want you Elders of Israel to leave mysteries alone, and quit quarrelling over who God is ***** but study the scripture and listen to the still small voice, and God will reveal unto you all that it is wise for you to have....

Sunday April 7=

A Most beautiful morning, and splendid and attended with wife in the afternoon. George Q. Cannon made the remark, that if the Latter Day Saints should be united, no power on earth nor below could successfully oppose them.

Monday April 8=

Met at the temple to be set apart for my mission, and meet Elders, Burnham, Needham, and Sharp, who with Jos. W. West and Jno. C. Cutler Jr. will probably by my companions on rout[e] to Southern States.

...
[5] I was set apart by Apostles Brigham Young, Heber J. Grant, John W. Taylor, and Abraham H. Cannon, Brigham Young acting as mouth. After brief but pointed admonitions from Apostles Snow and Lyman, I was given the following commission, which entitles me to the privilege of preaching the Gospel of Christ:

Holiness to the Lord

Missionary Certificate.

To all Persons to whom this Letter shall come:

This Certifies that the bearer, Elder Saint Joseph White Musser is in full faith and fellowship with the Church of Jesus Christ of Latter – Day Saints, and by the General Authorities of said Church has been duly appointed to a Mission to the Southern States to preach the Gospel and administer in all the Ordinances thereof pertaining to his office.

And we invite all men to give heed to his Teachings and Counsels as a man of God, sent to open to them the door of Life and Salvation and to assist him in his travels, in whatsoever things he may need.

And we pray God, the Eternal Father, to [6] bless Elder Musser and all who receive him and minister to his comfort with the blessings of Heaven and Earth, for time and eternity, in the name of Jesus Christ, Amen.

Signed at Salt Lake City, Territory of Utah,

April 8th, 1895, in behalf of said Church

(Sig) Wilford Woodruff }

Geo. Q. Cannon }

Jos. F. Smith }

} First Presidency

...
[9] Tuesday 16= Spent most of day viewing City of Kansas and Independence. Viewed country from the New York Life Insurance Co. Bldg. 13 stories high.

At Independence visited Temple lot, and spot where Bp. Partridge was tar[r]ed and feathered. Was also shown through the Josephite Tabernacle. Was interviewed by two reporters, one Joseph Luff –of Zion’s Ensign and one representing Kansas City Journal.

Apr. 18/95 at 8:30 A..

The first peculiar feature I noticed after reaching Arkansas was two signs on a Depot waiting room as follows “For Ladies and Gentlemen”[;] For Colored People. This distinction is also made in the train, there being a separate car for colored people. This distinction, I am informed, is not only sentimental but is compelled by the law.

[12] Sunday 21st.

Up eating breakfast at about 6 A.. Nothing special done this day. Elder Mason and myself attended a Colored Methodist Meeting which was a mixture of nonsense and wickedness. We were requested very earnestly to preach to them some time, by their parsons. Not having received any advice on this point however, we took the matter under advisement, The negro in the South is looked down upon by all white people; and in fact a white person who associated with a darkey is ostracized from the white society. This may account for their anxiety to get us to preach for them...

[46] (July 1895) Sunday 21st. ... We attended their S. S. and were requested to lead the class. I made a few doctrinal suggestions which caused quite a commotion. Some liked them and others did not, but it was bible doctrine. All went off nicely, and some said they wished we were there more, as S. S. was seldom ever of any interest to them ordinarily, but we had changed the interest.

[59] (August 1895) Thursday 15- We all visited among the saints and friends during day. We found Sister Calhoun to be very sick. The doctor had pronounced her to be beyond recovery. She requested us to administer to her, which we did. She immediately arose from her bed and seemed quite well. The family rejoiced in the power of God which they had witnessed, and some applied for baptism. ...

[94] (Thurs, 7 Nov) "Are you married?" "Yes." "How many wives?" "One and I wish the world would follow our example!" This dialogue took place between Elder Paidre and the store keeper at Laar, an innocent, dudish, unsophisticated boy of about 23 years of age. This made me smile and yet it is an issue that comes up very often, and queer though it may seem, "Mormon polygamy is criticized by the most unmoral men, and who usually can be [95] hushed up in a moment by bold reference to the sins they [are] darkly blasting virtue with. In the negro population alone many shades and colors are found which is an extraordinary evidence of this infamy; and too among the white people, even in the families of church leaders....

[p. 91, 2nd Journal] (10 January 1897) ... In our fast meeting this morning the spirit of God presided. Strong + encouraging testimonies were borne. Prest. Kimball presided... While talking to us Prest. Kimball became quite emphatic in his language, and said Elder Chipman and I had done well in the office so far. The spirit of God had been with us, and the Lord was pleased with our course. He prophesied that we would be called to preside over our brethren in Zion if we continued faithful. Told us to work with still more energy, if possible, than had characterized our efforts in the past. ...

[98f] (Sat, 30 Jan 1897): While alone with Prest. Kimball we talked to each other confidentially of our feelings and ambitions. He told me that my correspondence to the Elders [99] was very commendable, and that I had shown myself a faithful and energetic worker. His eyes watered up as he prophesied in the name of the Lord that I will sometime become a great an in the eyes of God unless I rebel and fight the Lord. ...

[166f (written across the two pages)] (Chattanooga Mon, 12 Apr 1897) Speaking of the missionary prospects throughout the world, according to herald report of Monday Apr. 5, Prest. Jos. F. Smith made the following observations: "Our thing which shows great advancement is the fact that Elders perform missionary labors without purse or scrip. This practice was begun in the South, and it is noticeable that where this is followed the success of the Elders is apparently greater. The Latter – Day Saints did not believe a few years ago that it was possible to proclaim the Gospel after the fashion now followed. Another benefit of this method of work is that it develops faith and gives the Elders an enduring testimony. Rich en among the Latter – Day Saints do their sons irreparable wrong when they send them large sums of money. The Elders who depend for their support upon the money in their pockets are the least useful in the work....

Journal, May 1897- (No. 3)

[returns home July 1897]

[46-47 – across both pages] Wednesday 29th Joseph F. Smith stated that he had heard of no authoritative answer rendered to first 5 verses of 15th Chap. Of Mosiah. ... I was set apart under the hands of Prest. Angus M. Cannon, Jos. E. Taylor + Chas. W. Penrose and Orson H. Woolley – Brother Cannon mouth – as a Home missionary in this Stake. In my blessing I was urged to be bold and fearless in rebuking iniquity and encouraging righteousness. M. S. Chipman and 6 others were set apart at the same time.

The presidency urged the missionaries to sustain the church Authorities; that the Deseret News is the Church organ, and we can consider ourselves safe by following its suggestions. In our present political engagement – city affairs – we should use our strength to elect good men who will help to redeem us + not destroy our prospects.

[48-49] (October) Tuesday 5 Attended conference in afternoon. Apostles Mathias Cowley and Owen Woodruff were chosen to fill the vacancies in the quorum. Prest. Cannon dwelt at length on the necessity of our people hanging together in our business affairs and said we never would get out of debt + be prosperous until we lived right + had zion among us. At Priesthood meeting at night the brethren urged the Saints to pay their tithes and to pay more than a tithe – be liberal with the Lord + prepare ourselves to receive the order of Enoch.

[56-57] (February? 1898) Sunday 16th. Visited Mill Creek Ward as home missionary.

[94] Sunday March 4th. Fast day.

Accompanied Stake officers to East Mill Creek. The day was a most enjoyable one, and made unusually so by the presence of Apostle Jno. W. Taylor.

The day was devoted largely to the bearing of testimonies, and the people of this ward seem full of testimony. At the afternoon meeting Apostle Taylor spoke twice. He stated that he was impressed to meet with us there that Sunday, and started out a foot with his little boy from the North side of Mill Creek Ward, a distance of some five miles. He spoke strongly of the drouth of Spiritual Blessing among the Latter day Saints, and taught the Saints there to Pray for these blessings in their meetings and daily life, that they might be stronger. Apostle Taylor prophesied that the coming of Jesus Christ was very near at hand, and that a preparation on the part of the people was necessary. Spoke to the Stake officers about feeding the lambs of God and doing their full duties.

Following Bro. Taylor's remarks, Sister Fisher arose and spoke in tongues, in the course of which speech she turned and faced the Stake Officers on the stand. The interpretation was given by Apostle Taylor in about the following substance:

That Bro. Taylor had been inspired to attend that meeting, and teach the people as he did teach them; that the coming of Christ was near at hand, and the people must prepare for it.

That the organization of "Granite Stake" was according to the will of the Lord, and officers chosen in the Stake were chosen by the inspiration of the Lord.

The meeting was a splendid spiritual feast, followed by a delicious temporal feast...

[101] (Wed, 21 March) At circle Meeting Temple. Prest. Lund taught us that in administering to the sick taking the oil inwardly was not a part of the ordinance, and he never administers oil inwardly unless the afflicted request it, in which event it is a good thing, but the oil should be of good quality + in good condition. Saints should buy good oil + not the cheap oils on the market, though no particular kind of oil is designated by the Lord for the performance of this ordinance.

[102] (Sunday March 25th) ...Apostle Woodruff asked the people to observe two rules strictly during the present year. 1st Pay their tithing + encourage others to do likewise.

2nd Refrain entirely from talking criticisingly of the Stake + General Authorities, and we would be blessed...

[104] (Thur, 30 Nov 1899) Through the kindness of Prest. Lorenzo Snow, and By [Br?]. James Jensen, myself and wife were permitted to receive glorious blessings in the Temple; We took advantage of this day for same. [in the margin here, the words 'Temple Blessings' are circled]

[104] (Mon, 1 Jan 1900). Upon invitation of Jno. M. Cannon, my wife and I received Patriarchal blessings at Bro. Cannon's house, under hands of Patriarch John Smith. Our blessings were exceptionally Grand.

[113f] (Tues, 10 April) Board meeting and pay day...Prest. Frank Y. Taylor was present, and in answer to a question relative to [114] the Quorum of 70s which is spoken of as being equal in authority to the Quorum of the 12 Apostles (See D + C Sec 107.) Stated that Prest. Joseph F. Smith had explained it recently in this wise:

This quorum of 70s, which is equal in authority to the quorum of the 12, is not yet organized. When organized, it will consist of the senior president from the first 63 quorums of 70, as already organized, and this body of men will be presided over by the first of Presidents of 70 – making a full quorum of 70 – which will be equal in authority etc.

[116] Sunday April 15th. ...[at Park City church meetings] I took occasion to prophesy that some in that congregation would live to see the face of Christ and that a general gleaning + cleaning out would take place among the Saints before long, when the wicked would be rejected....

[120f] Monday 23rd [April]: Riding on the car from home, I conversed with Miss Teanie Campbell (who appears to be engaged to marry Mr. Shirlock) upon the subject of plural marriage, as revealed through the Prophet Joseph Smith. She stated she believed the principal [sic] and had always defended it, but that she had never [121] thought herself capable of entering into it, or living its requirements. She considered some incapable of this trial or test.

A few days ago my sister in Law – Bertha Bagquist, in conversation with an "outsider" told him she would rather be the 4th wife of a good man – a Latter-Day Saint, than the only wife of a gentile. These views are interesting in view of the opposition in the world, and even among some of our people to this God given principle – a principle destined to live forever, and purify and exalt mankind, leading those who enter its holy portals worthily, to the thrones of Gods + Goddesses, where they shall rule over their posterity forever, and create worlds, and extend their dominion, and exalt mankind, and become even as our heavenly father is now – a husband of many wives, a father of myriads of children + a creator of worlds.

[140ff] Thursday 24 (May 1900):

Last Monday, while at the Prest. Office, Angus M. Cannon was talking to the Brethren (Geo. [141] Q. Cannon and Jos. Fl. Smith). He was asking what they knew regarding the "witch" (woman) of Endor. He stated that while in Connecticut, he was preaching among some spiritualists, and the question of the "woman of Endor" causing the appearing of the Prophet Samuel to Saul was presented to him in refutation of some statement he had made. He was unable to meet the thrust, and later, while at New York, he met Prest. John Taylor, and asked who the "woman of Endor" was. Prest. Taylor replied that the Prophet Joseph Smith had taught him, that

she was a prophetess of God, and that she was in hiding on account of a decree of death having gone out against such as she, whom people claimed to be witches.

