

**The Life
& Teachings
of J. Leslie
Broadbent**

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The Origins and Birth of J. Leslie Broadbent

In the autumn of 1859, two tired English immigrants arrived at the Deseret Territory by handcart. Joseph and Sarah Dixon Broadbent settled in a small town known as Lehi. For the next twenty-three years Joseph worked as a farmer and earned money repairing clocks. Sarah, who was an excellent seamstress, started up a small home business that turned bolts of blue denim into overalls and jumpers. Her husband added the finishing touch of copper rivets, a symbol of well made clothing of the day.¹

On November 3, 1863, Joseph and Sarah were blessed with a son, whom they christened Joseph Samuel Broadbent. He would grow to be a great strength to his family.

In 1882, Sarah Broadbent suggested that the family open a small mercantile. Joseph Samuel, who was then nineteen, set to work helping his father to build a fifteen by thirty foot wooden room on the north end of their adobe home (the northeast corner of First North and First East). As well as watch repair and jewelry work, Broadbent & Son carried a small line of merchandise, furniture, and Sarah Broadbent's homemade work clothing. Sadly, however, Sarah passed away only six years after its founding. She died on September 13, 1888.²

On January 16, 1889, Joseph Samuel, or "Young Joseph" as he was sometimes called, married Amanda Hermantine Tweede, the daughter of two immigrants from Denmark, Christian Frederick Nielsen Tweede and Christiana Petersen. Amanda was born March 10, 1863 making her almost eight months older than her husband.³

The family store continued to thrive all through the end of the nineteenth century. Joseph Sr. essentially attended to the clock repair and jewelry business while depending on his son Joseph Samuel to handle all other aspects of the firm. The store expanded to include a photography studio after the building itself was upgraded with a second story and brick walls.⁴

Not only was the family prospering financially through Broadbent & Son but Joseph Samuel's family was expanding as well. Amanda gave birth to their first child on December 26, 1889. They named their little girl Sarah Geneva Broadbent but she would be known as Sadie. A year and a half later on the 3rd of June 1891 they had their first son. He was christened Joseph Leslie Broadbent.⁵

Amanda went on to have another boy, Sylvester Daniel, on June 7, 1893 and another girl, Mary Alice, on September 22, 1895. In 1896 Joseph Samuel was called on a mission to Great Britain leaving his sister Geneva to look after the store.⁶

Four months after he left, Joseph Samuel's wife, Amanda, took her four young children and moved into the old family house to take care of Joseph Sr. who had taken ill. Good business for the store was not a permanent situation though. Amanda's children fell ill with diphtheria. The store was connected to the north part of the home so people became afraid to shop there. Geneva recorded, "Business fell off, bills were coming in and no money to pay for them". She too contracted the disease, causing the

1 Lehi, Portraits Of A Utah Town by Richard S. VanWagoner, pg 129. Lehi City Corporation, 1990

2 Ibid.

3 LDS Church Ancestral File. Note: Although some sources have reported that Amanda was born in Denmark it would appear that she was actually born in Salt Lake City. However her parents were immigrants from Denmark.

4 Lehi: Portraits Of A Utah Town by Richard S. Van Wagoner page 129. Lehi City Corporation, 1990

5 LDS Church Ancestral File. Broadbent, Joseph Leslie et al.

6 Lehi: Portraits... page 130.

store to be closed for over a week.⁷

After being nursed back to health, Geneva managed to get the store going again by holding several sales. However, Joseph Sr. had remarried to another Sarah. Sarah Fowler had joined the Broadbent family, bringing her four daughters with her. This brought the total dependent on the store to sixteen. The stress was beginning to affect Geneva as she anxiously awaited the return of her brother, Joseph Samuel.⁸

7 Ibid.

8 Ibid.

The Youth Of Joseph Leslie Broadbent

Joseph Samuel Broadbent returned home from his mission to Great Britain in the spring of 1898. Leslie would have been nearly seven. Geneva had the store booming and no unpaid bills to deal with. She was ready to hand the responsibility back to Joseph⁹

To her surprise, her brother “seemed to have forgotten everything pertaining to the business.” Joseph Samuel also contracted pneumonia and was ill the entire winter of 1898-1899.

Consequently, Geneva remained in charge of the store until spring when Joseph Samuel was well enough to resume the management of the store. Despite a collapse at the store shortly before quitting, Geneva went on to recover and during the Christmas season of that year she married Benjamin C. Lott.¹⁰

In the meantime, Joseph Samuel’s family continued to expand. Amanda bore a son, Hugh William, on February 17, 1899 followed by another son, Nevin Edward, on March 26, 1901. This brought the total to six, two girls and four boys.¹¹

When Leslie was twelve, in 1903, Amanda gave birth to her last child. They named the little girl Ethel Viola Broadbent when she was born on October 26. Some sources have stated that Amanda died in childbirth¹² but this is not so. Little Ethel died age 11 months on September 29, 1904. From this some have assumed that there were complications with the birth from which neither mother or child ever fully recovered. We don’t know this for a fact, but Amanda Hermandine Tweede Broadbent joined her little girl six months later on April 26, 1905, age 42. She was the mother of seven children, four boys and three girls. Amanda was buried in Lehi, Utah on April 29, 1905.¹³

Leslie’s father, like his grandfather, Joseph Sr., remarried shortly after Amanda’s death. Joseph Samuel Broadbent married Annie Shaw on January 10, 1906. She went on to bear him several children.¹⁴

Leslie had a keen mind and learned quickly. He attended Brigham Young University and Steven-Heneger College. He, like his father before him, served a mission to England in 1910 at age nineteen.¹⁵ Leslie grew into a fine man. Here are some phrases that have been used to describe him by those that knew him:

“He was a tall, well proportioned man, handsome with a quiet soft voice. He was a very tactful person and of a very noble bearing. He was very precise in all he did, was extremely neat, refined and a genuine gentleman. He was a man of immaculate appearance and with such poise and congeniality that he was often envied by other people.”¹⁶

“He was handsome and dignified, quiet and charming. He had outstanding eyes to see right through you. He was extremely well

9 Ibid.

10 Ibid.

11 L.D.S. Church Ancestral File. Broadbent, Joseph Samuel

12 Life Of Joseph Leslie Broadbent by O.K. Neilson. Biographical Sheet, 1 page. Obtained from family members December 22, 1964.

