COVER: Dr. Frederick G. Williams, second counselor to Joseph Smith in the first First Presidency of the Church of Jesus Christ of Latter-day Saints, friend, physician, scribe, and confidant to the Prophet of the Lord.

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Frederick Granger Williams
of the First Presidency
of the Church

BY FREDERICK G. WILLIAMS*

Frederick Granger Williams was second counselor in the original First Presidency of The Church of Jesus Christ of Latter-day Saints. He played an important role in the establishment of the kingdom of God and for many years was Joseph Smith's physician, scribe, sermon writer, and closest friend.

Like most early leaders of the Church, Frederick was from New England, born at Suffield, Hartford County, Connecticut, on 28 October 1787, the oldest of five children born to William Wheeler Williams and Ruth Granger. Frederick was an intelligent boy, shy, and well mannered. He showed early promise as a student; but, when he was twelve, his schooling was interrupted by his family's move to Cleveland, Ohio, then a settlement of one house. His father had contracted with the Connecticut Land Company to build and operate a flour mill and a sawmill a few miles from Cleveland, for which he received the right to purchase at a reduced rate 1,306 acres of land, including his mill sites.1

The presence of the mills attracted other settlers, and ownership of them gave Mr. Williams both a handsome income and a position of leadership in the community.2 This still was

*Dr. Williams is assistant professor in the Department of Spanish and Portuguese at UCLA and is a grandson twice removed of Frederick Granger Williams.

1Letter from the Connecticut Land Co. to William Wheeler Williams, 4 April 1798, in the Simon Perkins Papers, Western Reserve Historical Society, Cleveland, Ohio.

2Beginning in 1802 when the inhabitants organized themselves into a township, the elder Williams was elected one of Cleveland's first three trustees and one of two overseers of the poor; this latter office he held again in 1805 and 1812. He was judge of the election in 1804, 1805, 1806, and again in 1810. In 1806 he was one of the patrons of the first school, where four of his children studied. See Historical Record of Public Officeholders in Cuyahoga County (Cleveland: W. P. A. in Ohio, 1942), pp. 2-23.
frontier country, however, and for some years formal schooling and church attendance were not possible; but Frederick continued to study at home. As the eldest child, much was expected of him. He worked on his father’s farm and mills, helped construct their new home on a bluff overlooking the bay, and took over the care of the younger children and other household duties as his mother gradually lost her eyesight.

During the War of 1812, Cleveland became an important military station. Commodore Perry came in 1813 to build the ships which regained control of the Upper Lakes Region from Barclay’s English fleet. Frederick, twenty-six, joined Perry as a pilot, directing him around the Lake region. After Perry’s victory on Lake Erie and General Harrison’s victory on land, the war came to an end so far as the Cleveland area was concerned. Frederick began teaching school and continued to work as a pilot on Lake Erie, transporting goods and passengers between Buffalo and Detroit.

It was on one of these crossings that he met Rebecca Swain of Youngstown, New York. After a brief courtship, Frederick and Rebecca were married in the latter part of 1815. They went to live near Warrensville, Ohio, where Frederick engaged in farming. Soon, however, he became interested in medicine.

Professionally trained doctors of the day relied heavily upon chemical medicines (especially calomel) and blood-letting. In competition, various botanical systems of medicine flourished, relying heavily upon herb teas and steam baths. After some

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"Young Williams had bought 161 acres for $402 from his father, 30 April 1810. *Land Records of Cuyahoga County, Ohio, Deeds and Mortgages*, Vol. 1, 46, 47.


"By 1860, the worst features of the heroic practice had disappeared. To be sure, traces of the old therapeutics persisted into late 1870s; and the abuse of calomel was still widespread at the time of the Civil War. But, by and large, physicians no longer thought it necessary to resort to the violent methods mentioned above.

"One would like to regard the improvement in therapeutics at this time as being part of the general scientific advance. The facts indicate, however, that scientific considerations played a minor role in demolishing the old heroic practice, and what was called ‘rational’ medication in 1860 was brought about largely by empirical and often irrational factors. Contributing also to the abandonment of the old curative measures was the constant barrage of criticism hurled at the regulars by Thomsonian and other sectarian practitioners.” *Ibid.*, p. 21.
experimentation, Frederick settled upon the Eclectic System, which, as its name implied, borrowed methods from both the botanical and more traditional medical systems. Feeling that his opportunities in the medical profession would be increased, Dr. Williams and his family moved to Kirtland, Ohio, where he purchased a large farm. By 1830 he had an extensive practice and was a man of considerable influence in the community. He and one of the territory's prominent doctors had just gone into partnership when, in October 1830, four Mormon missionaries arrived in the community. On their way to preach to the Indians, they had stopped in the Kirtland area to preach to the Campbellite congregations of Reverend Sidney Rigdon; the Williamses belonged to one of these.