Later, Bro. Cannon while in conversation with Apostle Parley P. Pratt, incidentally referred to this statement made by Prest. Taylor of the “woman of Endor”, and brother Pratt said, Yes, she was the wife of the Prophet Samuel, and was a [142] Prophetess of God...[Cf the same teaching in *Truth #?*]

[148ff] Wednesday 16th (June)

...At circle meeting today. I asked Apostle Lund if we were [149] permitted to “clothe” + pray at our private alters at home as we do in the Temple. He advised that this should not be done, unless on very special occasions we feel prompted to do so by the Spirit of the Lord.

The Ordinance is so sacred, that it should not become common-place with us. He said Elders have, while in a ship that seemed to be sinking in the Ocean, gone through the signs + prayed to the Lord, without robbing, + have obtained immediate answers to prayer.

Explained, in answer to a question from Bro. Tuckett, that those receiving their second anointings + committing Adultery, he believed would finally be saved in the Celestial Kingdom, but, as the Lord has said, they would first be destroyed in the flesh, + then turned over to the buffetings of Satan, until their sin had been fully atoned for. The promise of Salvation given when receiving [150] the blessing referred to, was positive but in the event of sinning (except in committing the unpardonable sin for which no forgiveness might be expected) a full atonement must be made, and more would be expected of those so endowed. [this is quoted with minimal alteration in Musser’s Book of Remembrance p. 76]

[153] Tuesday 12th (July 1900)

...I attended M.I. officers meetings at 10 AM + 2 AM and the M.I. Entertainment given at the “Guardo” house in the evening.

At the forenoon meeting the question of Secret Societies came up, and Prest. Jos. F. Smith stated it was against the genius + spirit of the Gospel to belong to oathbound orders + secret lodges. A resolution was offered by Elder B. H. Roberts, and passed, that we accept the statement of Prest. Smith as the word of the Lord to us upon this subject.

During the course of his remarks, Prest. Smith referred to the Prophets Joseph + Hyrum Smith who were Masons. When they were being Martyred, they gave the “sign of distress”, which was unheeded, though their assassins were Masons. He said however that sometimes Brethren are counseled to enter these Lodges, for the influence which they might have for good towards our people. It was stated that B. F. Grant was a 32nd Degree Mason, and it was strongly [insinuated?] that he should continue as such.

Apostle John Henry Smith stated that if this government ever fell, it would be the result of these secret orders. It was emphatically stated that we would not belong to secret orders, and remain faithful in the church, except in the special instances named.

In the resolution mentioned, it was resolved that no Prest. or officer in the Ward Assn’s, should be selected from men members of secret societies....

[171] Sunday 5 [1900]: ...Visited Jos. W. Summerhays + corrected false impression which he seems to have had about a spirit of insubordination possessed by me. The matter was satisfactorily adjusted.

[172f] Monday 6 [Oct 1900]: ...Was ordained a member of the Council of 105 Quorum of 70s, being the Junior President. B.H. Roberts mouth in ordination. ...In my ordination Elder Roberts promised me much wisdom, and that I should be truly a councilor with my brethren, having the wisdom to mete out justice tempered with mercy when sitting in judgments &c. Brigham H. Roberts was ordained a 70 by Nathan F. Porter, who was ordained by Joseph Young, who was ordained by Joseph Smith the Prophet.

Elder Roberts was ordained a member of the 1st council of 70, by [173] Lorenzo Snow, who was ordained by Prest. Brigham Young, who was ordained by one of the “three witnesses”, “most probably Oliver Cowdery”, says Elder Roberts.

[193] Sunday 7th [Oct 1900] Attended the forenoon + afternoon meetings in tabernacle...Prest. Snow’s remarks on the gathering to Jackson County were encouraging. From the former’s remarks I infer that the missionaries have about accomplished their work in the United States + will be sent to open up new countries, while the judgments of God have their turn among those who have rejected the Gospel.

[195f] Sunday 21st. [Oct 1900] ...Attended Meeting at night + heard Bro. Taylor (brother to the late Prest. Jno. Taylor) and Patriarch Walker speak of life of the Prophet Joseph Smith. They were intimately acquainted with him, and the Prophet married one of Bro. Walker’s Sisters in Plural marriage. Bro. W. also stated a circumstance of attending a party accompanied by two young ladies, the wives of the Prophet, besides whom he married a Sister of Prest. Snow + had his first wife Emma Hale. [196] The Prophet preached and practiced Plural Marriage, and in the absence of Bro. Walker’s father on a mission, asked his consent to marry his sister. On one occasion the Prophet related to him that an Angel of the Lord once stood before him with a drawn sword, threatening his life, if he did not accept this principle.

Journal, November 1900- (No. 5)

[14] Sunday 2 (Dec 1900): Attended Sunday School. Apostle Taylor was present, + spoke on various subjects. Touching on the Word of Wisdom, he said we must quit eating “pork”, that God had commanded it. [this had been taught in church meetings months before, by H. J. Grant]

[26] Sunday 30 [1900]. Attended Sunday School. After this Prest. Taylor called the Ward Officers together and had them signify their acceptance of Joseph Smith as a Prophet,- of the Gospel in its entirety as it has been revealed to us – The acceptance of the Authorities of the Church without mental reservation...

[42] Sunday 27: ...A splendid turnout was at the evening meeting. An enthusiastic spirit was there. The Spirit of God was there...Bp. Bennion pressingly wanted us to attend the Ward proper in the same way.

[51] Monday 4 [1901]. ...Had an earnest conversation with Nephi U.S.C. Jensen, about his criticizing his brethren so frequently, + told him if he did not desist the Spirit of God will leave him. We parted, both feeling very good.

[77] Sunday 19 (May 1901) ...Apostle Clawson stated our next move would be to return to Jackson County, but only those would be called to return who had kept the Law of Tithing + are prepared to keep the Law of the United Order...

[80] Thursday 30 [1901]: At night had a splendid talk with Rose on the subject of Plural Marriage. She is fully converted to the principle, + says she believes we will have to practice it before long. She is trying to prepare herself for the principle.

[84] (3 June 1901): ...Governor Heber M. Wells married Miss Katz, an “outsider.” Bro. Wells has two wives, and I suppose some children, in the spirit world: he married them for eternity and entered into certain covenants; he now dares the Lord, by breaking his covenants and marrying a gentile. The Lord save me from such a mistake.

[89] (Sunday 16 June 1901) ...Prest. Snow, in the course of his remarks, told some of the people they would live to be 100 years old and some 120 years old. Spoke of Jackson county...

[96] (July 8 1901): At Forest Dale MIA some of the sisters from the general board were down, and I am told that Sister Freeze spoke with great power on the principle of Plural Marriage, its benefits to the race, and the importance of believing the doctrine. Those whom I talked about it, felt to sustain all she said.

[98] (Sunday, July 14 1901). ...In speaking to the children, Prest. Snow told them that before they became half as old as he is, many of them should see the Savior. Spoke of the Building up of Jackson County, + said that the youngest was as great as he, providing he did his duty as well. To the Elderly folks he told many incidents of his life’s history + explained how we become as Gods. ...

[101] (Friday, 26 July 1901) [Ruth born]

[116] (Sunday 15 Sept 1901)...Apostle Taylor spoke with mighty power, and predicted many things...Said Isaiah’s Prophecy that 7 women would accept one man, would be fulfilled soon.

Said all of these select societies + secret orders would one day unite in carnage - ... Said those who encourages secret Orders, though not entangled with them, would perish + be equally responsible with the wicked...

[119] (Friday, 20 Sept 1901) ...Prest. Frank Y. Taylor called in the evening, and in the course of his conversation said to my wife, “I don’t know a man in the church I think more of than Bro. Musser.” He said he would prophecy, I would be a leader in Israel – I would be a big man in the church. He taught us the Gospel of obedience + left a ray of sunshine in the house as in his custom. Before leaving I invited him to Pray with me which he did.

[125f] (Saturday 28th Sept. 1901) Attended Priesthood Meeting at Farmers Ward.

Prest. Taylor instructed the saints to sustain the Academy in the stake, stating if they didn’t he could not sustain them. Spoke of some [126] holding the Priesthood who were opposing the policy of the Academy.

Apostle Owen H. Woodruff spoke urging the people to spend more time at home in devotional exercise, suggesting that at least each day the family come together, sing, read some scripture + pray, spending some 15 or 20 minutes in this way, suggesting as a reward for this, our children would not go astray.

Spoke of some complaint against some of Prest. Snow’s actions. Counseled the Saints not ever criticize God’s Prophet, that while everybody else was subject to a superior on the earth, he was answerable to God only for his actions. Said those who persist in fighting the Priesthood will Apostatize...

[130] (Thurs, 3 Oct 1901) ...Attended MI opening at East Mill Creek Ward with Sister Cardell...

[131f] (Thurs, 10 Oct 1901) Like a thunderbolt from a clear sky the announcement of Prest. Snow's death at 3.35 P was heralded, today. The sensation was most shocking to me, as I had not thought of such a thing. In my own feelings I had felt that his mission was not over; but the Lord has ruled otherwise. Prest. Snow was at conference Sunday afternoon + spoke to the vast congregation in Tabernacle. I heard him. What a lovely man [132] he was – so gentle, unassuming and so kind. He was truly a noble + wonderful spirit. I have met him frequently of late, and he has shown (always) such a friendly feeling, rising from his chair to shake my hand is one of the lovely features of that noble spirit. I Loved him + the God who made him. He was 88 years of age, and often prided himself in the fact that he had never used eye glasses. "God moves in a mysterious way."

[135] (Thursday 17th Oct 1901) ...Joseph F. Smith was chosen Prest. of the Church, with John R. Winder and Anthon H. Lund counselors, + Brigham Young, Jr., President of the Apostles...

[136f] (Sunday 20 Oct 1901) Attended Sunday School meeting in So. Col. Ward, being Ward conference...invitation of Prest. Taylor. Spoke abt. 10 Minutes...Prest. Taylor spoke very earnestly and pointedly to the people, giving them to understand that they were not united enough, in sustaining their leaders, and promised them in the [137] name of the Lord, if they were a unit in sustaining the Authorities of the Church, and ceased to criticize their movements, they would be the leading ward in the Stake...

[138] (Thur 24 Oct 1901) ...Hyrum M. Smith chosen as an Apostle and Prest. O. P. Miller placed in Presiding Bishopric.

[153f] (Sat 9 Nov 1901) ...Am extremely hard up for cash...After very seriously considering the matter, I covenanted with the Lord that if He would come to my rescue, help me to [154] pay my debts, I would assitme [?] to pay my tithing + offerings, and that I would not seek for wealth but seek to serve Him all the days of my life, and devote my means and time, as far as I am able to, to the church. I have faith the Lord will assist me. I have been in the bondage of debt for 10 years now, and am now owing nearly \$900.00.

[154ff] (Sun 10 Nov 1901) Attended meeting of the Special General Conference, at Tabernacle...Prest. Jos. F. Smith was the 1st speaker. He explained that at death of the Prophet Joseph Smith [155] there was an unnecessary delay in organizing the 1st Presidency, and in that one respect, a mistake was made. This delay was followed at death of Prest. Young + again at death of Prest. Taylor. But Prest. Woodruff emphatically enjoined upon the Apostles, that in future immediate steps should be taken to complete church organizations. At death of Prest. Woodruff, Prest. Snow told Bro. Smith that he would live to be President of the Church, and when the proper time came to have no delay in organizing. Prest. Smith said 24 hours were enough in which to organize the Presidency, after a disorganization has taken place...

[158] In my own feelings, the Quorums of the Priesthood were never as united as now, and the Church was never i[n] as good a condition for [160] spiritual growth as at present. The people as a unit almost seem well pleased with what has taken place, and even the heavens wept for joy...

[161f: JWM is found among names "selected...of Presidents for the 105 Quorum which will be located at Forest Dale." [162] Louis A. Kelsch among those named "to Preside over the 140 Quorum to be organized in Sugar House Ward." Also, "The brethren [presumably the stake presidency] discussed matters with us and gave some very timely instructions. Explained that when the Prophet sent 70 out, he ordained them as 70 Apostles, and instructed them that that was their office..." "The Brethren of the 1st Council proceeded to organize the 140 Quorum of 70. Prest. Young first obtained consent of Prest. Frank Y. Taylor, and the Bp. Atwood [163] of Sugar Ward, where the new Quorum was to be located...before setting the new Presidents apart, they were asked several questions, and they pledged themselves to observe the Word of Wisdom, Pay honest tithing, Sustain the Authorities, be exempla[r]y in all things, and accept all the principles of the Gospel, the Principle of Plural Marriage being expressly mentioned, and we were pledged to believe it and defend it at all times...]

