The Historians Corner

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DEFENDERS OF THE FAITH: THREE VIGNETTES FROM MORMON HISTORY

"The Historians Corner" is devoted to presenting documents, vignettes, and other short items that add both interest and depth to our understanding of Mormon history. The emphasis of this "Corner" is on individuals, often little-known, whose experiences help give that personal touch to the story of the Church.

In this issue we present vignettes from the lives of three dedicated men who found three different ways to defend the faith they have espoused. These men had much in common, although probably none of them ever knew the others. Products of the Nineteenth century, they lived in a time when Mormonism was unpopular, both in the United States and abroad. Each was fully devoted to the Church and zealous in his desire to promote and defend it. On the other hand, the different circumstances under which they were called upon to speak out for Mormonism perhaps speak with some relevance to current times.

In the early years of Mormon history, it was not uncommon for Church members to be faced with violence. Mobs drove them from their homes in New York, Ohio, Missouri, and Illinois. In the final months of the Ohio period Sidney Rigdon, a counselor to the prophet, reached the conclusion that he must
fight fire with fire. Being perhaps the most persuasive of all Mormon orators, with his blazing speeches he could stir the emotions of many. Although he did not advocate direct aggression, his harangues were openly militant and could easily lead to violence. Dr. F. Mark McKiernan, assistant professor of history at Idaho State University who recently completed a Ph.D. dissertation on the life of Sidney Rigdon, and who is a member of the Reorganized Church of Jesus Christ of Latter Day Saints, summarizes in the first of our vignettes the intent and impact of Rigdon's militant defense of the faith.

The more traditional way of publicly defending the faith is through missionary work. In our second selection, Dr. Richard O. Cowan, a member of the religion faculty at Brigham Young University, summarizes the intriguing story of Mischa Markow, a lone missionary to the Balkans at the end of the century. Markow was one of those little-known and unsung stalwarts of Mormon history. His odyssey in the Balkans beautifully illustrates the determination of Mormon missionaries in the face of almost insurmountable obstacles. He traveled alone, which seems unusual today but apparently reflects what happened to many missionaries of the time. He was jailed, ridiculed in, and banished from every country he visited; yet he felt a curious joy in missionary service and was willing to accept another call in later years.

Our third story concerns Josiah Hickman, a Mormon student who left Utah in 1892 to study at the University of Michigan. His journal is filled with the dual concern that has faced many a Mormon student now, as well as then: concern for achieving excellence in his educational pursuits, and an intense desire to represent well the Church. Dr. Martin B. Hickman, a grandson of Josiah and currently dean of the College of Social Science at Brigham Young University, has chosen one incident from his grandfather's journal to illustrate the approach that this Mormon student made to the problem of defending the faith. In that day oratorical contests were serious business among both students and faculty, and the use of proper grammatical style, persuasive logic, and dramatic illustrations were all important to the success of the contestant. The way one Mormon student chose to use such a contest to help place Mormonism in a more favorable light is the story of this vignette.
The years of 1838 and 1839 were years of desperation, frustration, and suffering for Sidney Rigdon. After fleeing from Kirtland, he worked with Joseph Smith in attempting to establish another religious community at Far West, Missouri: this in the face of serious internal dissensions as well as external persecutions. Joseph was determined that the Church make a stand and fight the forces which sought to overthrow it; Rigdon was the Prophet's spokesman and counselor in this mission. To both Gentiles and Church members, Rigdon became a symbol of the new Mormon militancy of Far West.

Both Joseph Smith and Sidney Rigdon were determined to stamp out apostasy in Missouri. They believed that the entire future of the Mormon movement rested on their success in driving the dissenters from their midst; and because of Rigdon's ability to sway audiences, he became the Prophet's spokesman in the cause of orthodoxy. At Far West on June 19, 1838, Rigdon delivered a scathing denunciation of disloyalty among the members of the Church. No text nor synopsis has remained of his discourse, but reports of eyewitnesses indicated that Rigdon, who could inspire an audience to tears, could also lash them into fury. Rigdon took his text from the fifth chapter of Matthew: "Ye are the salt of the earth. If the salt hath lost its savor, it is thenceforth good for nothing, but to be cast out and trodden under the feet of men." Joseph Smith followed Rigdon's harangue with a short speech, apparently sanctioning what he had said. The salt sermon caused a frenzy of activity aimed at purging the ranks of disloyal members. One unfortunate effect of the controversy over dissenters was the formation of the apparently unauthorized Danites, a secret militant society for the enforcement of orthodoxy.