13 L.D.S. Church Ancestral File. Tweede, Amanda Hermandine

14 Ibid. Broadbent, Joseph Samuel

15 Life Of Joseph Leslie Broadbent by O.K. Neilson. Biographical Sheet, 1 page. Obtained from family members December 22, 1964.

16 Ibid.

groomed...”¹⁷

“Joseph Leslie Broadbent was soft-spoken and I liked him. He was stern but kind, a very refined gentleman.”¹⁸

It’s not surprising that it wasn’t very long after his mission that young Leslie started a family of his own.

¹⁷ Mary J. Lavery. Handwritten page. Archive acc# 96.7J, Broadbent, J. Leslie.

¹⁸ Mary J. Lavery. Interview. June 4, 1994.

Earning A Living

One source states that Leslie attended Brigham Young University and Stevens-Henager College for his schooling.¹⁹ However, B.Y.U. were unable to locate a record for him so we are unable to find out if he graduated or even what he studied while there.²⁰ After serving his mission to England in 1910 and marrying Rula in 1915 Leslie began working. Throughout his life he would hold several jobs in various careers.

There is very little specific information concerning Leslie's various jobs. We can identify where he worked but not the exact years or the duties. Here is a summary of his work history as best as history records it.

Leslie was a tailor by trade, something he probably learned as a child at "Broadbents". He was made the manager of Dundee Clothing store in Salt Lake City where he worked for many years. Lorin Woolley would sometimes visit Leslie there. That was how they met Fred Cleveland who would later become a member of the priesthood work. He was a tailor too. This was probably shortly after Leslie married Rula since Louis Kelsch was still very young at the time.²¹

Leslie later became a salesman for Baldwin Radio Plant (Company). This was prior to the year 1924. He was assigned as Mid-western states salesman.²² In 1924 he and Rula were living in Chicago while Leslie worked for Baldwin. They received a visit from Louis Kelsch, Rula's brother in May of that year prior to his leaving for his mission. Leslie continued to work for Baldwin for several years.²³

Now if Leslie was living in Chicago in 1924 it is possible that this was when he met the woman who would become his third wife. It is related that Leslie met Irene Locket while she was serving a mission in Chicago.²⁴ This may have been during the time Leslie and Rula were living there, but it may also have been on another sales trip. This is not certain. Another source says Irene served a mission for the Church after her marriage.

Later in his life Leslie would go on to work with Joseph W. Musser on several of his oil ventures. Joseph had many companies formed for this purpose, including the Diamond Oil Company and the Ensign Oil Company. On September 22, 1931 he added Leslie to the Board of one of these projects.²⁵

To our best knowledge, Leslie continued to work for these companies up until his death in 1935. He also published several pamphlets at this time which may have provided small amounts of money from their sales. Leslie had a reputation of being extremely precise and organized. This undoubtedly carried over into his work, making him a valuable employee.

19 The Life of Joseph Leslie Broadbent by O.K.Neilson. 1 page. Information taken from his family members, December 22, 1964.

20 Telephone interview with BYU student records office. June 6, 1997.

21 Conversation with Olive Coombs, daughter of Lorin Woolley. Spring 1966.

22 The Life of Joseph Leslie Broadbent by O.K. Neilson. 1 page. Information taken from his family members, December 22, 1964.

23 Louis Alma Kelsch 1905-1974 by Beverly Owen Kelsch. Page 6.

24 Mary Jessop Lavery notes. Accn 96.7J.

25 Joseph W. Musser Journal, Wednesday September 23, 1931.

The Apostleship

Leslie's involvement with Priesthood Brethren increased as time went on. He often visited with Lorin Woolley at Lorin's home in Centerville. Many hours were spent discussing gospel principles with Lorin, Louis Kelsch, John Y. Barlow and others involved. A variety of locations were also used. These included The Baldwin Radio Plant in East Mill Creek; the mezzanine level of the Kenyon Hotel on 200 South in Salt Lake City; Leslie's home; and various offices the Brethren pooled their money together to rent in the Atlas building on 200 South between Main and West Temple.

Leslie's calling was known about ahead of time by several people. Moroni "Rone" Jessop recalls:

"It was in the year of 1927, in the fall; I think it was, in a conversation with Grandpa (John) Woolley about the Saints going back to Jackson County it came up. He told me they had already started selecting some of the men who would prepare the people to go back there. They have be chosen but have not been notified. He said `And you know who some of them are.' He motioned with his hand towards John Y. (Barlow) who was working over the fence. And he said, `One was here last night.' That one was Joseph Leslie Broadbent. `But,' he said, putting a finger to his lips, `They have not been notified yet.'"²⁶

Moroni did tell them his expectations however:

"One time when we were working out at Baldwin's Plant, we were walking along the street. John Y. and Leslie were with me, and as we walked along the street I prophesied to them; the day would come when they would yet be called and chosen Apostles of the Lord Jesus Christ. Since then they have been ordained."²⁷

John W. Woolley died in December of 1928, leaving his son, Lorin, standing alone, the last of five men called in 1886.²⁸

Although some sources say that Lorin was simply inspired to call several men because he felt he needed help, the majority of evidence points to a direct revelation.

"In 1929 Lorin received a visit from his father who told him to call men to fill the quorum of High Priest Apostles. Lorin had many visits with his father during the next few years. He told Louis (Kelsch) and others that when his father first appeared to him after his death, he was the same old man as when he died; but each time he came back he looked younger until during his last visit he looked as young as when he was a 'dancing master' in Nauvoo. John W. Woolley told Lorin to call Leslie Broadbent and John Y. Barlow. He was told to ordain Leslie first and John

²⁶ Interview with Moroni Jessop, page 26.

²⁷ Ibid.