[165] (Tues 12 Nov 1901) ...With Supt. Winder, Visited South Taylorsville MI Assn....Bp. Bennion and Prest. Alfred Bennion were at the meeting...

[167ff] (Sun 17 Nov 1901) Attended Stake conference in Farmers Ward...in evening MI Meeting was held, a very interesting session. Apostle Clawson was the main speaker. Spoke of the sacredness and necessity of marriage vow, and the celestial Law. Prest. Frank Y. Taylor, bore an exceedingly strong [169] testimony of the sacredness of Plural Marriage, and in very feeling terms admonished the young people not to cease to defend the principles, and never to speak slightly of it.

Upon returning home from the meeting – my wife + I – Rose volunteered the information that she was prepared to accept the principle of plural marriage, and suggested a young lady as one very well adapted for that condition of life, and requested, if in consonance with my feelings. I lay my plans accordingly.

For this testimony given to my wife, I am truly grateful to the Lord, and it shall be my desire through life, whether living in that principle or not, to live worthy of receiving to myself wives and children according to the will of God.

[172] (Sunday 1 Dec) Attended Fast Meeting. Sister Morris spoke in “tongues”. There being no one who could interpret the tongue, she gave the meaning [173] of it. It began with:

“Brethren + Sisters, when I came here today the Angels of the Lord came with me.” She said the Lord was pleased with many of the people of Forest Dale, and that this Ward was destined to become a leading ward in the Stake. Urged the people to hasten the building of the Meeting House, and promised them blessings in abundance as a result. Said the Lord wanted to bless his people, and therefore they should be obedient.

Bro. Frank Jorgensen, during the delivery of the tongue, had a remarkable experience. He said he understood the tongue perfectly, and to his vision, the house was filled with angels, who were singing to the Glory of God.

After the tongue was given [174] Bro. Jorgensen forgot the interpretation, but arose to his feet, and admonished the Saints to sing the songs of Zion, and expressed the desire to do so himself.

Sister Hazel Lore, arose and testified that the tongue had been correctly interpreted. The meeting was a genuine success, and the people left the house filled with the Spirit of God.

This is the first time, that the Gift of Tongues, has been manifested among the people, in Forest Dale Ward Meeting House...

[174f] (Monday 2 Dec) Spent the day at Mill Creek Ward, at a conference of the 70s of Granite Stake. Bro. Seymour B. Young, George [175] Reynolds + J. Golden Kimball were in attendance...the brethren impressing upon the 70s the fact of there being 70 Apostles, and that great numbers of them will be called to preach the Gospel in the Earth...

Journal, 9 Dec 1901-

[2] (Monday 16 Dec 1901) ...Attended MI officers meeting at Mill Creek Ward. After meeting accompanied Bros. Winder and Moss Bro. Hill's where we administered to Guy Hill [Joseph later married Guy's sister, Mary/Mamie (see next entry)], who was very sick in bed. The gift of healing was in the house, and Guy felt better immediately after the administration.

[?] (Tues, 17 Dec 1901) Attended M.I. at Murry ward accompanied by Mamie Hill

[6] (Mon 23rd Dec 1901) ...Rose + myself administered to my little Ruth.

[12] (Wed 8 Jan 1902) Visited Guy Hill with Bro. Winder and administered to him...Attended circle meeting at Temple. Prest. Lund gave following instructions:

That the sin against the Holy Ghost, and that the shedding of innocent blood by a Latter-day Saint was unpardonable, but in the case of an outsider shedding innocent blood, his true situation has not been revealed to us.

By innocent blood is meant, blood innocent to the individual who shed it. Bro. Lund thought a person avenging the virtue of his wife or daughter + shedding blood would be in a measure justified, but could not encourage such a thing.

Stated in answer to questions, that babies born into the world, who breath the breath of life, then died, would be entitled to resurrection, and it would be proper for the Father to bless such with a name, before death overtakes [13] it. If this is not attended to, however, the child will not be the looser therefrom.

It is alright, in blessing children with a name to confer upon them simply the “given” name, not mentioning the father's name, as the child inherits that by right, however the other method – that of pronouncing upon children the full name is proper.

Children blessed at home, and circumstance will not permit them to be taken to fast meeting, the data can be handed to the Ward Clerk and the fact recorded...

[13] (Fri, 10 Jan 1902) Apostle Cowley visited me, upon proposition of going to Wasatch Stake and assisting Prest. Smart. The latter had made requisition for me of the 1st Presidency. They declined to call me, but preferred leaving the matter for my voluntary decision...

[?] (Sun, 12 Jan 1902) Visited Mamie Hill with wife and baby, and had very pleasant time. Filled an appointment to Sugar M.I.A. with Mamie Hill.

[14] (Tues, 14 Jan 1902) Had confidential chat with Apostle Cowley. He assured me I was taking a proper course in moving to Heber City.

[25ff] (Friday 7th Feb 1902) While at President's office today, Prest. Joseph F. Smith, called me in his office for the purpose of giving me a blessing. He and Apostle John Henry Smith confirmed a blessing [26] upon me. Prest. Smith being mouth. The blessing was, in substance, as follows:

Commended my past course in performing the duties placed upon me, and the humility and willingness exhibited in my past life, and asked the Lord to assist me in the future to pursue such a course, that through His blessings I might be humble, have wisdom,

faith and decision, that my course might be straightforward, and my energies devoted in the best possible advantage to the work of the Lord.

Inasmuch as I am about to move to Wasatch Stake, I was blessed that I might go with his blessings and the blessings of the Lord; also to the end that my temporal circumstances might improve, and that I might develop spiritually, and prayed that the Presidency of Wasatch Stake should be united, that their efforts might be strong and effectual in advancing [27] truth and improving the condition of the people there; that my labors might be in harmony with those of my brethren, and I was counseled to be humble and see to it that I performed the duties of each day in a humble, straightforward manner, shunning evil and keeping myself clean and unspotted from the sins of the world.

The Brethren prayed that my usefulness in the Church in the past might be continued in the future, and sealed upon me every blessing necessary to qualify me in the labors in the new Stake.

[28] (Sat 8 Feb 1902) ...I attended a reception tendered the Patriarchs of the Stake (of whom there are nine) at Prest. Smart's home, by himself...Apostle Teasdale arose to speak briefly, and was led to speak on the principle of patriarchal and plural marriage. He stated no patriarch in the church could be such unless he believed this principle. Scoffed the idea that Jesus Christ was not a [29] married man, and taught that he was not only married, but had more than one wife. He had all the experience that we are supposed to get. Said that only wicked people opposed the principle.

[30f] (Sun 9 Feb 1902) ...afternoon meeting [of officers of the 70s quorums]...along with the other officers, I was sustained, as Stake and Tithing Clerk, and Clerk of High Council...In setting me apart Apostle Teasdale was mouth, accompanied by Prest. Smart + James C. Jensen. I was blessed with every qualification needed in my labors. Dedicated and consecrated to the Lord. Blessed with the power of making everything perfectly plain to the Bishops and other officers pertaining to our labors, and promised that our Stake will [32] receive the congratulations of the Leaders...Blessed me with wisdom, faith and all former blessings.

[34f] (Sun 16 Feb 1902) Attended Stake Conference at Farmers Ward. Took dinner at Apostle Woodruff with Prest. John R. Winder and others.

In afternoon, I was introduced to the Saints by Prest. Taylor, as one who never hesitates to do a thing required of me, and I bore my testimony, which was endorsed by Apostle Woodruff and Prest. Winder. Was released as a MI officer in Granite stake.

Apostle Woodruff said in the course of his remarks, stated that my responsibilities in this Church would never decrease, and that my name was alright.

At the MI Meeting in the evening, I bore my testimony, and after meeting Apostle Woodruff called me to one side, and stated that during the afternoon meeting [35] he had received an inspiration that I should some day preside over a Stake of Zion. He told me to say nothing about it, but prepare my life accordingly.

During day I received many expressions of friendship and love from the people.

[35] (Mon 17 Feb 1902) Preparing to leave the office of Utah Light + Power Co...

[41] (Sat 1 Mar 1902) ...I attended and was received into the 1st Prayer circle meeting at Heber, comprised of Stake Presidency, Clerk, and High Council.

Before joining I was questioned upon my faith and actions in the Church, and especially as to Tithing and my belief on the Principle of Plural Marriage, and whether or not I would practice it if occasion presented. ...

[43ff] (Tue 4 Mar 1902) ...Yesterday at the meeting of the Patriarchs and Stake Presidency, during the course of his remarks, Pat. John Duke pronounced the following blessing, by virtue of his calling, + his priesthood and in the name of Jesus Christ:

Addressing the Presidency and Clerk, he said: "I bless you that Satan shall have no power to destroy your usefulness from the earth. Satan shall be bound and you shall have wisdom [44] and intelligence, and the spirit of God shall be with you in your outgoings and you in-comings, and God will bless you and will preserve your lives, and when you have grown old, if it is your desire, you too shall be Patriarchs, and shall bless the people and God will be with you, yea, on your right hand and on your left, and you shall be never want for wisdom and intelligence, and you shall be able to lead this people, if you will only be humble and keep the commandments of God.

(Turning to the Patriarchs he continued) You Patriarchs too shall be blessed with the spirit of God and the spirit of your calling. Don't be afraid to stand up like men and go ahead and Satan shall not have power to destroy your usefulness, or take you from the earth until you have filled the [45] measure of your creation and done all you were put here for.

[he married Mary Hill on 13 Mar 1902]

[57f] (Fri 28 Mar) ...Called on Prest. Lund to inquire about several questions pertaining to our work here. First, with reference to record keeping. I was advised to try and get a complete record from the beginning of the Century, and to follow the events recorded, in a chronological order.

2nd with reference to our joining our funeral services, or letting our houses of worship, to Secret Societies. Pres. Lund stated [58] that the Presidency could not lay down any rule in the matter, and did not wish to be placed on record, but it was their feeling that we do not conduct our funeral services with theirs, and that we refrain from mixing up with them as much as possible, using wisdom in so doing, and seeking to do good among them through an example.

3rd with reference to our Sisters exercising the privilege of anointing and blessing their kind in time and of childbearing. He stated as this was in no sense and ordinance of the Gospel, it could be performed by any of the Sisters who were asked to do so. It is simply a matter of anointing the Sister with oil and praying for her. He stated the only healing ordinance in the Church, was that of the Administration of the Elders spoken of by James the Apostle. Women should use [59] great care not to usurp any authority and the[y] cannot use the name of the Holy Priesthood as giving them authority.

[62] (Sat 5 April – Gen'l Conf.) ...Prest. John R. Winder was the first speaker...Advised the saints to get out of debt, that their spare means may in the near future be used in the purchase of land in Jackson Co. Mo. The church is working to that end. ...

[66f – JFS speaking] A person joining Secret Societies willfully, knowing the rules of the church in regard to same, is not eligible to enter the temple...

[79f] (Sat 10 May) Received word through mail of death of Guy Hill on the 8th. He was one of my dearest friends + was prepared to die. [80] ...he sustained the principle of Plural Marriage in his desires, his prayers + his assistance to others.

[83] (Sat 17 May) Meeting of Presidency at 9 AM. Prayer Circle at 12:30. Was sustained as Secretary of the latter, brother Hackman being released...[this evening Musser also attended a social gathering at the home of Ellis Shipp, where present was Ellis, her daughter and Musser's future wife; see Wm. H. Smart diary]

[88] (Mon 26 May) ...Attended 70 meeting. Prest Smart + Bro Jensen were visitors. In bearing my testimony, I spoke of plural marriage as being an essential principle of the Gospel + the brethren should not only believe in it, but pray for its return + prepare themselves to live it.

Bro Jensen + Tomlinson sustained my position + Pres Smart endorsed same. Said, just as sure as the law of our temporal salvation must be received + practiced – (United Order) just so sure must the law of our virtuous salvation (Plural marriage) be lived. They both will be returned to us. The Savior will not [89] come until these laws are being lived up to.