In July, 1838, the direction of the new militancy shifted from opposing dissenters to combating Gentile persecution. Henceforth, Rigdon proclaimed, the Mormons would make

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1John Corrill, Brief History of the Church of Christ of Latter Day Saints (Commonly Called Mormons) Including an Account of the Author for Leaving the Church (St. Louis, 1839), p. 26.
their stand with violence of their own. The First Presidency had been militant in attitude since their arrival at Far West, but their intention to fight if necessary was declared to the entire state in Rigdon's July 4th speech. It was called a Mormon declaration of rights. When Rigdon's address was published in neighboring papers it caused great contention among the Missourians; his Independence Day speech helped polarize both the Mormons and the Missourians, and the stage was set for the Mormon War.

After the disasters of the Mormon War, which included expulsion of the Mormons from Missouri under Governor Lilburn Boggs' so-called extermination order and the Haun's Mill massacre, Joseph Smith and Sidney Rigdon, along with other Mormon leaders, were incarcerated. At the end of November, 1838, the First Presidency and some other Church leaders were transported to the county jail at Liberty, Missouri. Rigdon languished in that damp jail, while his body was racked with fever, often leaving him too weak to stand. In February, 1839, Smith's and Rigdon's pleas for writs of habeas corpus were granted. Alexander Doniphan pleaded the cases of all the Mormon prisoners except Rigdon, who acted in his own defense.

At Rigdon's trial for murder and treason, the courtroom was crowded with about a hundred excited anti-Mormons who were veterans of the Mormon War. Rigdon was ill and emaciated from his months of incarceration. He pleaded innocent to the crimes charged against him but enumerated the privations, persecutions, and sufferings he had received in his relentless pursuit for religious truth. Doniphan recorded, "Such a burst of eloquence it was never my fortune to listen to, at its close there was not a dry eye in the room, all were moved to tears."

The judge discharged the case against Rigdon immediately. One of the audience stood up and declared, "We came here determined to do injury to this man. He is innocent of crime, as has been made to appear. And now, gentlemen, out with your money and help the man return to his destitute family." The anti-Mormon audience raised $100 and handed it to Rigdon.

Rigdon's fellow Church leaders were returned to jail, but the

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3Elders Journal, August 1838.
4The Saints' Herald, August 2, 1884; also see Daily Missouri Republican (St. Louis) February 14, 1839.
judge ordered that Rigdon be discharged from custody. However, Rigdon stated, "I was told by those who professed to be my friends, that it would not do for me to get out of jail at this time, as the mob was watching and would most certainly take my life." Thus he was held in protective custody until his friends, who included the Clay County sheriff, could arrange his safe conduct out of the state. Rigdon fled from Missouri for his life, leaving behind a shattered dream, a scattered people, and a shackled Prophet.

Despite Rigdon's abilities and his continued devotion to the Church, his influence waned in the Mormon movement after Far West. This period in Mormon history had been a costly failure. The Mormons' settlements were destroyed, their property confiscated, and they were forced to become refugees from the vengeance of the Missouri mobs. The Mormon leaders would have been exterminated had it not been for the courageous intervention of Alexander Doniphan. Most of the Mormons of importance were imprisoned for at least six months. Far West was a period of no significant religious accomplishments; on the contrary, it was a time of purge within the Mormon movement. Rigdon's enunciation of Joseph Smith's policies in the salt sermon and the Fourth of July speech were associated by the Mormons and the non-Mormons alike only with the fiery character of Sidney Rigdon. Unfortunately for Rigdon, he became a symbol of the militant Mormonism of the Far West period, and it was a symbol synonymous with disaster.

"Times and Seasons, August 1, 1843.