²⁸ Winnie by Lorraine Bronson, page 83.

second. Both were ordained March 6, 1929.”²⁹

Leslie’s wife Rula was present at the ordination. She recalls:

“The night that he was set apart I was there. Leslie said, ‘Are you sure you want me first? John’s older and more experienced.’ He (Lorin) said ‘Leslie, if I’d wanted him first I would have said so.’ He said ‘It’s got to go the way it’s to go. I’ve been instructed.’”³⁰

Lorin went on to ordain Leslie and then John. He would ordain four more men to that council. Joseph W. Musser on May 15, 1929, Charles F. Zitting on July 22, 1932, Dr. LeGrande Woolley on July 22, 1932 and Louis A. Kelsch Jr. on January 26, 1933.³¹

This brought the total to seven, the number needed to fill the Quorum of the Council of Friends or Council of Seven as it is also known. The Priesthood Council had been completed. All of these men would appear to have been called by revelation, all delivered by John W. Woolley to his son.

29 Louis Alma Kelsch Jr. 1905-1974 by Beverly Owen Kelsch, page 24.

30 Lynn L. Bishop Interviewing Rula K. Broadbent, page 53.

31 Louis Alma Kelsch Jr. 1905-1974 by Beverly Owen Kelsch, page 24.

2nd Elder, A Special Calling

Leslie became very close to Lorin Woolley over the years of his involvement with the Priesthood work. Prior to his death, Lorin became very ill, and as senior member of the Council, it fell to Leslie to run the affairs of the Priesthood.³²

Although he had already been given the fulness of the Priesthood and was the senior member of the newly organized Council, he would yet receive another ordination at the hands of Lorin. On May 15, 1929, he was ordained 2nd Elder of the Priesthood on earth.³³ He didn't tell Rula about it until several days after the event. This action confirmed Leslie's position as the probable successor to Lorin Woolley.

Leslie attended the School of the Prophets under Lorin Woolley. The most important events of the last few meetings were recorded by Charles F. Zitting:

“Before President Lorin C. Woolley passed away he instructed us of the Priesthood Council in gospel doctrines, endowments, ordinances and all essentials pertaining to this holy calling...We met once a week, on Thursday evenings. About two months before we completed our work, a messenger from heaven visited Brother Woolley and told him the time was short and we would have to meet twice a week in order to complete our work. This messenger was John W. Woolley, who held the Keys of Priesthood before his son, Lorin C. Woolley.

Therefore, we met twice a week and I remember well the night we finished our work, it was a very solemn occasion. After finishing, Brother Lorin C. Woolley arose and said to Brother J. Leslie Broadbent, who was next in seniority in this Priesthood Council,

‘Brother Leslie, you are to me as Oliver Cowdery³⁴ was to the Prophet Joseph Smith, before Oliver Cowdery apostatized. You are second elder to me and you are now to take charge until I come.’

As he said this the tears streamed from his eyes and we were all in tears. Little did we realize that this was the last time that Brother Lorin C. Woolley would be with us, but he must have known it. Soon after this meeting he had a stroke and was confined to his home in Centerville until his death a few months later.”³⁵

The exact extent of Leslie's relationship with Lorin is uncertain, but several items lead us to believe that it was closer than we realized. Rula hinted at this special relationship in some notes:

32 Priesthood History - Allred, Melba Notes, Acc 96.7J

33 Interview with Rula K. Broadbent by Bonnie Bruce (Jana Lee Hammond), March 1976.

34 Lorin Woolley would appear to have said this several times. Some sources have Hyrum Smith instead of Oliver Cowdery in the comparison.

35 The Life of Charles Frederick Zitting by Laura Tree Zitting. C. 1988. Page 65.

“LCW -> L.B. will be son of LCW in spir. world.”³⁶

This statement, that Lorin Woolley claimed that Leslie would be his son in the spirit world is very interesting. The veracity of this statement and whether this refers to a specific adoption ordinance is unknown, but it wouldn't be too unreasonable to believe that this is true. Leslie and Lorin Woolley's friendship went beyond mortality and was more than associates in the priesthood. Leslie was to Lorin as Hyrum was to Joseph. They don't come much closer.

“In life they were not divided, and
in death they were not separated.”³⁷

36 Notes on Rula Broadbent, March 29, 1972. (Lynn Bishop probable author), page 5.

37 D&C section 135:3 (part.)

A Home, A Holy Place

After Rula's father died, her mother, Rose, sold the Kelsch family home and had two houses built side by side for herself and her sister-wife Mary. Mary had the home at 1443 East 1700 South in Salt Lake City. Rose's was at 1449 East 1700 South. Both houses are still standing today.³⁸

Rosalia (Rose) died on January 13, 1932. She was 73 and had become very hard of hearing. Lorin C. Woolley spoke at her funeral. He referred to her as an elect lady and promised that she'd meet her Lord and most of all, that she'd receive her exaltation.³⁹

Mary, who had also been ill, moved with her daughter, Marian, to Idaho. This left both houses empty. Mary's son Louis Kelsch Jr. moved into her house with his family. Leslie and his family were already living in Rose's home and had been for quite a while.⁴⁰

The Kelsch home and the Broadbent home, as they became known, had driveways side by side. When company came that didn't know of Louis' plural situation, some of his wives and children would stay in their basement or went out the back door and across the driveway to Leslie's home.⁴¹

Leslie's home became very important to the Priesthood work of his day. As such it was given a special dedication:

“Two homes were dedicated for a place where Jesus can come to abide and bring with him his wives or friends: Home of Lorin C. Woolley, so dedicated by John Taylor; and the home of J. Leslie Broadbent, dedicated by Lorin C. Woolley, October 18, 1932.”⁴²

Leslie's home would have a story in the Priesthood history like very few homes. He ran his home very much according to D&C 132:8.

“Behold, mine house is a house of order, saith the Lord God, and not a house of confusion.”