[100f] (Sun 6 July) By invitation, I attended a meeting at the home of Wm. McMillan, County Treasurer. Bro. Mc has been an invalid for several years, and this occasion was the calling in of one Hall from Springville, who is supposed to be specially endowed with healing gifts. The meeting was presided over by Bp. Robert Duke. Also in attendance were Bro. Jas. C. Jensen, Patriarchs, Thos. Hicken, John Duke + Robert S. Duke, Bp. P. H. McGure, Bros. Jos. E. D. Tomlinson + AM Duke + others including some women folks. Prest. Smart came in a few minutes + left again.

The proceedings were peculiar, [101] and for the life of me, I cannot reconcile my feeling to them. Bro. Hall seemed to be the most in evidence. Pat. Hicken spoke in tongues, and Bro. Hall attempted to interpret same. He claims he did so only partially + the remainder of the interpretation would be given later. This was not done to my satisfaction. The people testified, sang and prayed. The proceedings were, in some respects, weird + were robbed of the simple form of anointing the sick with oil and administering to him. We were together from 10 AM until nearly 4 PM and I came away decidedly dissatisfied with the day. Bro. Mc was promised, most emphatically that he would get well, by several who were there. I was not strongly impressed in that way. ...

[111f] (Sun 3 Aug) ...At Priesthood Meeting, the subject of Secret Societies came up. Bro. Alexander (Henry S.-Patriarch) stated he was a member of the Free Masons at Nauvoo – the same Lodge that the Prophet Joseph Smith was a member of. They had attended lodge meetings together. He said the Prophet advised the people generally at that time not to join. After meeting Bro. Alexander told me that when the Prophet was in deep distress in Carthage jail, he gave the sign of deep distress, part of which sign was "O Lord my God", and he was unheeded + murdered by those who had sworn [112] to protect him. He told me further the Masonic signs were the same as our sacred signs excepting the last, which they did not have.

[140] (Sun 14 Sep) ...I visited the German Meeting at Midway. [141] ...Bro. David L. McDonald was the chief speaker + spoke in German. Father + I also bore our testimony. I spoke to the Saints on the necessity of obedience.

[142f] (Tue 16 Sep) ...In evening, Met Prest. Smart, who [143] came up from Salt Lake. We had a long talk of [a] personal affair. He invited me to join him in attempting to live the "United Order", which invitation I gratefully accepted. The details of our plan will be worked out later.

[143] (Wed 17 Sep) ..."United Order": At 9 o'clock my wife + I met with [president] Smart + his family. + we effected an organization of what we hope will be a Community of Interests or the "United Order". [144] Prest. Smart presided over the Meeting. We came fasting + the occasion was a serious one. He spoke at length about the possibilities in the Patriarchal form of Marriage, going from that

to the principle of the “United” Order. His desire for years had been to live this grand principle, that he might receive experience + development + be in a position to serve the Lord with more purpose. He expressed a willingness to turn his property in to a common fund, which should receive the efforts of those belonging to the order. An expression was taken, + those present agreed to enter into such an understanding that the principle involves. The question of establishing an educational home at Provo + concentrating our efforts at economy + family union along lines which [145] we have individually talked over was discussed. It was unanimously agreed to leave this matter to the judgment + good wisdom of the husbands involved + to follow their direction as they shall feel impressed of the Lord.

The meeting was attended by the Lord’s Spirit; all present bore their testimony and a splendid feeling prevailed. We broke our fast at Prest. Smart’s + returned home about 12:30.

The opportunity of entering into the condition named – the “United Order” +c. is one I have prayed for for a long time, now it has come I feel it my duty as well as pleasure, to embrace the opportunity + praise the name of the Lord all the days of my life.

[146] (Fri 19 Sep) Went to Provo on business pertaining to temporal organization – Prest. + Sister Smart also went. Returned in evening.

[146] (Sat 20 Sep) ...Assisted Bro. Jensen to get S. + W. matters in shape, as I expect to take the books + matter up to Resburg next Monday to assist Prest. Smart with his matters.

[147] (Sun 21 Sep) Was working nearly all day with Bro. Jensen on this matter. Attended meeting in afternoon + listened to Father speak at Heber. Got word from Prest. Smart deferring action on some personal matters.

[154] (Sun 12 Oct) ...had conference with Prest. Smart about our Temporal affairs + he concluded to go “down below” on Monday.

[155] (Tues 14 Oct) Took morning train for Salt Lake. Met Prest. Smart + Howard G + we proceeded to discuss matters pertaining to our Temporal affairs, during remainder of day.

[155f] (Wed 15 Oct) Resumed our conference, the day ending in the organization of the Wm. H. Smart Company, for the temporal development of those [156] joining. The plan is quite extensive and comprehends a great deal. Reference is made to the papers.

Prest. Smart was elected Prest. Treasurer + Gen’l Mgr. I was chosen as Vice Prest., Asst. Gen-Mgr + General Secretary. There are Nine members to the original Organization, but others may come in later.

We contemplate commencing Nov. 1, 1902, put all our property together, and on that basis commence work mutually, with a certain equitable division of the earnings.

Our family expenses are to be taken out of the General Expenses of the Company, and our entire time and talents are to be given, as much as may be, to the good of the Company.

[157] (Thur 16 Oct 1902) ...I visited Bro Homer Duncan in 11th Ward, and he + wife invited me to be sealed to their daughter May, who died a short time since. May was a sweet girl + I feel very grateful for the privilege of having her sealed to me, but of course, I accept the trust on condition it is agreeable to her, otherwise, I expect her desires to prevail in eternity.

[165] (Mon 24 to 28th Nov 1902) Prest. Smart, Murdock, Jensen + Myself had a long talk about the amalgamation of our personal matters.

[166] This grew out of a meeting with our wives at Prest. Smart’s on the evening of Nov. 27, where it was decided by all present that it would be a wise move to join our interests + work conjointly in all we do whether of a spiritual or temporal nature; this looking to a more perfect understanding, in the future, of the laws of God concerning our temporal welfare and the Spirit of Union.

Prest. Smart was made temporary Chairman + I Secy. + the male members were detailed to further perfect an organization.

This evening we discussed the movement in many phases + concluded to go ahead with dispatch.

[175] (Thu 25 Dec 1902) ...Yesterday the families of Prest. Smart, Jos. R. Murdock, Jas. C. Jensen and myself – 33 in all met in the upper room of the Tithing and had a little meeting. The children responded to parts on the program as well. It was a time of renewal of friendship and Unity was the spirit of the gathering...

Journal, Jan 1, 1903-

[3] (Thu 15 Jan 1903) ...In conference with Bros. Smart, Murdock, + Jensen with reference to the Inventory of our New Company.

[6f] (Mon 16 Feb 1903) I was informed that my name had been passed upon...as the 1st Counselor to Bp. Robt. Duke in the 1st Ward. Elisha J. Duke is the 2nd counselor. [7] This is a new and a strange calling for me, and I tremble under the thoughts of it.

[8] (Sat 21 Feb 1903) ...Attended High Priests meeting at 2 PM and was ordained a High Priest under the hands of John M. Murdock...

[15f] (Mon 9 Mar 1903) ...Attended meeting at Midway in evening, where the [16] changes in the organizations of the two Wards were effected...

[32ff] (Tue 7 Apr 1903) Special Priesthood Meeting: Prest. Smith spoke of those invited to the meeting as being the best + highest standard of men in the church – the very kernel in the church.

...We ought to rather loose our lives than to betray our brethren or the Kingdom of God...[counsel on temple garments]... Bishops are not supposed to know who receives 2nd anointing. It is the highest ordinance in the Priesthood and does not pertain to the Aaronic Priesthood...

[36f] (Wed 8 Apr 1903) President Wm. H. Smart informed those with whom he had formed a family Association that he felt the time was not opportune for the consummation of such a scheme. He felt that while the principle involved was good, we would be more benefited by remaining out of it for the present. We voted unanimously to dissolve [37] the organization we had begun. ...

[38] (Mon 13 Apr 1903) ...Met with Presidency. After a discussion of our personal matters, it was decided that the time was not opportune for the establishment of relationships contemplated in our organization, hence, by unanimous consent, a dissolution took place.

[63] (Fri 17 June 1903) Named our little girl Bertha Borgamist [?] Musser + gave her a father's blessing, assisted by Bp. Robt. Duke.

[67] (Sun 9 July 1903) ...attended Organization of Prayer Circle at 12 PM of Heber LDS Ward. Special High Council Meeting at 4 PM at which Apostle Teasdale told the Brethren to give themselves to the Lord from now on, and their sins are blotted out no more to be remembered against them forever. Speaking of our future exaltation he said: "Plural marriage is the only way in which we can go to that exaltation."

Speaking of the past persecutions of the Saints and the building up of Zion he said [68] "The only thing that will save us is the law of Tithing."

{from the portions in UHi: (Wednesday Oct. 7. 03) Attended special Priesthood meeting. Prest. Smith instructed the Priesthood in many practical channels, urging them to be progressive. With great power he plead with them to seek for God's spirit, and when the impression of the spirit comes to them to follow a certain cause, they should follow the same in face of all the opposition of the world; they must not turn to the right nor the left, but plow onward, trusting in the Lord for the final outcome. The spirit of the Lord was with us, and the brethren determined to make greater efforts to serve God let it cost them what it may. We were promised prosperity on every hand...}

[110] (Sat 7 Nov 1903) ...At 1 o'clock was set apart as Stake Supt. Of YMMIA – Wasatch Stake, by Wm. H. Smart, mouth; to which I was appointed on the previous Sunday...In his blessing upon my head Prest. Smart conferred upon me every requisite blessing and gift. He said receive the spirit of this calling and perfect success will crown your efforts...[111]...God requires my service and that I should not worry about temporal affairs, but doing my full duty unselfishly and in righteousness God will attend to the rest. During the prayer Prest. Smart and I were both moved to tears, and it seemed pleasant indeed to contemplate the work before me, and yet its responsibilities seemed tremendous.

[121] (Thu 5 Dec 1903) At the meeting of the Presidency this morning, the brethren expressed their desire that the coming year be devoted by myself as a missionary in the Stake, in giving attention to my Stake Clerk and Mutual Improvement work. They desire that I take no thought of financial matters, trusting in the Lord for sustenance. They voted me \$100 per month. I expressed willingness to do my best...

[124] (Tue 8 Dec 1903) Accompanied Prest. Smart and Bro. Nuttall to Midway 2nd Ward to legally organize the Relief Society there...

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Journal, May 1904-

[8f] (Friday, 20 May) Reunion of Musser family, at Mother's home...Salt Lake...Burton bore a strong testimony to the truth of the Gospel and especially to Plural Marriage, and desires his brothers to sustain the same [9] by precept and example.

[85] (Thursday 11 November 1904) ...Spent night and Friday at home of Cousin Amos Neff, East Mill Creek...

Journal, March 1905-

[20] (Saturday, 8 April 1905) Special Priesthood Meeting: ...Pres. Smith: Polygamy not the bone of contention. It is the Priesthood of God. Reed Smoot candidacy – not losing. Satan is fighting us. [then it goes on for some 10 lines in shorthand]

[31] (Sat 22 Apr 1905; 111th stake quarterly conference) ...Related statement made by Pres. Jos. F. Smith, when between 14 + 16 years old, that if he sons of the Prophet Jos. Smith [indecipherable] become members of the church it would be by come in the right way as others do. And if they became prominent it will be because they deserve it.

[32] ...decided to promote and finance a Mercantile company, taking in D. C. Hanks, Wootten Ben and J. W. Buckley...

[36] (Sun 23 Apr; p.m. session) ...Prest. Smith is God's Prophet at this time, and would continue to be even tho the people refused to sustain him. [either "Pres. Young" or FM Lyman speaking; probably the former]

[60] (Sun 21 May 1905) Attended tabernacle in P. M... Elder [Oliver B.] Huntington was somewhat aged, having been acquainted with the Prophet Joseph Smith. He is from Springville. He stated he was an early companion of the boy Joseph, the new leader of the unorganized faction. They were like Jonathan + David of old. When it was rumored about that the boy had been ordained by his father to succeed in the Presidency, Huntington asked the boy Joseph if it was true, which he "secretly denied". Later in the 60s when the reorganization was on foot, Huntington wrote Joseph asking if his father had ever ordained [61] him to my position in the Priesthood or to succeed him in the Presidency, to which Joseph replied, not that he knew of. If it was done it was while he was asleep...