MISSCHA MARKOW:
MORMON MISSIONARY TO THE BALKANS

RICHARD O. COWAN

Conditions were chaotic in southeastern Europe as the twentieth century dawned. Turkish power was on the decline, and various peoples were carving out new nations whose interests were often in conflict. Although the Greek Orthodox religion had long dominated the area, American missionaries began proclaiming their Protestant faiths during the second half of
the nineteenth century. Mormon missionaries were also there, and one of these was Mischa Markow. His fascinating odyssey in the Balkans at the close of the nineteenth century represents many cross-currents in Mormon history: the conflict between Mormon objectives and certain national interests; the gross misconceptions held by Europeans of the Mormons; the spirit and attitude of a devout European convert; hope of the Church to spread its message around the world; and the fact that often a lone Mormon missionary would travel from country to country in a frustrating but yet soul-satisfying effort to fulfill that dream. Markow’s experiences and reactions were beautifully told in letters to Church leaders and friends.

Mischa Markow was born on October 21, 1854, to a Serbian family then living in Hungary. After growing up on his father’s farm, Markow became a barber. While making a religious pilgrimage to the Holy Land, he settled briefly in Alexandria; but he was soon warned in a dream to sell his business and sail for Constantinople on the next available boat. On board he met Jacob Spori, a Mormon missionary who had recently opened the Church’s Turkish Mission. Spori taught Markow the restored gospel and baptized him early in 1887, soon after their arrival in Constantinople. Nearly a year later Markow was ordained an elder and sent to Belgium where he labored as a missionary until emigrating to Utah in 1892. On April 21, 1899, he was set apart by Church leaders to return as a missionary to southeastern Europe. Extracts from his correspondence give a vivid picture of conditions he met, as well as mirror interesting aspects of contemporary history.

Markow began his work in Serbia, but soon was arrested and banished. Turning next to his native Hungary, he met a similar fate. On July 7, 1899, he wrote:

Now I wish to tell you how I got along in Hungaria. I received those German cards, “Articles of Faith,” and I wrote the following on the back of the cards: “The true Church of Christ is upon the earth again, organized with Prophets, Apostles and endowed with power from on high,” and then I commenced to distribute them. The people then commenced to inquire how and when the Church was again restored. I gave them the Voice of Warning, the Book of

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2Deseret Evening News, April 21, 1899.
Mormon, and the Pearl of Great Price. The Lord then raised up some friends who supported me materially. After I had spread the Gospel some, my enemies went to the city officials and two of them, accompanied by two policemen, came to see me and appeared to be very angry. They took all my books, tracts and every piece of paper I had away from me, and took me to the court where they questioned me in regard to my religion. I explained the doctrines of our Church to them, told them that God speaks again to the people on earth, but they began to get very angry at me and said that I was crazy, others said that I had either lost my senses or that I was a swindler and deceiver. Then they took me and cast me into prison. After forty-eight hours they let me out and asked me again, when I gave them the same answer. Then they forbade me to preach this Gospel, and a policeman came with me and put me on the train and I left.5

Markow then reported to the Turkish Mission president in Constantinople and was advised to proceed to Rumania. On February 27, 1900, Markow wrote from Bucharest: "With the help of God I have now baptized seven persons, one a Roumanian [sic], one Bulgarian, one Greek, and four Saxon sisters." Nevertheless Markow lamented: ";... during all that time, I was very much afraid, I feared that they would expell me from Roumania, and I became very much concerned about the welfare of those faithful souls." Specifically, he described an anti-Mormon book circulating in Bucharest: "I was fairly astonished over the false accounts concerning the Church and the Saints, and that such reports had found their way even into far-off Roumania. The book contained pictures of Brigham Young and his wives, and all manner of evil reports."4

National sentiment in Rumania contributed to Markow’s difficulties. On June 1st he wrote:

There are two Bulgarians here who desired to be baptized, but I told them they would better wait a little while and investigate a little more thoroughly. I had decided, however, to baptize them on Sunday evening, but when some of the Roumanians heard that both Greeks and Bulgarians were beginning to investigate and believe our doctrines, they began to get uneasy and some of them became very angry at me. They went so far as to send a secret service detective to see me, who pretended to want to investigate, and finally asked for baptism. I soon learned, however, that he only did it in