Eventually Leslie would have four wives living there. Gayle Jenson Taggart was best friends with Rula's daughter Esther. She describes the home:

“There was an order, in his home was order. He had four wives in that very home and I stayed with Esther in her bedroom.....They had a dining room. They had silver napkin rings at every meal. The napkins were put in the napkin rings and placed on the table.”⁴³

Leslie's family ate dinner at regular hours and he worked to the best of his ability to keep his home and life orderly, clean and suitable for the gospel work. This led to some remarkable experiences in that house:

38 Louis Alma Kelsch Jr. 1905-1974 by Beverly Owen Kelsch page 6.

39 Ibid. pages 7-8.

40 Ibid. page 9.

41 Ibid. page 29.

42 Joseph White Musser Book Of Remembrance page 25.

43 Interview with Gayle Taggart, Sept 11, 1996 page 14.

“Meetings were held every Thursday night in the Broadbent’s home where unleavened bread and pure wine were served for the Sacrament.”⁴⁴

Probably the most famous occurrence to happen in the Broadbent home happened to Lorin C. Woolley on approximately April 8, 1932. Lorin was spending the night at the Broadbents home. The incident is recorded this way:

“During the night Lorin C. Woolley was staying at the home of J. Leslie Broadbent, he claims to have been visited by one of the three Nephite Apostles and conversed from one half to three quarters of an hour with him, and was conducted by him to a temple in Yucatan, South America, that was built shortly after the days of the Savior in mortality. It was about the size and architectural design as the Salt Lake Temple. No ordinance work is being done in it, but apparently three lamanite Chiefs have charge of it. It is immaculately kept clean, its location is not known by the natives generally. One of the chiefs spoke of having seven wives and another five. It took about two hours from the time Lorin left his home until his return. He was sleeping with John Y. Barlow during the night and was seen to be missing by a member of the household who looked into the room.”⁴⁵

This would appear to be the second time he went, according to the same reference and to Rula Broadbent⁴⁶ who in an interview relates:

L: I remember one time I was talking with you and you said there was more than one time that Lorin Woolley went to Yucatan.
R: Yes sir.
L: And I know of the one instance where you were telling about.
R: That I knew about!
L: Now what was the date of that?
R: Oh. I can’t even remember now.
L: Do you know the year?
R: I think it was the year _____ died. It would be ‘32.”

In her interview Gayle Taggart states:

“In Joseph Musser’s journal, Joseph says that in the night the angels appeared to Lorin in the room and touched him and says We must go somewhere and Lorin says I must get my cane. The angel says You won’t need your cane.”

Lorin Woolley apparently ordained the head of the Lamanites he visited to perform plural marriages. Concerning whether Lorin gave the man the Priesthood keys or not, Joseph Musser says:

44 Interview with Rula K. Broadbent by Bonnie Bruce (Jana Lee Hammond) March, 1976.

45 Joseph White Musser Book of Remembrance, page 16.

46 Ibid. and also Lynn L. Bishop Interview with Rula Broadbent, page 48.

“Regarding the Lamanite having the fullness of keys bestowed upon him. It is not my understanding that this is true. The visit I assume you refer to took place after the Council was fully organized, and he conferred all the keys he held upon the Council here, and since it was necessary to receive a vote of fellowship from the Council before taking in new members, and since he gave no intimation that he initiated a Lamanite into the Council. I must believe there is nothing to the intimation that Bro. _____ is trying to put over. The most he did, as I am informed, was to confer a delegated authority on this Lamanite Prophet, with certain Priesthood powers, that could only be exercised under the Priesthood authority.”⁴⁷

This incident that took place in the Broadbent home would later cause some incidents among the Priesthood. When Joseph Musser called Margaurita Bautista to the Priesthood Council to preside over the Lamanite Saints, he and the new Council went to seek out this brother in the Yucatan, only to find he had passed on and having only delegated authority, left no successor. This was in 1952.⁴⁸

This incident and many others made the Broadbent home a special place in Priesthood history. Conversions, ordinances, meetings and revelatory experiences all happened in Leslie Broadbent’s home. Whether you attribute these events to the way Leslie’s home was run, to his friendship and involvement with the Priesthood or some other reason, his home was literally a holy place.

47 Excerpts from a letter sent to E.P. Williams by Jos. W. Musser, 1942.

48 Trip to Yucatan Recollections, Acc# 97.03 T101 Coll 2.

Anna Kmetzsch Broadbent

Leslie's fourth wife was a young lady named Anna Kmetzsch⁴⁹. Her family was from Germany. Her mother, Anna Auguste Kmetzsch had five daughters and two sons. Her daughters were named Kaethe, Doris, Lucy, Golda and, of course, Anna.⁵⁰ Her two sons were Albert and Leo W. Kmetzsch.⁵¹

Kaethe married a man named Paul Meier and they had a daughter in 1912 that they named Elsie.

Paul was killed in Germany during World War I.⁵² and Elsie was raised mostly by her grandmother. She was a poor sickly child, and her grandmother took her to care for her. She did and kept her after that, considering her a daughter in every sense of the word.⁵³ Elsie was about three at the time.

The family was converted to the L.D.S. Church by missionaries in Germany and after the war, they felt the need to move to America. Mother Kmetzsch was baptized April 7, 1902.

Mother Kmetzsch's daughter Lucy came to America when her brothers, who were already there, sent money for her to come. Lucy got a job for a doctor's office in New York, and the doctor paid for her family to come over. She continued to work for the doctor until the debt was paid.⁵⁴

In 1924, Lucy's family, including her mother and father, her sisters, Anna and Golda, and her niece, Elsie came to America. They were at Ellis Island in November of 1924 and had to stay because of health problems. This was during a great period of immigration via Ellis Island.

When they were well enough they came to Salt Lake with the two sons of the elder Sister Kmetzsch who worked for the railroad and were able to get tickets for them.⁵⁵ They moved to the Salt Lake Valley on December 16, 1924.⁵⁶

They became acquainted with the fulness of the gospel through a friend of Lucy's who introduced them to Joseph Musser. He spent time in their home and introduced them to other men including Leslie Broadbent, Lorin Woolley and Louis Kelsch. They would eventually all marry as plural wives to these men. Elsie to Louis, Lucy to Joseph, Golda to Lorin and Anna to Leslie.⁵⁷

Anna had a beautiful voice and would often sing duets with her sister Lucy. She also played the piano. Lucy was a plain spoken woman. Sister Kmetzsch was

49 The spelling of this name varies in every source. The spelling seen here is taken from Mother Kmetzsch's obituary. This is the most likely to be correct.