[67] (Sun 28 May) ...attended meeting of the Presidency at night, where it was decided to release me from the Bishopric of Heber 1st Award, in order to give more attention to other matters, particularly to assist in temporal matters of the stake connected with the Wasatch Development Co., and also Stake clerical matters.

[88] (30 Jun) ...Received a written request from Mack Jeffs to form a New Mercantile Co. taking his business in by purchase. Et with Executive Committee of Development Co. decided to take Mack Jeff's [sic] business over, and Jos. R. Murdock and myself form a committee to treat with him.

[91] (Mon 10 Jul) ...My brother Orson S. Musser was killed at 3 AM at Honeyville, Box elder Co., by being run over with a wagon, in a run away. He was one of the youngest boys, and an exceeding promising one.

[94] (Sun 16 Jul) Attended funeral of Orson Pratt Segmiller Musser. ...Speakers at funeral: Pres. Hugh J. Cannon [p-m polyg], Arnold H. Schulthess, Jas. Hammond, E. E. Hinckley, Bro. Guthen and Bp. Jno. Warbuton. ...

[96] (Thur 20 Jul) Closed up negotiations with Mack Jeffs for his business at noon and prepared articles for Ware. Pres. Smart released me from all matters other than Reservation matters and requested that I devote my time exclusively to that. He said do not allow expense or lack of help stand in the way of your labor on the reservation...

[103] (Sun 6 Aug) Spend day waiting for return of Capt. Hall. Visited several Indian Wickiups and talked with Indians.

[127] (Mon 9 Oct) Attended special Priesthood meeting and noted following items...Pres. Smith: Bishop's court not open. Records not public. Gentiles not eligible for Church courts [128] unless special permission is granted by proper authorities...Lord never intended Church courts for outsiders. ...Prudence in patriarchal blessing. Base promises under spirit of the Lord and not according to personal desires.

[132] (Thur 19 Oct 1905) ...Was set apart by Wm. H. Smart, Jas. C. Jensen and Attenall Wootton, as a member of the High Council, brother Wootton, outh. Was given No. 12 in working order of the council.

[134f] (Sat 28 Oct 1905) ...attended Stake conference occupying my place among the High Counselors. Pres. Smart made opening remarks...He spoke of the rightfulness of the [135] spiritual leaders of the Saints to enter into political and commercial fields for the good of the people...[136] He spoke of occasions when the people are not prepared to receive all the Lord has for us, -the example of United Order and Plural Marriage given by the Lord and withdrawn because of the unpreparedness of the people. Our heavenly father blesses us as a Church whether we are prepared for it or not. No power can prevent us receiving such blessings except we ourselves...

[137] (Sun 29 Oct 1905) Attended Stake conference and presented names of General and Stake officers for the vote of the people, which was unanimous...Myself [sustained] member of High Council and the Stake clerk...

[150] (Fri 17 Nov 1905) At meeting of Presidency it was decided to have Jos. R. Murdock, Jas. C. Jenson (who is now there) and myself visit the Reservation, dedicate the land to the Lord, and establish branches of the Church as the spirit indicates...

[150f] (Sat 18 Nov 1905) ...Spent day at office. Went over Timpa- [151] noogas [sic] Canal book with Barr [Musser]. Had conference with Jno. E. Austin on sheep matters. It was suggested that Barr act as Secretary of that company, and also work into to [sic] a position of anageent there...Barr and I discussed the situation and it was our feeling that he will do better with the sheep company; that so far as he and I are concerned we have "all things in common."

[151] (Sun 19 Nov 1905) Wife Rose quite sick. Assisted little Rose in cleaning up house after which I read article of 1st Presidency on explanation of the Section in D+C pertaining to the raising up of a strong and mighty man to divide unto the Saints their inheritances. Attended Tabernacle meeting. [152] Spent day with our Circle in fasting and prayer for the impressions of the Lord whether I should remain at Heber or go upon the Reservation.

[152] (Mon 20 Nov 1905) In reply to the question from Pres. Smart regarding the impressions I received the day previous I stated I felt it to be my personal interest to make my home for the present at Heber, but that if it was desired I go upon the Reservation I would accept such an appointment.

[179] (28 Jan 1906; at stake conference) ...[GA Smith speaking] If we continue to pay our tithes, we can build up Jackson County without taking up a collection. Not one Dollar is wasted...

[194f] (Sun 1 Apr 1906) ...I attended Religion class conference – affairs meeting at 10:30 re annex of Stake House. Elder Louis A. [195] Kelsch was present...had long and confidential chat with Elder Kelsch who has been with us since last Tuesday attending Religion class conferences in the Wards.

[243] (Tues 31 July 1906) ...Started up Lakes Fork about 2 PM to the Lake to see Chase Hatch, stopping at night with Mr. Rhoads located on the Bench west of wier [?] near the Indian grazing land.

[243] (Wed 7 Aug 1906) Went to Lake Fork Lake on Left hand fork of River + met Chase Hatch with whom I talked concerning political matters.

[244] (2 Aug 1906) Accompanied by Miss Ellis R. Shipp, who was with the fishing party and who was desirous of returning hoe, I started across county to Stockmone [?]. We arrived at Mountain Sheep's camp at 12 noon; lunching at Rock Creek at 2 PM and arrived at Mr. Smith's near Stockmone [?] (some 5 miles down river) at night.

(3 Aug) Very delightful trip to Heber where we arrived late at night.

(4 Aug) Spent day at home visiting. Miss Shipp made a homestead filing near mouth of Rock Creek.

[250] (Sun 26 Aug) ...Patriarch Jno. McDonald blessed me with prosperity.

[252f] (Sun 2 Sep 1906) Attended conference...I was set apart by [253] Apostle Rudger Clawson, assisted by Wm. H. + Thos. Smart, as a High Counselor. In his blessing, Bro Clawson said among other things: "The eye of the Lord is upon you and his providences are over you. Your labors have been accepted and the Lord has appointed your course, and because of your integrity the blessings for which you seek shall be yours and you will accomplish those things your heart is set upon." The blessing is particularly comforting to me at the present time, as I deemed it a literal answer to prayer for the guidance of the spirit and for a testimony that my sins were forgiven and the favor of the Lord was upon me.

[262] (thur 20 Sep) ...My friend, Miss (Mae) [in pencil, "Ellis R. Shipp"] went to New York to attend school.

[266] (Mon 8 Oct; Priesthood meeting at tabernacle) ...The manifesto of Pres. Smith on Plural marriage, was given in sincerity and it was meant.

[268] (Sun 14 Oct) Working at Heber around home...Attended Sunday evening meeting at 2nd ward and bore testimony to eternity of principle of Plural marriage; also to Pres. Smith's position in Unlawful Cohabitation.

[272] (Sat 3 Nov) Held rally at Midway and was principal speaker, dwelling on national issues and upon foolishness of "Smootism."

[277] (Tues 4 Dec) ...Took luncheon with Sis. Shipp.

[278] (24 Feb 1907) Attended Conference in Granite stake Tabernacle and arranged special St. Car service for the occasion. Was sustained as an alternate member of the High Council, and set apart by George Teasdale and Pres. Jos. F. Smith and Anthon F. Lund, also Frank Y. Burgler, --- Bennion and Jno. M. Cannon. After the prayer Pres. Smith put his hands on my shoulders and said, God bless you Bro. Joseph. I am glad you are here, and that you are in the harness; I hope they will always keep you working.["] Was formally and honorably released as Member of High Council of Uintah Stake by the Saints there...

[279f] (Fri 22 Mar 1907) At dusk, Joseph [Jr.] was chopping wood with a new ax when Neil suddenly [280] came to get kindling and was struck on the forehead, near the left eye, cutting a gash an inch long and into the bone. Dr. S. L. Richards Jr (or Gill) dressed the wound. We acknowledge the hand of the Lord in the miraculous escape from fatal injury; we feel his guardian angel held watch over him.

[283f] (Thur 22 July 1909) Was requested to attend a meeting with Pres. Francis M. Lyman, in the Temple at 4:30. I waited until 6 PM when I was invited into the Apostles' room where an inquisition was being held by Pres. Lyman and the following members of the Quorum: John Henry Smith, Heber J. Grant, Rudger Clawson, Orson F. Whitney, David O. McKay, Geo. F. Richards, and Antony W. Ivins.

Object of inquisition, to get information regarding the practice of Plural Marriage since the discontinuance thereof by the church; also to array those who are now favoring the practice, against it:

Was grilled two hours by the brethren and declared out of harmony by Bro. Grant and Pres. Lyman several times. The proceedings were in substance as follows:

Asked if I knew Bro. A J. Higgs who had recently entered the principle, if I had talked to him and given him any encouragement or information on that subject. Answer: I have [284] known him for years. Personal friends. My conversation with him on the subject of a very general character. Didn't know of his personal affairs.

Asked if I had talked to anyone about the subject since Pres. Smith's statement in the Tabernacle five years ago, and to who. If anyone had talked to me, and whom. Answer, yes but any such conversations were of a confidential nature and I did not feel at liberty to divulge them.

This attitude was criticized strongly by Bro. Lyman, Smith and Grant, but I could not change.

Asked if I had heard of any body claiming that people could "get in" now. I said I presume I could go out on the street and two hundred people who would claim that.

Who are they? The saints generally.

Why should they claim it? Because it is generally understood that many were permitted to "get in" since the Woodruff Manifesto, and that being true, the people think the opportunity is still open.

Do you think so? Yes, I have an idea it is.

[285] What right have you to think so? The same as I have expressed.

Have you ever had any talk on the subject with Pres. Taylor or Jno. M. Cannon? Ans: There brethren we good faithful men, having the spirit of their calling, and if you will ask them I feel sure they will tell you anything you should know.

But we are asking you. I can't tell you.

Some time was spent in endeavoring to show me my mistake in not answering this question but I still refused.

Asked who could perform such marriages. Ans: I didn't pretend to know, but Pres. Smith had the keys and could authorize them if he desired, without consulting anyone.

Had he done it? I don't know. Has he ever told you anything on the subject? That is for him to Answer.

Would the authority have to come from him to either grant or revoke the privilege? I so understand.

Then how could I think such privilege exists. I could not pretend to say. Pres. Smith [286] understands his affairs better than I do.

Had I ever talked with any leading brethren on the subject? Yes with such men as Pres. Snow, Cannon (Geo. Q.) and Bro. Merrill.

Since five years ago? I have talked to Bro. Merrill.

How many times? I had two conversations with him.

What was the nature of them? I can't tell.

Have you ever taken additional blessings during last five years? I can't answer (claim of brethren) That shows that he has.

Now Bro. Musser, we want you hereafter to join with us in putting this thing down. If any body comes to you for information or encouragement, tell them it can't be done, that it is wrong to desire and that no attention whatever should be bestowed upon the sisters with this in view. Pres. Lyman, I can't do that, but I suggest if you have any instructions to give me, it should be done thru my stake President with whom I am in harmony and I will endeavor to remain so. This answer beat out quite an animated [287] discussion on the subject of authority the brethren in the main contending that it was none of the business of the Stake Presidency what should be required by the General Authorities of individuals. I took the ground that instructions might be given by the apostles contrary to those received by my Stake President, in which event I would be justified in following counsel of the Stake Pres. and leaving responsibility with him. This position was sustained in fact as I brought forth illustrations but as pertaining to the present subject it was declared

wrong. They asked, suppose Pres. Taylor or a Bishop is out of harmony. Ans. You would remove the Pres. if not out of harmony or if a Bishop, the Stake Pres. would remove hi.

Bro. Grant asked haven't we the right to go into your stake and set things right? Yes if you are sent by the Pres. of the Church. This was sustained.

Bro. Smith asked: Do you belong to an oath bound organization bound together by covenants and oaths to [288] stand by each other. Ans. I do not and have never heard of such an organization.

Bro. Lyman said, don't you know that Bro. Taylor and Cowley were dropped from their quorum for being out of harmony as you are. Bro. Whitney suggested [?] the remark that the saints do not consider they they [sic] were out of harmony, but simply a necessary sacrifice.

Br. Lyman said, what do you think, Bro. Musser? I feel just that way.

What right have you to think that? Because I believe there are others that were just as deserving to be dropped as they, but the necessity for it did not seem to demand it.

Who are they? I do not wish to say. However I consider Bro. Merrill and Teasdale good men.