5Millennial Star, August 3, 1899, p. 490.
4Deseret Evening News, April 7, 1900.
order to carry out his wicked designs, and that he was working in connection with a band of Roumanians who had made it up to try to find out where I was going to do the baptizing and lie wait for me, and as soon as I appeared, give me a good trouncing and then disappear in the darkness, thinking I would never know who they were; but as you will see from the following the Lord had decreed it otherwise. I have been in the habit of holding a little meeting with the members and friends every Sunday afternoon, commencing at 1 o'clock, but on this particular Sunday, having a great deal I wanted to say to the Bulgarians, it so happened that I appointed the meeting for 10 o'clock in the morning instead of 1 in the afternoon; still some of them got to hear of it and came to the meeting. They were evidently bent on making trouble, as they came to me and began to argue, telling me I had no right to teach the people, and saying that I was leading them astray. When I would not quarrel with them they went to the police to swear out a complaint against me. The police commissioner came to see what was the trouble, but he treated me very courteously; true he arrested me and started to take me away, but as we reached the street we were met by a secret detective, who stopped the policeman and inquired who had made the complaint against the missionary. The Roumanians answered that it was they who had done it. Then he got angry and wanted to know why they had done that, and said that he and some others had made it up to give me a good beating that night at the baptism. I felt thankful to the Lord that he had delivered me out of their hands. The officers who had me under arrest began questioning me, and I explained to them the universal apostasy, and how the Gospel has again been restored to the earth. They listened very patiently, but refused to let me go free. On account of this disturbance and persecution one of the two who desired to be baptized has backed out. The other still desires baptism, but the Chief Inspector has forbidden our performing the ordinance.

They took me before the Courts; first before the Chief Inspector and afterwards before the higher Court, but the Lord was with me and filled me with His spirit, until I rejoiced in even that opportunity of preaching the Gospel to them. I had two testaments in their language which I gave them so that they could read the answers to my questions. Then I questioned them about the apostasy and the restoration of the Gospel, and they listened quite attentively as I explained the same to them. I told them that the Gospel had been restored through an angel having appeared in America, and that we had been called to proclaim the same. They told me that I was not allowed to preach that in Roumania, and put me that night in prison. The next day they assembled their
judges to hear my case, and brought me again before the Higher Court, and told me to relate all I knew about the organization of the Church, etc. I gave them the testaments again and began explaining the Gospel, beginning with faith, repentance, baptism, etc. In a little while some of the head men began defending me and said: "This missionary is right, that is the true Gospel of Christ, and our orthodox religion is wrong." I spoke about half an hour with them and was afterwards again conducted to prison. Nobody was permitted to visit me and I was not permitted to write any letters. Some of the Saints, not knowing what had happened to me and becoming uneasy, went to the American Consul and related to him what had taken place, when that gentleman immediately telephoned to the Ministerium inquiring about the matter, and asking how it was that I had been imprisoned without cause; thereupon they turned me loose, but summoned me again before the officers, and I had to tell them again all about the Church, and this time they wrote it down and had me sign the paper. They did not publish my written statement, but some of the newspapers published an account of my arrest, and what I had said before the Court. One of the papers gave a pretty true account and spoke kindly of me, another published an account that was about one-tenth true, and another published an account that was nothing in the world but a lot of falsehoods. It appeared in the papers that an angel had appeared in America. I was under arrest 48 hours.

Now, dear brother, they have forbidden me to do any preaching in Roumania. They have sent the statement that I signed to their chief Minister, who is to investigate the same, and then I expect they will banish me. They say that I have no right to baptize. I do not know what will become of me as I am still in their hands. Do not answer my letter until you hear further from me as to where I shall be.9

Writing from Bulgaria the next month, Markow described his expulsion from Roumania:

As I wrote you before, they desired to expell me from Roumania, and they laid the plan so that I should not only be expelled from that land, but also that the police or sheriff should take me to the border line and then hand me, with my papers and the complaint against me, to the sheriff of the next county, so that I might be prevented from establishing myself there. When I heard of this scheme, I went to the American consul and explained everything to him, that I had broken no law of the land, and I also offered to leave the country of my own free will and go from Roumania. Upon

9Millennial Star, July 12, 1900, p. 433.
hearing this, the consul telephoned to the prefect not to expel me, and he vouched for me, as an honorable man, stating that I would of my own free choice leave Roumania. The prefect, however, claimed that the above was required by the law of the country. The consul replied that he would bring the case before the minister of the king's cabinet, for he would not submit to my expulsion, as I was an American citizen. On the strength of that statement, the prefect telephoned for me to appear before him personally. The consul advised me to do so and stated that if they would not permit me to go as a free man, to come back to him and he would then go before the ministerium, or cabinet. However, they set me free without any further trouble, and I desire to say that we have a very good American consul in Bucharest. 6