50 Source 1: Interview with Elsie Meier Kmetzsch Kelsch and Elinore Bateman Kelsch, June 1, 1992 by Mary J. Lavery and Edith J. Allred. Source 2: Life of Louis Alma Kelsch Jr. by Beverly Owen Kelsch. Pages 26-27.

51 Joseph W. Musser Journals. April 21, 1943. Obituary of Anna Auguste Kmetzsch.

52 Although source 1 says Paul Meier died in World War II, source 2 says that Elsie had been raised by her grandparents since age three, which would place the date at 1915, during World War I. The author is assuming the World War II reference to be a mistake since the family had moved to America by 1924.

53 Although it would seem that Elsie was Kaethe's daughter, Mother Kmetzsch's granddaughter, Mother Kmetzsch's obituary found in Joseph Musser's Journal lists her as a daughter.

54 Ibid. Source 1.

55 Ibid. Source 1.

56 Joseph W. Musser Journals. April 30, 1943. Obituary.

57 Sources 1 & 2.

domineering, but sweet. Mr. Kmetzsch, Theodore, was a quiet and timid man.⁵⁸ Mother Kmetzsch died at 8:30 on the morning of April 18, 1943.

As you would expect, the L.D.S. Church didn't let Anna stay a member for long after she married Leslie. Joseph Lyman Jessop records:

“August 9, 1934...I visited with Leslie, Louis, Joseph, Bro. Toomey, Lothair, Doc. Lindsey, Fred and J. Leslie showed us the published notice of Excommunication of Anna Kmetzsch (his wife) announced between a murderer and an apostate. This is the fourth offense against Leslie since his ordination to the fullness of the Priesthood. A very serious and grievous offense before the Lord.”⁵⁹

The Kmetzsch family suffered continuing persecution. Joseph Musser records:

“We had learned another attempt is being made to void the Citizenship papers of the Kmetzsch girls, and probably deport them back to Germany. Orders had come from Washington to have an investigation. Apparently this is another move inspired by our leaders in their efforts to destroy faith in the divine principle of Celestial Marriage.”⁶⁰

There is only record of one child being born to Anna and Leslie. Anna gave birth to a beautiful little girl that they named Anna Marie Broadbent.⁶¹ Anna was extremely stern and militant with her daughter. Young Anna, who may have gone by the name Marie to distinguish her from her mother, is believed to have become a devout Catholic and never to have married.⁶²

After Leslie's death, Anna Kmetzsch Broadbent remarried to Joseph Musser for time only. She was prim and proper and very strict, but firm in the gospel.⁶³

58 Source 1 and Mary J. Lavery, Handwritten notes on the Broadbent Family. Acc 96.7J.

59 Joseph Lyman Jessop Journals, August 9, 1934.

60 Joseph W. Musser Journals. Sunday June 24, 1934.

61 Mary J. Lavery, Handwritten notes on Broadbent Family. Acc 96.7J. In the Truth Magazine there is a essay written by a Marie Broadbent. Whether this is the same person as Anna Marie is uncertain, but Anna Marie is also called Marie by Mary J. Lavery in notes of a telephone interview on April 5, 1992. These are the only references to that name that have been found thus far. It is probable that Anna Marie went by the name Marie to distinguish herself from her mother. As such the essay is included here.

62 Ibid.

63 Mary J. Lavery Interview, Telephone notes April 5, 1992.

The Highest Aim

By Marie Broadbent

“What should be the highest aim of a leader?”

“Through the flaming pages of history this debatable question has been approached and answered in many ways. Some have proved successful, others have not. As man continually goes up the ladder of progress, step by step, he finds that methods of governing which are proper to one nation, to its time and habit of thought, may not be adaptable to another society, nation or time. Thus it is with a leader. “God has granted”, says the Koran, “to every people a prophet in its own tongue.”

“Caesar captured for Rome what it was famous for -- power. Saladin, Richard the Lion-Hearted, Charlemagne, Charles I, Louis XIV, Napoleon, Washington, Jefferson, Hitler and Stalin, were each a reflection of their own time. Although they were worlds apart in ideas and living, each was good up to a point for his country and the world.

“Even if today our needs are different from those in the past, a leader must still have the basic qualities which are a necessity in being the head of a city, state or nation. Virtue should not be only the past’s. A modern leader should be God-fearing, honest, forthright, with definite ideals which he should not be afraid to express. He should possess self-assurance in both issues here at home or diplomatic missions abroad.

“In our present crisis he should be calm, listen to and tolerate both sides, choose the right and follow it up relentlessly. He must never be so high and mighty that he is not able to listen to advice come it from ever so humble an individual.

“A leader should have some knowledge of the daily increasing scientific discoveries upon which we rely in cases of emergencies such as war. His decisions should be carefully weighed and balanced but ought not to be long in the making, remembering to be temperate in all things. But above all he must remember that he as a leader is obligated to the people who put him into power. For by serving the people of one nation with integrity he serves the world. It is this which is the highest aim for a leader to achieve.”⁶⁴

Prophet, Seer, Revelator

“And again, the duty of the President of the office of the High Priesthood is to preside over the whole church, and to be like unto Moses -- Behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church.”
D&C 107:91-92

This is the position of the man called to be the head of the Priesthood. Restored to Joseph Smith Jr., it was passed down until it reach Brother Lorin C. Woolley. He in turn called six men to the High Priest Apostleship prior to his death.

Lorin became sick towards the winter of 1933-34 and as senior council member it fell to Leslie to take charge in his absence.⁶⁵ As temporary head of Priesthood, one of his duties was the performing of marriages, something he took very seriously. Joseph Lyman Jessop and his wife Beth Allred Jessop recall:

“On Dec. 26 in the evening we visited with Bro. Leslie Broadbent (1449 E. 17 So.) to learn the will of the Lord thru the chosen body of Priesthood (Bro. Leslie being next in authority to Bro. Lorin and Uncle Lorin being ill and confined to his home in Centerville so we could not see him). Leslie told us this seemed rather sudden, and I asked him if it was too sudden and he said ‘no not for a man like Lyman’ and continued ‘If I had a daughter of marriageable age and she wanted Lyman I should be pleased to give her to him.’ He said, ‘I see no reason to delay if her father has given his consent for he is living the Patriarchal law and has a right to be consulted in this matter’ and suggested that we write him about it.