Bro. Clawson said: Bro. Taylor and Cowley offered to harmonize themselves with the quorum. They admitted they had been out of harmony, but offered to put themselves right (A discussion among [289] the brethren). Bro. Lyman emphatically said, "I want this body of men to understand they did not harmonize themselves with the quorum."

Pressed for an answer that I would put myself in harmony. I promised that should the occasion arise for me to answer a brother's inquiry as to how he might get in, I would be willing to tell him how the quorum of the Apostles stood and Pres. Smith's statement, and should he still want encouragement, I would advise him to lay his case before the Lord in prayer.

To this most of the brethren strenuously [?] objected, a number making light of prayer on such a subject and Bro. Grant asked why I would advise them to pray. I ans. because I prayed about it and got an answer. I accounted my feelings and experience since the Woodruff Manifesto, culminating in my desires being gratified.

Great pressure was brought to bear on me to "get in harmony," my final answer being that I would endeavor [290] to be in harmony, but I could not promise what my future course might be in case new light came upon the subject.

Bro. Lyman a number of times said: He answers just like the other brethren who are in the same position, while those who are not are ready in a moment to be in harmony. One would think these brethren had rehearsed their pieces.

Bro. Ivins contended that it was a sin to break the law of the land while it was not wrong to practice polygamy formerly before the law was against it had been pronounced constitutional, but I was sustained in the statement that marriages took place in our church, by authority and were approved, after the law had been finally passed upon. And that being the case the morality of the thing was no different now than formerly. I said, I may be a law breaker, but so is Pres. Smith. Bro. Ivins said, no [291] he is not. I said Thank the Lord he is. Bro. Clawson said he escaped imprisonment by the skin of his teeth.

Bro. Clawson asked Bro. Ivins if he considered it more wicked to practice the principle after the Edmund-tucker act that it was after the Pollard act which was previous. He ans. Yes he did.

His position was criticized by the brethren Jno. Hry. Smith stating, even after the Woodruff manifesto, since marriages were authorized in Mexico as then it did not conflict with the laws of the land, but where Bro. T+C went wrong was in doing it in United States.

Bro. Smith said he had obtained the consent of a woman to marry him and had the matter all fixed, since the Manifesto, but upon the advice of the Pres. of Church, he broke off the engagement.

I answered I did not do that, and I could not see that is was any worse to do it now than then [292] if it was authorized.

Bro. Lyman said: We have given our pledge against it, and it gives thee a chance to talk about me. [?]

I answered that no matter what we did or didn't do, they would talk about us if we did right, and one of the brethren (I think Bro. Whitney) said, if Jan Keam [?] had been returned to the Senate there would be no talk about me.

I asked if it was not a fact that in the beginning the Prophet did not proclaim to the world that the principle was not being practiced while the brethren were entering it. Yes, but the conditions were different then than now. One said it was not meant for the church then; and bro. Smith said it never was meant for the church but was an individual matter.

I contended if the practice was right in early days under the statement of Joseph Smith, it could be right and proper now, notwithstanding the law breaking feature.

Thruout [sic] the investigation I was treated [293] with a kindly spirit by the brethren generally. Bro. Grant alone, being over [??]. he appeared impatient, maintained I was out of harmony and there was no use losing time with me. Bro. Ivins was somewhat impatient. Bro. Clawson, McKay and Abitory [??] appeared generous and considerate and consistent.

My own feelings are these: That the investigation along the lines it is being carried out, is unwarranted. That the Quorum is not united, and that such actions as these will tend to lose them their influence among the Saints.

Bro. Grant said they were going to cut Bro. Higgs off the Church, and his tone and manner was vindictive. My impressions were that the brethren are not activated by the proper spirit.

Bro. Lyman said: if you had come to me for advice I would given [sic] you good advice." My answer was that I did go to good men.

[294] After all is said and done I want to sustain my brethren and magnify them before the Saints. I want to be humble and full of charity and do the will of my father in heaven.

I have an abiding faith in the eternal justice of things and would rather suffer wrong than to do wrong, and I ever want to be found building up and not tearing down.

I had a definite testimony of the sacredness and correctness of the principle of Plural Marriage, and hope to be prepared to lay my life down for it if necessary.

I can't understand the attitude of some of my brethren, but am willing to leave all for final working out of our God, seeking to be an humble instrument in the hands at all times in doing good.

[295] (16 Feb 1914) Called on Pres. Francis M. Lyman to explain my attitude in the matter of new polygamous marriages being entered into contrary to the wishes of the Church Authorities Being accused by Bro. L. of encouraging such marriages and attempting myself to Assist in them. I flatly but respectfully denied the charge. He accused me of associating with Henry Tanner and Louis A. Kelsch in defying the Authorities. I denied this also, stating I had no criticism to offer against these, but I had not been in association with them in the manner or for the purpose named.

Pres. Lyman maintained that it was a sin to enter into the relation since the Manifesto of [296] President Woodruff. I told him I had done nothing except thru the council or ratification of members of his own quorum.

He said I had no right to take counsel from members of the quorum, but that I should have gone to the President of the Church. I told him I supposed the Apostles would do nothing – at least a majority of the quorum would not – out of harmony with the desires of the First Presidency. I told him I heard one of the embers of the 1st Presidency of the Church (since dead) justify his son in entering the relation. He said Yes, Geo. Q. Cannon did bring reproach upon the church in letting Abram H. Cannon get into it. He was responsible for [297] Abram's act. Abram didn't need the girl – he had a large family, and he destroyed his usefulness in the Church. Said men as he, Geo. Q. Apostles Merrill, Teasdel, Cowley, Woodruff and Taylor," he said, "had brot reproach upon the church and had done wrong. The nation has been invited to humble us. Our religion when honestly lived, invites enough trouble, without willfully violating our pledges."

He said, "of course Pres. Smith don't want to go back beyond his administration, and I think he has all he can take care of in his own administration" – leading some to think he referred to Pres. Smith's complicity in the present marriage entanglement.

[298] I expressed my desire to be in harmony with the brethren as far as I could. That the Lord had blessed me with a large family for which I was grateful, but that I had not been encouraging recent plural marriages.

He closed by advising me to resign my position in the High Council of Granite Stake. He said your are a good man, active and much needed, but you have lost your usefulness and it is better to resign and not let the people use you as a target. He said of course you don't have to resign, but I advise you to. Just state business matters or something necessitates it and quietly drop out.

[299] I went to my file leaders and related the circumstance in full. They advised me not to resign.

Later I was informed that certain high officials in the Church had accused me of recently proposing to a certain young lady (naming her). I replied in astonishment, that I was not even acquainted with the lady. Had never met her that I knew of. I demanded to be confronted by my accusers who were Heber J. Grant and Bp. O. P. Miller. I was promised a meeting would be arranged. Later the brother having the matter in charge, told me the above parties did not care to meet me, but that that [sic] my [300] affairs were so well known in the stake that the young people took exception to my being sustained in so responsible a position as ~~the~~ a High Counselor. The charge having fallen flat I was again advised not to resign.

Upon this subject of marriage I wish to define my position as it is at present. I believe in Marriage. Fundamentally it is correct. A man may have one or half dozen wives, and if his life with them is pure he is justified. Women have a right, if pure and virtuous, to the husband of their choice, provided they can find such an one who is willing to husband them. As the ceremony: I believe in the marriage ritual we have. It is impressive and solemn. [301] But is nobody will administer that ritual in the Temple of the Lord, I believe other means may be resorted to by pure women whose desire is to raise up a righteous seed. I believe God intended that every woman should have the opportunity of becoming a mother, and if her soul desired to, the means would be justified. Since the Church therefore has thru the statement of a man, not pretended to be a revelation, discontinued the obligation of its members to practice the principle, it now remains for each individual to follow his personal conviction in the matter; and that the Church should remain neutral and [302] not prosecute or persecute, but leave that to the enemy of righteousness.

The manifesto has virtually proclaimed that a certain percent of women must not marry since women may not have their choice if it happen to fall upon a married man) The rule was initiated by men whose situation would not be injured by such a rule, they all being permitted to have a wife, but I maintain should such a rule be adopted by the women, resulting in the enforced bachelorship of a large number of men, we would rebel and repeal the act.

Marriage is an eternal principle. Every human being [303] possessing the moral and physical qualifications, may marry. Rules of church or nations to the contrary notwithstanding. It is a heaven born desire to marry and propagate. When that desire is stifled, the soul is in danger. God giving that desire, will not require it smothered, because a bunch of men, already loaded up with wives, decide for political reasons, that the practice shall cease. I will take my chances for an eternal heritage with my Heavenly Father, as a believer in marriage let it be monogamous or polygamous. Let others believe and act as they will I am for "soul mating" and propagating. [304] The sin in marriage is the prevention of off-spring. I believe in children. It dont matter so much just how they came as ~~it do~~ that they do come and they come thru righteous motives and actions.

I can look at marriage in no other way now. If the future changes me, why I will change.

I support and sustain in my heart Pres. Jos. F. Smith as the Prophet and mouth piece of God, but I do not recognize in the Quorum of the Apostles power or authority to handle me or counsel me contrary to the wishes of my Stake President.

[?] (? , 8 Mar 1922) ...My wife Rose is not friendly with my other families. She cannot accept Plural Marriages and antagonizes my efforts to live it.

[?] (? , 19 Mar 1922) Attended meeting with "Fellow Sufferers" in plural marriage... Everyone felt under obligation to sustain the present Authorities and patiently await the Lord's pleasure in all things.

[?] (? , 9 Apr 1922) **[THIS ENTRY NEEDS TO BE CHECKED]** Though his plural wife dies and he lives the balance of his life with one wife, he is abiding the law and will be rewarded accordingly.

President Taylor had told them that those who did not abide this law were not worthy to preside among their brethren. He said he would rather be a door keeper in the kingdom of God than to be President of the Church of Jesus Christ of Latter Day Saints.

Brother Woolley was ordained an Elder at the age of 13, and was ordained an Apostle by President John Taylor and Geo. Q. Cannon. Stated there are more apostles out of the quorum of twelve than in.

While on a mission in the Indian Territory about a year and half after death of Pres. John Taylor, he took very sick and was thought to be dying. He was visited by whom he supposed to be the Lord, Joseph Smith and John Taylor, and he was blessed by President Taylor to live and he was healed immediately **[THIS SENTENCE NEEDS TO BE CHECKED]**. These brethren were all resurrected. Later he was introduced to the Savior by Pres. Taylor, and from then on became a real Apostle, a witness of Christ. An apostle is a witness *of* Christ while a seventy is a witness *for* Christ.

He has been directed to continue teaching the principle of plural marriage and encourage the people who are worthy to practice the same to the end that there will never be a time when children will not be born under this covenant.

Brother Woolley told us that we would be called to preside and hold leading positions in the church.

[CK THIS PARAGRAPH]...Brother Woolley had been a Government official and as such had learned many things about the brethren who are now so pronounced against the principle of Plural Marriage... [Lorin Woolley] said he knew the Manifesto, because he helped to make it, and cited reasons for knowing that [it] had not been kept by the leading authorities.

Only those who had been tried to the core were qualified to preside over their brethren...

The reason the Lord took his servants Apostles Merrill, Teasdale, Young, Taylor, Woodruff and others was that he could not fulfill his promises with such stalwart men in the quorum. He must have weaklings such as the quorum is partly composed of now.

Brother Woolley had been a government official and as such had learned many things about the brethren who are now so pronounced against the principle of Plural Marriage...

There were many things that Bro. W. said that were exceeding comforting but which I cannot write, but will try and keep in my memory forever. The meeting was a great comfort to Ellis and made many things plain to her which have heretofore been but partly understood by her.

Brother Bateman accompanied us home and spent the night with us, explaining many things and verifying the statements of Bro. Woolley. Bro. Bateman was on the S. L. Police force in the early days and was one who detected judge Cane and other government officials who were prosecuting the Mormons for polygamy, guilty of immorality, and for which B. Y. Hampton, one of the brethren was put in prison.