From Roumania this lone Mormon missionary went to Bulgaria and began to work among the Protestants. In a letter to a friend he expressed the spirit of both frustration and hope that typified his mission:

It is very difficult to labor in a strange land, when you have no tracts in their language, but I found a few persons, who could read my tracts in the German language. They were pleased to hear my teachings, but as soon as they read in the tracts about the Book of Mormon, they turned against me, for they had been warned by publications issued by our enemies, against the book and against the Latter-day Saints. They showed me one of these publications, a large sized book, printed in Bulgarian text and language. The book is full of illustrations, tells of some seventeen wives of Brigham Young and it has prejudiced the minds of the people, though there are still a few, who wanted to hear me further. . . . I am very thankful to my heavenly Father, for in all my persecutions He has strengthened me very much, and through these persecutions, I have gained power and appreciate more the ways of the Lord. It is pleasant to labor in the Lord's vineyard.

As I have not been able to find any believers in Roustschuk, I intend to go in two or three days to Sofia, which is the capital of Bulgaria. 7

In Sofia, Markow soon was summoned to appear before the mayor. He took the opportunity to preach the gospel not only to the mayor, but to two city judges.

. . . One of the city judges spoke the German language well, so I gave him four tracts to read. Another of the judges

6Deeret Evening News, September 22, 1900.
7Ibid.
spoke good French, and to him I gave three French tracts. They promised to read them and to give them a thorough examination, and they would then make a report to the "ministerium" (that is to the minister of Cultus), and then they would let me know whether this religion would be allowed under their laws.

After eight days I went again to them, and they forbade me to preach. I told them that I could not leave Bulgaria for I had not sufficient money to travel, but expected a little from home. They granted me my freedom, but not permission to preach. They ordered a policeman to watch my residence for some time, and find out, whether I did preach to the people or not. Bulgaria is full of foreign missionaries, mostly from America and England, namely Congregationalists, Methodists and Baptists; and when they hear about a "Mormon" Elder, they persecute him, and the authorities take their part; all the other sects have liberty to preach in Bulgaria, but the Church of Jesus Christ is persecuted and has no liberty to preach the Gospel. . . . I feel well, although I am persecuted everywhere. I have felt that the angel of the Lord has ever been with me, and shielded me against my enemies. Oh, I thank the Lord, my God, for it was His will that I should suffer persecution, for how else could the authorities in these lands have learned that the true Church of Jesus Christ has been again established. God knew best how to get the testimony to them. The Lord God has granted me strength to endure it all. Yes, I have even been strengthened by it. I believe I will have to go from here to Hungary, although I have been once driven from there, but I was only expelled from one comitat (county), and now, in the name of the Lord, I will try to preach in another county.8

Markow's fears were confirmed when he was forced to leave Bulgaria only three months after arriving there.

Markow met similar conditions in Hungary, and after a short time was required again to leave that country. He finished his mission in Munich, Germany, and arrived back in Salt Lake City on August 28, 1901.9 Even though his labors did not result in permanent mission organizations in the Balkans, or in many baptisms, they did reflect Latter-day Saint interest in proclaiming the Gospel everywhere.

In 1903 Mischa Markow was called on still another mission to southeastern Europe, and again met hostility in the countries where he had earlier labored.10 Following this mission,

8Ibid., September 29, 1900.
9Ibid., August 28, 1901.
10Lindsay, "Missionary Activities in the Near East," pp. 94-95.
Markow worked in Salt Lake City as a barber until his death on January 19, 1934.11

11Obituary in Deseret News, January 19, 1934, p. 16.

JOSIAH HICKMAN:
A STUDENT DEFENDS THE FAITH

MARTIN B. HICKMAN

There is perhaps no more poignant experience for a Mormon raised in the shadow of the temple than to go away to school. Even more than a mission call it creates a sharpened sense of identity, a more acute awareness of being different from the world. If this is true, as it certainly is in 1970, it was even truer a century ago. In 1892 Josiah E. Hickman left Utah for Ann Arbor; he was one of a number of Utah students who found a welcome at the University of Michigan and who represented the vanguard of Mormons who would eventually "go East" for an education. Josiah Hickman also was among the vanguard of Mormons who would devote their lives to the Church educational system. He was graduated from the Brigham Young Academy in 1883 and always insisted that Karl G. Maeser "had laid the foundation of the grandest educational system the world has ever seen. . . ." He was principal of the Millard State Academy in Fillmore from 1887 until 1892 when he "went East" to the University of Michigan. Following his graduation from the University of Michigan he accepted a teaching position at Brigham Young College in Logan. He later received a master's degree in psychology from Columbia. He also taught at BYU during his academic career.