CONVERSION TO MORMONISM

The missionaries were Oliver Cowdery, Parley P. Pratt, Ziba Peterson, and Peter Whitmer, Jr.; and their message of the restored Church of Christ, the Book of Mormon, and a living prophet interested the Williamses, who investigated further. Rebecca and the four children attended all the private meetings, and her husband went when his work would permit. In a short time she was baptized, but the doctor delayed his decision. He would read the Book of Mormon, weighing and comparing its teachings with those of the Bible; then, unwilling to accept it as true, would lay it aside to have nothing more to do with it, only to find himself turning to it later and reading again. At length, convinced of the truthfulness of the new

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1 Doctors first had to register with the state of Ohio in the late 1880s, but in Auditor's Tax Duplicate, 1836, Geauga County, Ohio, p. 342A, found at the Geauga County Courthouse, Chardon, Ohio, Williams is one of thirty doctors paying taxes in the county. Their incomes appear to be approximations: eight had income of $300 and paid $1.50 in taxes; ten (including Dr. Williams) had an income of $200 and paid $1.00 in taxes; three had an income of $150 and paid $0.75 in taxes; and nine had an income of $100 and paid $0.50 in taxes. No distinction was made between botanical and regular physicians.

2 Although the Kirtland Township Trustees' Minutes and Poll Book, 1817-1838, found at the Lake County Historical Society, Mentor, Ohio, has Frederick G. Williams voting as a Kirtland resident in 1830 (see pp. 72, 74), the 1830 Federal Census, p. 272, has him living in Kirtland, and the Recorders Office, Geauga County Courthouse 1830 map of Kirtland, shows F. G. Williams's name written on lots 29 and 30. Williams did not actually record the deed to any Kirtland property until 20 April 1832. The deed shows he traded for 144 acres of property; namely, Lots 29, 30, 31. Land Records of Geauga County, Ohio, Deeds and Mortgages, Book 16, pp. 22, 23.

3 Williams, op. cit., pp. 53, 54. The author does not cite the name of the prominent doctor.

4Ibid., pp. 54, 55.
book, he was baptized, confirmed a member, and immediately ordained an elder in the Church. Frederick G. Williams was then forty-four years of age.

After spending two or three weeks in the Kirtland area, where a sizeable branch was organized, the missionaries made preparations to resume their journey to the Indians in Missouri. Dr. Williams was invited to accompany the party, with the understanding that he would return to his private practice in three weeks. He accepted the call and furnished the elders with a horse, cash, and other provisions to assist in their mission.\textsuperscript{11} The three-week mission turned into a ten-month ministry, so engrossed did the new convert become in preaching the gospel. The missionaries traveled south and west, preaching as they went. In Cleveland, Dr. Williams took occasion to present the gospel to his parents, who, although happy to offer the missionaries hospitality, were not interested in the Church.\textsuperscript{12} The party stopped for several days to preach to the Wyan dotted Indian nation in Sandusky, Ohio, where, some years before, Elder Williams had piloted Commodore Perry's ship in pursuit of the British and Indian forces under Tecumseh. This time he was bringing the Indians the gospel of peace.

Parley P. Pratt sums up the trip, recording:

After much fatigue and some suffering we all arrived in Independence in the county of Jackson, on the extreme western frontiers of Missouri, and of the United States.

This was about fifteen hundred miles from where we started, and we had performed most of the journey on foot, through a wilderness country, in the worst season of the year, occupying about four months, during which we had preached the gospel to tens of thousands of Gentiles and two nations of Indians; baptizing, confirming and organizing many hundreds of people into churches of Latter-day Saints.

This was the first mission performed by the Elders of the Church in any of the States west of New York, and we were

\textsuperscript{11}Williams Journal, No. 370, p. 319, Church Historian's Office. This book was originally Dr. Williams's medical journal from 1837 to 1839; and on the first 130 pages the names of his patients, the medications, and the bills appear. After page 130, the pages continue to be the accounts of his patients for a time, but the second Williams generation has used the blank portion of the page to record things of historical interest to the family.

\textsuperscript{12}After his father's death in 1831, Frederick's brother, William Wheeler Williams, Jr., lived in the family home and, although he never joined the Church, offered its members hospitality. Joseph Smith, Junior, History of the Church of Jesus Christ of Latter-day Saints (2nd ed.), commonly called Documentary History of the Church (Salt Lake City: Deseret Book Company, 1948), II, 50. (Hereafter called DHC.)
the first members of the same which were ever on this fron-
tier.10

MEETING THE PROPHET

In the meantime, Joseph Smith the Prophet had moved his
family from New York to Kirtland and, for a time, lodged
in the Williams home. When summer came, he and several
other brethren set out for Missouri where a temple site was
dedicated and instructions were received concerning the estab-
lishment of Zion in Missouri. Elder Williams participated in
the proceedings and met the Prophet for the first time. This
was the beginning of a lifelong friendship. Williams cove-
nanted with Joseph Smith that he would be willing to con-
secrate his all to the service of the Lord.