(After the reply from Byron Harvey Allred was received:)

“He read our new letter and said ‘now everything is ok for the Priesthood had decided that it would be best to grant the request for more time, 6 months if necessary, but now it can be done any time you say.’ He gave us a bit of fatherly advice on the laws of love and happiness.

We were married this day by the Authority of the Holy Priesthood in the New and Everlasting Covenant for time and for all eternity.”⁶⁶

Leslie took the principle of marriage very seriously and would not allow the marriage to proceed unless everything was in order and both people were ready. Eventually his position as Head of the Priesthood became permanent.

Joseph Musser remembers the passing of Lorin Woolley this way:

“Wednesday 19, 11:30 A.M. Lorin C. Woolley past on, after a lingering sickness of about 10 months and a critical sickness of about two months. In his passing, God summoned home the President of Priesthood and who

65 Priesthood History Notes by Melba Allred , IV, 6, 96-7J

66 Joseph Lyman Jessop Journals January 1 and January 6, 1934.

held the Keys to the Patriarchal Order. Upon him as a thin thread the Priesthood rested, with its Keys from late in 1928 to Feby. or March 1929, when J.L. Broadbent and Jno. Y. Barlow, who had be called to the Priesthood Council were ordained to the same order of Priesthood held by Lorin. The Keys and powers fall upon Bro. Broadbent who had be designated the Second Elder by Lorin ten months previously.”⁶⁷

He was buried four days later. Joseph Lyman Jessop records:

“20th. At work, after which I learned of Uncle Lorin’s death yesterday. We feel keenly his loss for (according to my understanding) he was the only mortal man on earth that has seen and heard and felt the Savior Jesus Christ. The six others have been called, chosen and ordained unto this calling but have not as yet received the confirmation of the Lord himself.

“23rd. A cold windy and rainy day. J is sick today. Maleta, Beth Edson, Kathryn and I and Geo. Woodruff attended the funeral of Prophet Lorin C. Woolley. We saw the family and many acquaintances and friends, many of whom are believers in plural marriage. But to my knowledge Uncle Lorin’s wishes were not carried out for I have heard him say ‘When I die I want men like Leslie Broadbent and John Barlow to speak at my funeral and I don’t want to be taken to the church house when they won’t let me preach the gospel in it while I live,’ I testify that I have heard these statements from the lips of Lorin C. Woolley -- signed Joseph Lyman Jessop. The funeral was held in the Centerville ward house and not a word concerning the wonderful works of his life in preserving the fullness of the gospel and the fullness of the Priesthood was mentioned except a word in the closing prayer by Eugene Woolley.”⁶⁸

This left Leslie as head of the Priesthood body, filling the position mentioned in D&C 107. Joseph Musser expected to see many changes under Leslie’s administration⁶⁹, however Leslie stuck to the rules laid down under Lorin Woolley. It was not until after Leslie’s death that organization and changes took place under John Y. Barlow.

One of the most famous stories about Leslie relates to Lorin’s passing. Shortly before Lorin’s death he is reported as having said “I don’t want to be separated very long from Leslie. This request was granted. Leslie also knew of his passing.

Prior to his death Leslie made some amazing prophecies with reference to his passing and to future persecutions such as the Short Creek raids. They are recorded this way:

“Though at the time he admitted in he was in good health he felt certain that this would be the last time the Saints would hear him speak to them. He pled with the Saints to cease from their follies, repent of their justifying themselves in any known sin, or else they would be broken up as a people, scattered and many would suffer from their enemies; that if persons were imprisoned they would be able to see they had, for the more

67 Joseph W. Musser Journals, Saturday September 30, 1934.

68 J.L. J. Journals, September 20 and 23, 1934 Vol 12.

69 JWM Journals, Saturday September 30, 1934

part, brought upon themselves their troubles by 'not minding their own business' and flaunting their affairs in such a way as to dare their enemies of the principle."⁷⁰

These prophecies were fulfilled to the letter. Many men, women and children suffered because of the wrong doings and indiscretions of others who were poor examples of Celestial Marriage.

Leslie's last recorded action as head of the Priesthood was recorded by Charles F. Zitting:

"Not long after the passing of Apostle Lorin C. Woolley, Pres. J. Leslie Broadbent, at a School of the Prophets, took lead in a prayer circle wherein we all offered our lives to God for the establishment of the principles of salvation in the world, which included plural or Celestial Marriage. This was Brother Broadbent's last meeting with us. A day or two later, he contracted pneumonia and died."⁷¹

Although we have very little of Leslie's teachings and prophecies, those we do have were fulfilled to the letter, confirming his position as Prophet, Seer, Revelator and Head of the Priesthood.

70 Life of Joseph Leslie Broadbent by O.K Neilson. Biographical Sheet, 1 page. Obtained from family members December 22, 1964.

71 The Life of Charles Frederick Zitting by Laura Tree Zitting. Copyright 1988. Pg. 66

The Succession Crisis

As is always the case when a President of Priesthood passes on, when Leslie died people claiming to be his successor seemed to appear from nowhere.

As senior member of the Priesthood Council, John Y. Barlow was the next in line as President of the Priesthood and he took charge when Leslie died. He had been ordained on the same day as Leslie by Lorin C. Woolley. On the day of Leslie's funeral, Joseph Musser wrote:

“The spirit of leadership is resting upon Jno. Y. Barlow, and he will “carry on” under the direction of heaven.”⁷²

However, Brother Barlow's position has not been universally accepted. Before covering that any further it would be best to quote Brother Owen Allred:

“Did any of you ever hear Rulon claim that he, Joseph Musser, bypassed John Y. Barlow? I don't think any of you did. I don't think any of you have ever heard Rulon claim that he was President of the Priesthood. I've never heard him ask any of you to call him “President Rulon Allred.” I've never heard him ask any of you to call him an Apostle. An whenever anybody said that he held the keys of Priesthood, you never heard Rulon say, “That's right.” Rulon left it entirely up to the Lord to vindicate him. And sisters, I'd like to ask every one of you to do the same thing! Do not bypass Bro. John Y. Barlow, and it won't hurt one iota. Joseph didn't ask to bypass him. Rulon didn't ask to bypass him, and don't take it upon yourself to pass John Y. Barlow. That is up to the Lord.”⁷³