His journal for the years at Michigan is not only a personal account of his academic progress but reveals in vivid detail a pilgrim's progress through a strange new world. Interwoven in his account of his studies is the ever present awareness of being a Mormon. He is "active" in the Branch and becomes the branch president; he is interested in the origin of the Pearl of Great Price and takes a copy of the hieroglyphics to one of his teachers who is reputed to know Egyptian; he visits the other churches in Ann Arbor and compares their teachings with his understanding of the gospel; he asks the "golden questions"
of friends and professors; he relates the new knowledge he is acquiring to the gospel and struggles with the ever-present problem of finding enough money to continue his education and feed his family. It is of course a personal story; but it is a story with which countless Mormons who have gone away to school can identify.

Perhaps no incident in Josiah Hickman's account of life in Ann Arbor more nearly captures his vigorous sense of being a Mormon than his participation in the annual oratorical contest at the university. In the passages which follow he relates his hopes and fears as he approached the contest and his disappointment yet ultimate triumph at its outcome.

Dec. 29, 1894—This week just past has been a vacation but I have been working all the week upon my oration. I have read more than half of O. Whitney's History of Utah and also most of Bancroft's history of Utah. Read Webster's oration and Pilgrim Fathers. I have only written part of the oration. It seems impossible for me to express my thoughts. I am much discouraged in my writing. I feel the want of power of the English language more keenly now than ever before. It is natural for a person to desire to excel; but I have a double cause. I would not have entered the contest only for the purpose of presenting to the world the true history of our people—their drivings and pilgrimages for the truth's sake. Several have tried to discourage me from taking such an unpopular subject, among the number Prof. Trueblood, was one who said not to take the subject but some other, I told him that I would not have entered were it not for presenting this subject. I would rather successfully present this subject than win on any other subject not pertaining to our people. Father, strengthen me that I may accomplish that for which I have entered the contest. Rec'd letter from Ella. She and children are very well for which I am truly thankful.

Jan. 27, 1895—I went to Prof. F. N. Scott, again yesterday with my oration and he helped me on it considerably. He told me he knew of no subject in all the range of the orations that had been given here for years that was equal to mine; but said my language was not as good as it might be.

Feb. 17, 1895—Bro. Talmage lectured here on the story of Mormonism. His lecture was sublime and was well rec'd. He is having great honors heaped upon him. I am working hard on my oration. I know it and have taken 3 lessons from Prof. Trueblood; will take one more. He has made some very good comments to others about my oration. I trust they are well founded remarks. Bro. Talmage is to speak to us today.
(Have written to Ella and Mrs. Daniels.) Meeting over and Bro. Talmage, delivered a sublime sermon and stirred our very souls. His advice was excellent. The comments of the papers and public were extravagant in praise of him. He is considered a great orator. His defence of our people was excellent.

Feb. 24, 1895—The oratorical contest for the '95 students took place last Fri. night. There were 7 of us. Lautner and myself stood no. 1 and were a tie. We were both chosen to enter the final contest to be held Mar. 15. I have heard many excellent comments from students and Prof. on my oration. One thought (said), I put him in mind of Dan. Webster. Though I mention this I do it with humility as I acknowledge the hand of the Lord in my success and He shall receive the honor. Our colony is highly elated over our success. I feel it (subject presented) will be a benefit to our people.

Mar. 3, 1895—I am getting started fairly well in my studies of this semester. I have made a few changes in my oration by aid of Profs. Scott and Trueblood, since delivering it. I have it copied again at the cost of $1.50 for 4 copies. The judges of the final contest are: Prof. Murray, Princeton, Univ. On thought and comp. D. Heinmann, Detroit lawyer. Dr. R. Boon, Princ. of Ypsi College. Prof. Fulton, Ohio. On delivery, Regent Cocked Adrian, Mich. and Regent Barber, Mich.