Throughout the next several years, Frederick G. Williams
demonstrated his willingness to abide by the covenant he had
made. Upon his return to Kirtland on 11 September 1831, he
received instructions through Joseph Smith that he should not
sell his farm: "... for I, the Lord, will to retain a strong hold
in the land of Kirtland, for the space of five years, in the
which I will not overthrow the wicked, that thereby I may
save some." (D&C 64:21, first published as chapter 65, verse
27 in Book of Commandments (Zion [Missouri]: W. W.
Phelps & Co., 1833), p. 159). In the ensuing years, the farm
did indeed become a stronghold for the Church. Its boundaries
made up the limits of the first stake of Zion, the homes of a
number of men who later became General Authorities were
built on it, and the Church printing house as well as the Kirt-
land Temple itself was constructed on it. More than 142 acres
of the 144-acre property were deeded to Joseph Smith for the
Church in 1834. The deed recited consideration of $2,200; but,
in a statement written by Elder Williams sometime later, he in-
dicated that he never received remuneration for the property,
as all material goods were consecrated to the Lord and all
debts among the brethren were erased, according to a revela-
tion from the Lord.14

Elder Williams was called to be a counselor to Joseph Smith
and one of the first high priests of the Church in March of

10Autobiography of Parley Parker Pratt, 5th ed. (Salt Lake City: Deseret
14See F. G. Williams's "Statement of facts relative to Joseph Smith and
myself," Church Historian's Office. The deed is found in Land Records of
Geauga County, Ohio, Deeds and Mortgages, Vol. 18, 480, 481.
1832. As a member of the First Presidency, Elder Williams presided and spoke at many meetings—often serving as clerk, as well—and penned numerous letters and directives. In 1833 he formed part of the three-member committee in charge of the construction of the Kirtland Temple (in addition to working on the building and contributing funds). In 1834 he was a member of the publication committee which selected and printed the revelations which were published in 1835 under the title of Doctrine and Covenants. The book was printed on the press of F. G. Williams & Co., the Church’s press, which also printed the first Mormon hymnal and the Mormon newspaper, The Latter-day Saints’ Messenger and Advocate. President Williams also accepted several short-term mission calls.

In 1834, President Williams became a member of Zion’s Camp, which was organized to relieve the distress of the brethren, beleaguered saints in Missouri. He was appointed paymaster and served as a scout, camp doctor, and general. The group sought to travel anonymously; and, perhaps because he was one of the older men in the group, curious people would approach him on the matter of the group’s identity:

They then addressed themselves to Dr. Frederick G. Williams to see if they could find out who the leader of the camp was. The doctor replied, “We have no one in particular.” They asked if we had not a general to take the lead of the company. The reply was, “No one in particular.” “But,” said they, “is there not some one among you whom you call your captain, or leader, or who is superior to the rest?” He answered, “Sometimes one and sometimes another takes charge of the company, so as not to throw the burden upon any one in particular.”

The next year (1835), President Williams helped organize and become a Trustee of the School of the Prophets where he also taught and was appointed editor of yet another Mormon newspaper published in Kirtland, The Northern Times, a weekly political newspaper dedicated to the support of the

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15See D&C 81. It was not until March of 1833, however, that he was set apart as second counselor in the First Presidency of the Church. President Williams’s certificate of ordination to the Church Presidency, signed by Joseph Smith and Sidney Rigdon, is found at the Church Historian’s Office.

16DHC, Vol. II, 69, 70. President Williams’s discharge papers from the “army,” where he served as “counselor to the commander in Chief of the Army of the Lord’s House, quartermaster and many other (duties) to which he was appointed,” can be found on file at the Church Historian’s Office.
Democratic Party. In 1837 his activities increased to include those of the office of justice of the peace of Kirtland and of an official of the Mormon-owned and operated Kirtland Safety Society Anti-Banking Company, where he eventually became president.