Brother Owen made it clear that it didn't matter and that it was not the people's place to decide on this. However, many people have felt over the years that Leslie made Joseph Musser his 2nd Elder and not John Y. Barlow. One such source is a personal testimony of Mary J. Lavery. She wrote:

“I know my father went to Brother Joseph Musser for counsel because he considered him to be the “worthy senior” member of the Priesthood Council for two reasons: 1) Brother Joseph Musser had had his Second Endowments 2) Brother Leslie J. (sic) Broadbent had appointed him to be his successor -- even though Brother J.Y. Barlow was called into the Council a short time earlier. Brother Musser always respected Brother Barlow's position. He never contended against him even though he new some things were out of order.”⁷⁴

There were many others who felt the same way and it is still being discussed today by members of many fundamentalist groups and priesthood leaders.

72 Joseph W. Musser Journals, March 19, 1935.

73 Relief Society Lessons 1-5, The Split, Oct.-Dec. 1978.

74 Girls Class Journals, A Personal Testimony by Sister Mary Lavery, pg. 18.

Despite these opinions, and it is ultimately up to each person to research for themselves, John Y. Barlow did take charge and when he passed on Joseph Musser stepped into those shoes anyway. However John Y. Barlow's period of leadership would eventually lead to the split during Joseph Musser's presidency.

Of course this wasn't the only controversy to come as a result of Leslie's death. Charles F. Zitting said:

"I know some people who have broken off and taken the honor to themselves. They did not claim that they had that order until Leslie Broadbent died, then claimed that he ordained them. One man claims that authority because Bro. Broadbent conferred it upon him. It happens that he came to me and said the Lord revealed to him that I was to confer that authority on him. Well, surely Leslie Broadbent must not have done it then."⁷⁵

Probably the most famous claimant to be Leslie's 2nd Elder was a man named Elden Kingston. He may even be the man that Charles Zitting was referring to, but that is not stated. Here is a brief synopsis of his story:

"A more prominent Fundamentalist group -- one still in existence -- is the Davis County Cooperative Society. In 1935 Elden Kingston, who claimed to have been Leslie Broadbent's "second elder," organized the co-op after his claims to leadership in the primary Fundamentalist group were not recognized.

Kingston's group, with more than five hundred members, has steadily evolved financially until its assets are estimated at more than \$50 million (Bradlee and Van Alta, 167). Ironically, the members of this group eschew wealth. Initially male adherents wore only blue coveralls with a string tied around the waist.

Women, to show their renunciation of the world and its emphasis on acquiring wealth, wore plain blue dresses with no pockets in which to put possessions. This attire was later abandoned for more modern clothing...

Though group leaders claim today that they no longer practice polygamy, numerous co-op members living around the Huntington Canyon mine were excommunicated during the early 1960s on grounds of polygamous cohabitation."⁷⁶

Even Leslie's wife Rula had her doubts as to where the Priesthood went. She says:

"Leslie didn't pass it (2nd Elder calling) on, because he wasn't told to. They didn't come and tell Leslie who was first elder any more - now, that Brother Woolley died. He didn't say, now you're the first elder. He didn't have anybody come and tell him that. If he did, he never told it to a living

75 General Meetings, Vol. 2, page 90. 5/24/42 Charles F. Zitting.

76 Mormon Polygamy: A History by Richard S. Van Wagener, page 212.

soul - and he wasn't told to choose somebody else. ---"⁷⁷

Despite all this, the Priesthood Presidency has endured, eventually coming down to our day, through Joseph Musser. All this regardless of the controversy around John Y. Barlow which led up to the Prison years and the Split and regardless of outside claimants like Elden Kingston.

⁷⁷ Lynn L. Bishop interviewing Rula K. Broadbent, Date Unknown. Section 27.

Miscellaneous Teachings Of J. Leslie Broadbent

And in 1932⁷⁸, John Barlow was performing marriages of young girls 13 and 14 years of age, without their parent's knowledge or consent, to which Lorin Woolley had objected violently. Leslie Broadbent said it couldn't be done. And I know, because when I went to get married, Leslie said I couldn't be married without my father's consent. I said, "But I'm of age." He said, "I don't care if you are 28, your father holds the Priesthood, and he has that right!"

(Beth A. Jessop, Relief Society Lessons "The Split" – 5 Lessons Oct-Dec 1978)

Lyman records: He (Leslie) said "I see no reason to delay this marriage if her father has given his consent, for he is living the Patriarchal Law, and has a right to be consulted in this matter and suggested we write him about it."

(Joseph Lyman Jessop Journals, Vol. 11:4, January 1934)

Bro. Leslie rose and said he prayed that he might speak freely under the direction of the Holy Ghost. He quoted Heber C. Kimball as saying "there are many men who have gone into polygamy that will loose there wives and cannot help themselves because they do not live the Celestial Law." Leslie preached a wonderful sermon on Love for each other and our fellow man - we live that we may love and be loved, even faith is only the means to love - patience is extended only as we love and if we have not patience we have not love. He spoke of greater love in his own family. He says I can see also an ? of love in your families." etc.

(JLJ Journals, Vol 11:35-36, February 1934)

Leslie reviewed some of his own experiences since 1921 telling of his being called on a mission in 1925 and incidents of his meeting with Jos. J. Daynes and Pres. Heber J. Grant and the latter acknowledged the existence of the revelation of 1886 which is vigorously denied in the infamous article of June 17/33 etc.

(JLJ Journals, Vol 11:51, February 26, 1934)

Leslie said that "all the good things spoken of others can be said of Joseph⁷⁹ also and said that some of us would be required to give our lives for this work" and "I wouldn't be surprised if Bro. Joseph is required to give up his life for this - I have thot sometimes that would be the case and O how I'll miss him."

(JLJ Journals, Vol 11:100, June 3, 1934)

Leslie taught us the order of the Priesthood shown in the miracle of the loaves and fishes and Jesus feeding the multitudes.