Mar. 17, 1895—The contest came off last Friday night. I received third place. Mays and Ingraham rec'd first and second prizes respectfully. First prize, medal and $75. Second Prize $50. Mays beat me four points out of 530. Ingraham beat me 2 out of 530 or less than 1%. Judges in composition marked me 1, 3, 2. Dr. Boon gave me first place in thought and composition. On the whole I received the highest % in thought and composition. I rec'd 9% more than best of them. The judges on delivery marked me 3, 3, and 5. Prof. Fulton marked me No. 5. It is the general cry by Prof. and students that it was a rank injustice and that he was prejudiced or went against his own judgment. Our colony is very much exercised over the injustice. I feel all right and feel that the Lord willed it so and hence am thankful over the turn of affairs. Prof. Trueblood, has come to [Richard R.] Lyman and enquired if any one had said that he influenced Fulton so that he marked me down. He says he did not. He said though that Fulton last year when acting as judge asked him what young men he wanted to be chosen, or were best to rep. the Univ., but Trueblood, said he would say nothing about which were the most suitable. He said: Now Mr. Lyman, as the contest is over I will say that if Hickman, had got first place there would have been trouble
and would have met opposition as the dean of Scientific Dept (D'Ooge) was opposed. It seemed evident to me that it was a concocked affair.) He told Lyman also that it was not in any fault of my delivery for I was good but on account of unpopular subject. Prof. Fulton, said also, after the contest that I and Ingraham were the only two that got complete hold of the hearts of the audience. Thought I rec'd faint applause when I arose I had not been speaking but about 3 minutes when I had the audience. It was the warm in the building and many fans and hats were being fanned but by the time I was half through every fan and handerchief had stopped and death silence reigned. It was the general comment that they had never heard such silence before in their lives, women were seen to weep. One man told me that if he knew that he could produce such silence and deep effect as I did that he would be willing to enter though he knew he would lose, for he considered that the greatest of all honors to sway an audience as I did. General comments: I should at least have had second place in delivery was said by nearly all; some said 1st place. "That man has more oratory in him than all the other orators put together. His oratory was a new style from any they had heard before. A man of riper years said this. A lady said to Lyman, that my oration was grander and surpassed Dr. Talmadges' oration. Mr. Gorre (assistant to Prof. Scott) said, that it was the grandest oration he had ever heard from a student. Prof. Scott complimented me very highly on the oration. The two that carried off the prizes were excellent orators. The one that beat me 4 points is said to be the greatest orator the Univ., had ever had among the students. . . . As my oration received the highest marks in thought and composition, it is to be published among the honored ones. I feel that I have done my duty and am very thankful that the Lord has blessed me with nearly everything I asked him for. I believe that it is for the best the way that it turned out. I acknowledge His hand in it all and give Him the praise for all aid and all honor and success rec'd.

Mar. 24, 1895—I have rec'd this week some most gratifying compliments on my oration. Prof. Scott, told me that he was very pleased to learn that I rec'd first place in thought and composition, for I deserved it. He also said that there was not justice done me by judges in delivery [in marking] for the audience awarded me first place. Though the judges did not, it was almost the universal opinion that I surpassed all in delivery. He said Mr. Hickman, I thought your delivery was sublime and could not have been bettered. Oratory is your fort and I should advise that you continue in that line, though you will have trouble with your language you will overcome that and I will expect to hear of you in 8 or 10 years being among the foremost orators of the land. You do not need any
more days of elocution. I quote here what Heinman, one of the critics on thought and comp., a lawyer from Detroit said; "All the papers were very gratifying and I think the Univ., will be splendidly represented. A good, clear, earnest, almost fervid, paper was the Banishment of the Mormon People. Unfortunately the almost historical nature of the topic cut in on the originality of thought. If the author can handle all subjects as well he ought to be extremely clear cut and effective before an audience." I have his letter. It was written to Dr. Trueblood. These comments with others are double testimonies to me that the Lord aided me and inspired judges, and audiences with the deep and earnest thought that I had in my composition. Father I lay all at thy feet, turn it to my good and to good of others and take the honor to Thy self. May I ever be so blessed of Thee and be humble in the same. May these truths take root and grow in the hearts of the hearers. I learn with satisfaction that my oration with other prize orations of the last 5 years are to be published in a bound volume. Johnny McClellan has written up our contest and sent with a glowing tribute to me. More than I deserve, to our home papers, Deseret News and Dispatch. Also the oration which they are to publish. It was also published in eastern papers.