(14 June 1922) Had a long talk with John T. Clark. Told me of a long conversation had with Loren C. Woolley a few days ago. Brother Woolley told him that at the time Pres. John Taylor received his revelation in 1886, at his father's home, and while surrounded with a halo of light, among other things, Pres. Taylor said in substance: at the time of the 7th president in the church, the church will be in spiritual and financial bondage, and then the Lord will raise up a deliverer as spoken of in the 85th sec. of the doctrine and covenants. Bro. Woolley heard this statement. It was at this time that Pres. Taylor placed his hands on his [Woolley's] head and ordained him an apostle and gave him a certain mission to perform with relation to celestial marriage, the words being dictated by the Prophet Joseph Smith, who stood by Pres. Taylor's side.

Bro. Clark also told of Bro. Peay of Provo, now deceased, relating of an experience had in about 1901 (or 1891, I am not sure as to date) he, (Bro. Peay) was in his field where he could see in every direction over half mile distant, and he heard a voice saying: in the time of the seventh president of this church, great things will happen and wonderful things transpire.

As to the church being in spiritual and financial bondage, according to the words of Pres. Taylor, it is apparent that this part of the prediction is fulfilled.

Spiritual bondage: we have been compelled to surrender one of the vital principles of the gospel—plural marriage, and are stopped from putting into operation another—the Law of Enoch, and we are so obligated to the gentiles through misrepresentation and promises that our every act (almost) ecclesiastically, reflects the desire to be in harmony with the Babylon ideas of the world. We are making friends with the 'mammon of unrighteousness', neglecting our own poor and failing to feed the sheep of the 'flock' the food they are starving for. We are pronouncing curses upon the heads of those who are seeking to live the higher laws of the church, at least on some of the, while others in similar situations are held in full and complete fellowship. We are refusing the help of staunch and true

latter day saints in the feeding of the flock, while we enlist in the service men and women only half converted to the gospel. We are truly in spiritual bondage and unless the Lord comes to the rescue, there is little hope that the present or future generations will possess a saving understanding of the gospel. We are fast growing like the world and the world is patting us on the back, saying – ‘you are good fellows, we like you.’ They hated Christ and murdered him and the Prophet Joseph Smith because of the truth, but they like us.

Financial bondage: It is stated that Church is indebted to the tune of \$21,000,000 with only assets amounting to less than \$10,000,000. Whether this is true or not, all the evidence available to the ‘high private’ in the ranks, goes to show that the Church is in financial straits. We are sold to our enemies.

(Sat, 20 June 1922) Took typewriter to Kenyon Hotel to assist Jno. T. Clark in preparing a pamphlet on ‘The One Mighty and Strong’ for publication.

(Wed 24 June 1922) Spent the time, except Sunday, helping Jno. T. Clark on his article for publication. I am endeavoring to obtain a testimony of his work. So far I have felt very good concerning my part in it, and I am impressed with the seriousness and earnestness of Bro. Clark. Of course, if he is right, the present leaders of the Church are wrong. The attitude of the Church respecting the one Mighty and Strong coming (85 sec. D&C) is that the revelation is obsolete and will not be fulfilled. Bro. Clark claims it has not but will be fulfilled, and a Pres. of the Church will die suddenly as a result of swimming, and the One Mighty and Strong will be raised up in his stead, to set the Church in order and lead the people back to Jackson County --- those of them who will live the celestial law of God – including United Order by consecration and plurality of wives. Bro. Clark claims to have seen the Savior several times, also Joseph Smith and his successors in office. He claims to be the Indian Prophet spoken of in the Book of Mormon and the most literal descendant of Jesus Christ on the earth today. The work with him is most fascinating. He is humble and clean. He has suffered much for his beliefs and is still suffering ostracism. I am deeply impressed with his claims and am seeking further light on the subject. May the Lord bless my mind.

(30 June 1922) I prophesied that some in the room were of the lineage of Jesus, and some present would be called to go to Jackson County to help build the temple and New Jerusalem, but no one would go there except they would abide the laws of the celestial kingdom.

(Wed., 5 Jul 1922) Bro. Bateman told of the circumstance of the issuing of the Manifesto. He was one of the body-guard to John Taylor and later to Wilford Woodruff. Pres. Woodruff was receiving letters from prominent men, pres. of stakes, bishops, &c., all over the church, demanding that something be done to save the church and the people. Many of the letters were bordering on the bitter. They literally compelled Pres. Woodruff to issue the Manifesto. The Church demanded it and the Lord complied. The Manifesto was prepared by a committee selected consisting of both gentile and Mormon.

(Sun, 6 Aug 1922) Attended a special meeting held at Bountiful at home of Nathan Clark, at which Loren C. Woolley, John T. Clark, Israel Barlow, myself, wife Ellis and children, and others were present. For some remarks from Bro. Woolley and Clark see separate account, _____ [refers to BoR]. The meeting was most enjoyable and the spirit of the Lord was manifest. [Baldwin’s journal also notes this meeting but adds nothing to this account]

(Mon, 7 Aug 1922) Attended special meeting at Brother John Barlow’s, Millcreek Ward, 7 PM, presided over by Lorin C. Woolley. Remained in session until about 11:30, and was most inspiring session. For statements from Bro. Bateman and Woolley see separate statement, _____. [BoR] John T. Clark, bore strong testimony, telling of his having seen and shook hands with the savior and each president of the church, including Joseph Smith, who saluted him with a kiss. Told of the future wars that are coming upon this nation, wherein three times its strength will rattle against it. That no one can return to Jackson County and participate in the building of the New Jerusalem unless they accept all the laws of the Celestial Kingdom. Wife Ellis was with me.

(Thurs., 10 Aug 1922) Attended old time party at East Millcreek given by D. R. Bateman, in honor of his recent marriage to Mill Barlow. We had a most enjoyable time. Wife Ellis with me. Brother Israel Barlow and wife and sister Muir accompanied us home and spent the night with us.

(Sun, 13 Aug 1922) Attended meeting at Israel Barlow’s at Bountiful, in afternoon, lasting from about 4:30 to 10 PM. A most enjoyable time and spiritual treat. For the proceedings see page ____ of _____ [BoR]. Brother Loren C. Woolley came home with wife Ellis and self and spent the night, a most welcome guest in our home.

[6-13 Aug 1922] Bro. Loren C. Woolley honored us by spending the night at our Yale ave. home. In answer to a question as to what Pres. Taylor said about the time when the One Mighty and Strong would come, Bro. Woolley said that Pres. Taylor, in referring to it said, (after the Church shall be in financial and spiritual bondage, etc.) ‘Then the Lord will send the one (Mighty and Strong) whose right it is to set the Church in order in this dispensation.’ Bro. Woolley thinks it is Joseph Smith. The Lord will raise up an Indian prophet, but will send the One Mighty and Strong. Pres. Taylor blessed him and said, ‘You will yet live to be great and mighty in the

Church and kingdom of God.' The testimony of Bro. Woolley always rings true. I love to hear him talk and rehearse the things that happened while he was guarding the Brethren.

[?] (? , 21 Aug 1922) Learnt that my wives Rose and Mary have both made statements of late reflecting on my integrity and indicating their utter lack of confidence in me, yet they are straining every effort to get money from me for their support. Their misrepresentations are damaging to as it prevented me from doing business with certain people into whose ears the "rattle" of these women reach... I am in much the same position, of course on a smaller scale, but the principle is the same, as the Prophet Joseph Smith, when he crossed the river to come west, and escape the fury of the mobcrats, his friends, and especially his wife. Emma sent word intimating that he was a coward, demanding that he come back and face the music, etc. He came to his doom. So my wives instead of standing by me and sustaining me in the fullest extent, are forever depreciating my efforts and ability and causing, by their words and actions, other people to do likewise.

[?] (? , 27 Aug 1922) Spent today at Yale writing up records. Mary and some of the Wright friends came to visit the home. I took them through, and had a short confidential talk with Mary, by which my heart is made to rejoice, as I believe she still has a spark of love for me and that there is still hope of reclaiming my own at the farm. Wife Mary listens to so many people in her Stake and to some of the Apostles, denouncing our marriage state that she is being greatly influenced by it. I pray to the Lord, in the name of Jesus Christ, that he will give me power to keep the love spark aglow in the hearts of my loved ones until the present clouds of doubt and uncertainty are dissipated and the real truth comes forth.

[?] (? , 1 Sep 1922) Visited my wife Mary at the Farm. Found her very positive in her feelings that she should not continue living with me because of the counsel she has had from different monogamic sources. She says the Lord has taken from her love from me and she does not desire me to visit her in future, but of course should have perfect liberty to see the children and to support them. I told Mary that I still loved her and that I expected some day to lead her into the Celestial Kingdom of God. Poor girl. She is deluded. Her self righteous brothers, her prattling sister neighbors, her ward officials, some of the apostles, have lost no opportunity in trying to convince her that her life is wrong [in] plural marriage, and she is wavering. She cant endure the test. She looks for the plaudits of the populace. She said as long as I could go the stand [sic] pray and preach she loved me, but now that I am dropped and am not recognized by the Church authorities, she cant stand it. She must be with the popular side. She must feed on recognitions. She forgets that one of the authorities told her to stand by me. Poor girl. She has so many wonderful qualities too and she is a lovely girl. Heavenly Father take possession of her heart and lead her back to me. Teach her that trials are meant for a purpose and that they purify and ennoble; That only those who are purified as by fire will win the great reward; that her husband understands more of the situation than her neighbors and that she should follow him.

[?] (? , 5 Aug 1925) Mary Sr. is wafted to and fro by every wind of doctrine. What her brothers think, so does she when she is with them. When they are away she tries to think with me. Very unstable. With the authorities of the Church, - some of them - forever denying modern plural marriage. I am having the "devils own time" holding my family together. But the struggle is on and as long as God gives me life, I shall hope and struggle and try to be just to all concerned. I love my beautiful children... [Rose] did not want to have Milton [son of wife Ellis] come. She did not want any of Ellis' children in the home. That evening when invited to take dinner there, I told her where my son was not welcome I did not have to stay. She flew into a Swedish tantrum and as is the rule went wild. I gave it up and told her it was the last time I would try to help her. The children were with me and felt very badly but their mother, actuated by a fiendish jealousy remained adamant. And so it goes. As hard as I have strove and worked, I only get blame and [indecipherable] and my humble request was flatly refused. She has time and again driven me from home, yet I have provided the home the best I could and cared for her; but I give it up. Not in this life will she modify I fear; but perhaps in eternity she will understand things. She first turned against my wife Mary until I married Ellis (She earnestly enlisted me to marry Ellis, but now only is friendly with Mary and deathly against Ellis.) She complains that Ellis has won me away from her...

[?] (? , 10 June 1928) To me, John [T. Clark]'s claim's [sic?] do not ring true in their entirety. That he has an important work to do, I do not doubt, but that he is chosen to lead the people I do doubt. And shall continue to doubt, until at least the Lord shall make his mind and will known to me.

(22 Sep 1928) At noon met Loren C. Woolley, Dan R. Bateman, Jno. Y. Barlow and J. Leslie Broadbent in my office at noon, to get from Pres. Woolley and Bateman their statement for future generations, of Prest. Taylor's experience in referring to the circumstances surrounding his receiving the revelation of 1886. It was a glorious occasion and gave me great comfort of mind and spirit. Adjourned to Friday 6 P.M.

(3 Mar 1929) John [T. Clark] spoke very positively of his being chosen by the Lord to set the Church in order as outlined in the 85 sec. of the D&C. While he appears to have unusual faith and powers and is absolutely clean, I am yet unconvinced of his exact mission and am trying to keep an open mind on the subject. If the Lord has chosen him, he shall have my full support. (Bistline 78)

[?] (? , 14 May 1929) Received most wonderful blessing from Bro. Lauren [sic] C. Woolley. Spent 2 ½ hours with him listening to his past experiences. I rejoice greatly in his friendship and the Lord's blessing. Vital points to be considered: Patriarch, Apostle / Family ties – Sustain – Sacred / Great in Kingdom & Church / Humble / Wise... [penciled margin note: Ordained High Priest Apostle]

(31 Mar 1930) He [Woolley] spoke of my friend Jno. T. Clark as in error in supposing he is the one Mighty and Strong, like unto Moses, etc. (Bistline 79)

(18 Apr 1930) Spent very delightful P. with Loren C. Woolley during which time he related many interesting Items on Church history, among which his appointment to a Special Mission by Pres. Snow to middle West States to allay prejudice after Manifesto was issued. This appointment appeared to conflict with that given by Pres. Taylor previously, but as a matter of fact there was no conflict as all parties understood the situation.