(JLJ Journals, Vol 11:104, June 1934)

Attended a meeting called to order by Leslie. Esleie Jenson opened by prayer and Joseph Musser read to us the chapter on Priesthood for the book that is soon to be printed. It is truly a wonderful explanation of the Priesthood mostly prepared by Bro. Leslie B. and Leslie then read the chapter on Persecution and a letter or notice of warning especially to

78 The year was actually 1934.

79 Referring to Joseph W. Musser.

Heber J. Grant and Anthony W. Ivins and all those who are persecuting the saints. He told us that this is in part the “sealing of the Law and the binding of the Testimony to them and also to those present.”

(JLJ Journals, Vol 11:109, June 1934)

Last night Bro. Broadbent dreamed that he was home with a large number of people who were being fed by his folks. Two rooms were full of them. In one room were mainly Dutch people. They all appeared hungry, and he was impressed with the necessity of feeding them and not turning them away empty.

(Joseph W. Musser Journals, June 15, 1934)

Concerning direction, Leslie says “A person that cannot take direction will never be able to give direction.”

(JLJ Journals, Vol 12:9, August 5, 1934)

We listened to Pres. Leslie Broadbent speak with much feeling. Among many other things he said “With the help of Almighty God it is my mission to lead you back to the Land of Zion.” He spoke of the love of principle and urged us to keep ourselves more clean and ? your houses may be in order.

(JLJ Journals, Vol 12:19-20, August 26, 1934)

He believed that Lorin had had heavenly visitors many times and was leading the priesthood here under direct revelation. Leslie believed he also needed direct revelation if there were to be any new ordinations to that quorum and to have his calling confirmed. He fasted and prayed often and long to receive it.

(L.A. Kelsch by Barbara Owen Kelsch, page 31)

The question was always, “Who has the proper authority to lead the people?” When they asked Leslie Broadbent that question in his day, he always said “Button, button, who’s got the button?” (A reference to a popular children's game.⁸⁰)

(L.A. Kelsch by Barbara Owen Kelsch, page 103)

Leslie spoke. Leslie delivered one of the most able sermons I ever heard on the calling of the true Priesthood and showed plainly from D&C 121 and from other readings what the measuring sticks are to judge the true or false priesthood.

(JLJ Journals October 7, 1934)

Pres. Broadbent was particularly forceful in his instructions and admonitions. One point was that “God did not propose to speak to me again until we place ourselves in harmony with the Priesthood and are ready to receive divine direction at the hands of his (this?) priesthood – meaning those of the Apostolic order.”

And again: “There is no further time for delay. It is for us to do or die.” as pertaining to entering into the fulness of marriage.

(JWM Journals November 30, 1934)

Harold and Russell said they came down to hear the Word of the Lord and Leslie with quivering lips and chin and tears in his eyes spoke to us with power and authority of the

⁸⁰ See the life section of this work for a description of the game.

mission of Bor. Lorin C. Woolley and others. He asked us each “are you ready,” Are You Ready for the Lord to Speak? When you are ready the Lord will speak, -- and I tell you as a servant of God, there is no time for delay. Brother Lothair, there is no more time for you to delay”⁸¹ and many other things.

(JLJ Journals November 30, 1934)

Elder Broadbent told of uttering a prediction nearly one year ago as follows:
“From this moment on the building up of the Kingdom of God would not be a losing game.”

(JWM Journals December 2, 1934)

Pres. Leslie Broadbent advises us not to hold many meetings by ourselves but to mingle with the people in the wards and be a leaven in the loaf.

(JLJ Journals December 2, 1934)

Elder Broadbent gave timely instructions, calling us all to repentance, and enjoining on us a greater effort to overcome our weaknesses and become perfect as God has commanded.

(JWM Journals December 31, 1934)

The plan of salvation is sufficiently broad to give all men an opportunity to obtain complete salvation some time and some place, if they have the will to be saved and live accordingly.

(Truth I:64 and JWM Journals, March 11, 1935)

“I am fully resigned to either stay or go as the Lord desires,” he said shortly before his death. And again he said, on several occasions: “No force can cut my life short until it is the Lord’s will to take me.” And this was his prayer: “If my life be necessary as a witness unto this people, or an atonement for their sins, it is placed on the altar freely.”

(JWM Journals, March 16, 1935)

Money values as recorded in the Book of Mormon and figured out according to U.S. Values by J. Leslie Broadbent.

Leah = 12 ½ cents	Senine = \$1.00
Senum = \$1.00	Seon = \$2.00
Shiblum = 35 cents	Shum = \$4.00
Shiblon = 50 cents	Antion = \$1.50
Amnor = \$2.00	Limnah = \$7.00
Ezrom = \$4.00	Onti = \$7.00

(Copy of handwritten paper, J. Lyman Jessop, Aug 1938-July 1940, Accn# 150, Archives)

The author recalls J.L. Broadbent as a very impressive character. His prophecies, uttered the last time he spoke in public, were astounding. Though at the time he admitted he was in good health, he stated he felt certain this was the last time the Saints would hear him speak to them. He pled with the Saints to cease from their follies, repent of their

81 Referring to Celestial Plural Marriage.

justifying themselves in ANY known sin, or else they would be broken up as a people, scattered, and many would suffer from their enemies; that if persons were imprisoned they would be able to see that they had, for the more part, brought upon themselves their troubles by “not minding their own business”, and flaunting their affairs in such a way as to dare the enemies of the principle.

(Life of Joseph Leslie Broadbent by O.K. Neilson, Information from family members 12/22/64)

Leslie Broadbent said “From this day forth everything that is said and done against this people will be for them.”

(Marion Hammon, General Meetings Vol. 2, 7/12/42, page 124)

Bro. Broadbent used to say he does not look to far ahead, but keeps praying he will live right from day to day.

(Charles F. Zitting, General Meetings Vol. 2, 11/8/42, page 221)

I was thinking of the words of Bro. Leslie: “There are two boys that will make the grade – Jay and Edson.”

(John Y. Barlow, General Meetings Vol. 3, 11/7/43, page 237)

To Children: “Let’s put honey on our cereal so we can stick together.”
“Don’t drive your stakes in too deep.”

(Paper - Joseph Leslie Broadbent, Author unknown)

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