(6 May 1930) [Quoting JT Clark:] Pres. Grant will make the announcement that he [Clark] is to succeed him as leader and is the one Mighty & Strong to lead the Church out of bondage spoken of in 85th sec. D&C. and that the records are about to come forth thru. Him, where these records are, is at Alpine, Utah County, where he took me to view the hiding place. (Bistline 79)

[?] (? , 7 July 1931) Took Lauren [sic] C. Woolley to home on "I" St. for dinner... Said aside from [the] polygamous family of Samuel Woolley of Centerville, (in early days) he considered my family the best regulated family in the Church. "The Spirit of the Lord is with you."

(15 Jul 1931) Last night I awoke—could not sleep—arose and bowed to the Lord asking him about Diamond Well, also as to just who Jno. T. Clark was, who is making so many claims. Today Bro. [Pete] Westman came to office, introduced himself and without any preliminary proceeded to testify that Jno. T. Clark is the one Mighty and Strong 'spoken of in the D&C, and he will begin his work shortly'. Also it has been [made] known to him we will succeed in our Diamond Fork undertaking. He was very definite and had a marvelous spirit. Perhaps it was the Lord's answer to my prayer. With your help Father, I will do thy will forever and I rejoice in thy mercies. [Bistline 79: "the Diamond Fork well referred to here never was successful"]

(23 Jul 1931) Brother Westman gave Jno. T. Clark a blessing in my office, proclaiming him the one Mighty and Strong. I am still unconvinced, but believe Bro. Jno. T. Clark has an important work to perform. ...Bro. Jno. T. Clark later expressed disappointment of Westman's blessing setting him apart etc. as he [Westman] had no such authority. (Bistline 79)

(16 Sep 1932) At about 12:30 AM Jno. T. Clark died at Reno. He was under medical attention. He had claimed to be the one Mighty and Strong, the one like unto Moses and the Indian Prophet and had created quite a stir. He was clean and apparently sincere, but it appears he was mislead [sic] by the spirit he followed. There are among his followers now who claim he will come back to do his work of setting the Church in order... that he has just gone over to get instructions. (Bistline 79)

[?] (? , 25 June 1933) Asked the Lord to visit his vengeance upon those of the Church leaders who have repudiated the revelations of Joseph Smith...

[?] (? , 1 July 1933) Arriving at Salt Lake I received the following through the mail, signed Thursday, but not mailed until I left for well, Friday Morning:

"J.W. Musser, Gen Mgr. D. Oil.

"Dear Sir:

"The Executive Committee of the Diamond Oil Co. hereby notify you that your services as Manager, also your offices as director and vice-President, will expire on July 1st, 1933.

"This action is taken in the interests and welfare of the Diamond Oil Co.

"Signed John Shewell, A.O. Crisimon"

Was I surprised! At last they think they have me. A persistent effort has been made to get me out of the company. I have given all there is in me to build up and keep from going overboard. The fight was started by Harold Shewell and Seymore B. Hajen, who were probably assisted by a few disgruntled stockholders who feel I should pay the largest assessment and work for nothing. Shewell finally let down but Hajen kept up the fight. The ground on which I am now deposed are two:

1st that I am a member of an oath bound (by reputation) gang spoken of in the recent articles of the 1st Presidency, and am making a business of marrying girls and inducing others to do like-wise. And since the Church is against me, I am a hindrance to the progress of the Company. John Shewell with tears in his eyes said: Joe I didn't believe it to be true, but they make the charge (would not tell who "they" were) [indecipherable] Company from going to pieces. Herald Shewell said: I only hope we can bring the well in, and then you can tell them to go where they belong.

I am charged with a moral and religious crime. Without hearing or trial of any kind – not even an opportunity to make our explanations, action is taken – I am deposed! How like the actions of Lucifer that is! Satan is behind it all. And I will go on, while the Company, so far as the efforts of these people are concerned, will go to wreck and ruin.

The 2nd Charge is that my management has been too expensive and therefore I must be deposed. God alone knows my heart and soul. To him I go for comfort.

[?] (? , 11 Sep 1933) Matters have not been running smoothly of late. Quite an antagonistic feeling is aroused in Ellis' mind because of my association with Lorin C. Woolley and companions. I am wanted to get in harmony with the Church standards, and not oppose their policies and teachings.

[?] (? , 27 Sep 1933) Friday last I took up with Lorin the question of why since the beginning to write my book, I had not been able to succeed along financial lines. I had not only lost my job, but had failed in every undertaking to date. He said it is because your services are wanted in the ministry, writing and talking, and the Lord don't [sic] want you mixed up in other things that will distract your attention from your real work.

[?] (? , 12 Mar 1934) This completes my move from Yale and from Ellis. Doubtless she feels a relief in getting me away. The presence of her children, church opposition, etc. is too great. She has been a grand and glorious wife, a pure and devoted mother, but she has never been converted to the "fullness of the Gospel," and now, under the severe pressure the opposition has been able to bring to bear, she doesn't feel she can "carry on." God bless her forever. Bless her for what she has been to me and may she be preserved to do much good yet. And may the time come when through a clearer light and a better policy of life, we may again be united, but in a more enduring union.

[?] (? , 1 April 1934) Tuesday last visited with Morris Kunz and family and enjoyed a spiritual feast with them. Made the prediction that the principle of Patriarchal Order of Marriage would have to be re-established by the shedding of some of the best blood of this generation as it was established by shedding of blood of Joseph and Hyrum. Who will be selected by the Lord to be the sacrifice I know not, but my life is on the Altar and if I can be used, I shall praise God for evermore, for his great goodness and mercies toward me and mine.

[?] (? , 8 April 1934) Met with John Y. [Barlow,] Israel, Edmund, and I. W. Barlow, J. L. Broadbent and Louis Kelsch, at home of Edmund and joined with the Barlow's in invoking the penalties contained in the 98th Sec. of D&C Verse 41 to 44.

[?] (? , 22 Nov 1934) Witnessed to God the fourth trespass committed upon the Apostolic order of the Priesthood by church officials, as commanded to do D&C 98:41-48 in accordance with the law of retribution. The four offences are: Disfellowshipment from the Church of John W. Woolley, Joseph L. Broadbent and Louis A. Kelsch, the latter action being taken last evening, for upholding the patriarchal order of marriage either in spirit or fact. It is now up to the Lord to act, we are relieved from all action, for the Lord said: "thou shalt not forgive him, but shalt bring these testimonies before the Lord, and they shall not be blotted out until he repents and reward thee four fold in all things wherewith he has trespassed against thee;" etc. The leaders of the Church have much to answer for.

[?] (? , 11 April 1935) Learnt through Bro. Petty, that his wife in consultation with John M. Whittaker, learned that the Church had appointed Committees to get evidence on all the brethren so as to pounce upon them when the time comes, and rush them "Over the road." Let them come, -damn them – and God will damn them to an eternal destruction, if they persist in their wicked designs.

(27 May 1935) Held meeting with Bros. Barlow and Kelsch this morning advising on matters South [Short Creek] and called special Priesthood meeting for this evening at 7:30. At meeting there were present Elders John Y. Barlow, Edwin and Burt Barlow, J. W. Musser, Louis A. Kelsch, James Athay, Buss and Art Halliday, Roy Pace, Morris Kunz, [Doc] Lindsay, Rich and Moroni Jessop, Guy Musser, Harold Allred, George Woodruff, James Martin, Worth Kilgrew, Arnold Boss and Royal Madsen. The Spirit of the Lord was strongly manifested throughout the meeting. At the close of the meeting my son Guy came and confessed that my testimony was true and he was with me. We embraced and kissed and shed tears of gladness. I feel that at least one of my children is with me and through him others will become converted. I have placed all on the altar—withholding nothing; I want nothing but the Lord's will; nothing else is worth trying to possess. I rejoice in the truth and thank my God for the desire I have to serve Him and fulfill every part of my earthly mission. Without His help I can only fail. (Bistline 113)

(June 1935) On 11th spent day at home of Bro. Owens in Union Dist. 40 acres which he asks the privilege of putting in a co-operative movement looking toward the establishment of the United Order. He wants no guarantees or promises, but recognizing the Priesthood as he does, is prepared to give over everything to the. Presidents Barlow, Kelsch and myself went over the farm carefully... (unintelligible)...Bro. Owens also presented some plans looking to the establishment of a Service Exchange Corporation, for the consideration of the brethren."

(22 June 1935, Sat) Working on Trust papers and met with the same six brethren (including myself) at 6 P.M. and read papers, which were unanimously approved. Name of Company—United Trust.

(20 July 1935) John Barlow to have full charge of operations at Short Creek, using his judgment and taking action as occasion requires; J. W. Musser, with the help of the brethren here to have like jurisdiction in Utah in the absence of Prest. Barlow.

(24 Aug 1935) [John Barlow was] invited to come up with a view to adjust matters at Short Creek.

(Aug 1936) I. W. Barlow [John's bro.] came up on 4th and informed me in detail of conditions at Short Creek, and certain threats Bro. Barlow made against me for imaginary wrongs. Am non-plused. It has annoyed me beyond expression. Will have the matter settled before my council if necessary.

(18 Aug 1936, Fri) On 13th we held Council meeting, and decided John should discontinue his active management of affairs at S. C. except in spiritual matters, and that the brethren locally there should organize and manage their own affairs, free from domination of the Priesthood.

(16 Sep 1936) On 16th. I dreamed I was telling the Saints that Joseph Smith was the one Mighty and Strong and that he has already come—and is among us now, preparing and getting things ready for the necessary changes. I awoke with conviction in my soul." (Bistline)

[?] (? , 8 Nov 1936) Thursday Lewis [Louis Kelsch] and I had a personal talk with Bro. John Y. Barlow. We pointed out our fears that under the present set-up the group could not prosper; that there seemed a disposition toward a one man rule; that the present arrangement was not in accordance with the spirit of the action of the Priesthood recently taken, whereby it was advised that Bro. Barlow resign from the Management of the affairs of the group and confine his labors more particularly to the spiritual field; that our work was especially along the line of keeping faith in patriarchal marriage alive, and not in the direction of colonizing. Bro. Barlow was asked if he claimed to hold the keys of the Priesthood, which he answered in the negative, saying, however, that he had dreamed of a personage coming to him and handing him a bunch of keys, and leaving without explanation. He did not know that that had any special significance.

[?] (? , 13 Nov 1936) ...That the special mission and labors of the Priesthood was [sic] to keep plural marriage alive... Stated the Lord had not revealed to him [JW Musser] who held the Keys to Priesthood, but that Bro. Barlow, by reason of his seniority in ordination presided over the group.

[?] (? , 19 July 1937) Wife Ellis has requested we maintain a recess, since my plans and work are obnoxious to her views and aims. She just can't seem to harmonize with my work.

[?] (? , 29 Apr 1941) Wife Ellis feels it better that I do not visit her at home, as it tends to prejudice Sam's chances for a job with the Government. I am not considered a good citizen.

[?] (? , 28 Dec 1942) Got No. 8 TRUTH in mail this morning. It contains an editorial on the question of "President of Priesthood", attacking the theory that Prest. Grant holds all the keys. The fight seems to be simmering down to the question of Priesthood pure and simple. Is the Church that all in all of organization? If not, what is? The Priesthood must rule. I have spent the year championing the rights of the Priesthood as against the arbitrary (as I see it) actions and rule of the Church. The TRUTH magazine has been the medium I have used. My brethren of the Priesthood Council have stood by me. If I have missed the mark it has been innocent and entirely unintentional. I am convinced with the fooling that the Priesthood is one organization and the Church is another, and that Pres. Grant has jurisdiction in the Church. If I am wrong I pray the Lord to correct me and to assist me in getting back into the proper channel. Up to date, however, in all the reasoning power I have, and listening to the voice of the Spirit of the Lord, I am convinced that I am right.

[?] (? , 29 Feb 1944) The Federal Grand Jury has been in session since 28th investigating our group activities and particularly the Truth magazine and its sponsors. What they hope to do, according to their open declarations, is to stamp plural marriage out of the state, to stop Truth publication, and to make us like the rest of the people. We challenge their powers in this respect and shall go on serving our God as we are led by our consciences...Some of us may have to go to prison, but what of that. We should be willing to bear such a testimony to the nation if that course is the will of the Lord. We ask, not for lighter burdens, our Father, but for the strength to carry out all burdens that in thy wisdom, are placed on us.

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