FRIENDSHIP WITH JOSEPH SMITH

The covenant President Williams had made with Joseph Smith in August of 1831 on the occasion of their first meeting was as much a promise to stand by the Prophet as it was to obey

13In the DHC, Vol. II, 227, Joseph Smith, Jr., indicates that about the middle of May of 1835, "Frederick G. Williams was appointed to edit the Northern Times, a weekly newspaper, which we had commenced in February last, in favor of Democracy."
The Painesville Telegraph (Ohio), Vol. XIII, No. 51, Friday, 12 June 1835, gives notice of this appointment in their column, "The Telegraph": "Important—We learn by the Warren News Letter that O. Cowdery has withdrawn from the editorial department of the Northern Times, a Mormon Van Buren paper published in this county; and that F. G. Williams will henceforth act as editor of that invaluable journal. It is thought that the cause of Democracy will not be endangered [sic] by this change, as the new incumbent, if he has not, like his predecessor, seen an angel, and 'hefted' the golden plates, is at least a faithful follower of the Prophet, by whose inspiration the paper will doubtless still be guided in its political course."

14Frederick G. Williams became active in local politics; the Kirtland Township Trustees Minutes and Poll Book, 1817-1838, p. 139, indicates that on 6 April 1836 Williams ran for the office of overseer of the poor along with two other candidates. When the votes were counted, each of the three candidates had received 147 votes. Lots were cast, as the law provided in the event of ties, and Williams lost.

On page 143, it is recorded that on 28 June 1836, Williams ran for the office of justice of the peace of Kirtland, and won against two other candidates: 141 votes to 114 and 1 vote.

On 24 September 1836, Williams was also called to be a juror "for the ensuing year," along with five other men; see p. 143.

Esquire Williams, as he was now sometimes called, resigned his commission as justice of the peace on 25 September 1837; see p. 155. During his term, among other duties, he performed marriages for several people, including Parley P. Pratt (see Book C of Marriages in Geauga County, Ohio, p. 220, Geauga County Courthouse, Chardon, Ohio) and Wilford Woodruff (see Latter-Day Saints, Messenger and Advocate, Vol. III, No. 7 (April 1837), p. 49); certified the sale of property (see, for example, the deed on property sold by Joseph Smith to Samuel Whitney, 10 April 1837, found at Lake County Historical Society, Mentor, Ohio); and attested to the 1837 plat of Kirtland Township as the Mormons envisioned it would become (Recorder's Office, Geauga County Courthouse, Chardon, Ohio). There is a similar, though not identical, plat of Kirtland in the Church Historian's Office. A Williams Street appears on both.


His signature appears on several of the Kirtland Bank Notes; see the $3.00 note reproduced in Max H. Parkin, "Conflict at Kirtland," (unpublished doctoral dissertation, Brigham Young University, 1965), p. 216, and the $1.00 note reproduced at Lake County Historical Society, Mentor, Ohio. He was also a defendant in a lawsuit involving the bank. See Book U of Geauga County Common Pleas Court Records, p. 355, on file in the County Courthouse at Chardon, Ohio.
the Lord. This promise was renewed under special circumstances in 1834. Joseph Smith records that after he had washed the feet of each assembled elder, climaxing an evening of spirituality, "Brother Frederick G. Williams, being moved upon by the Holy Ghost, washed my feet, in token of his fixed determination to be with me in suffering or in journeying, in life or in death, and to be continually on my right hand." Through the next years, this promised companionship manifested itself in many ways. In addition to the association their Church duties provided, Elder Williams became the Prophet's scribe and sermon writer from 1832-1836. In this capacity, President Williams penned many important documents, including architectural drawings for the City of Zion, several revelations, and the first extant account of the First Vision. Joseph Smith records in his journal that the two families boarded at each other's homes and worked each other's farms and that the two men studied Hebrew and other subjects together. They also traveled together on Church business and twice were missionary companions. Each had occasions to defend the other before Church and civic bodies against false brethren and mobbers. On one occasion, the Prophet, who was about the same size as Rebecca Williams, was dressed up in her clothing and, thus disguised, passed undetected through an assembled mob surrounding the Williams home. As a token of his esteem for his second counselor, Joseph named his second son Frederick Granger Williams Smith.

In one of the few character sketches Joseph Smith ever made, he recorded the following in November of 1833:

Brother Frederick G. Williams is one of those men in whom I place the greatest confidence and trust, for I have found him ever full of love and brotherly kindness. He is not a man of many words, but is ever winning, because of his

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21Williams writes, "I commenced writing for Joseph Smith Jr. July 20th 1832 as may be seen by S. Rigdon permission dated as above from which time up to the establishment of the Hebrew School in Kirtland I was constantly in said Smith's employ." In an itemized listing of bills owed to him by Joseph Smith, Williams says, "5 years & 4 months service writing, $2,000, commencing the first of August 1832 and ending in January 1836." These notes are on file at the Church Historian's Office.
23Williams, op. cit., p. 65.
24F. G. W. Smith was born 29 June 1836, in Kirtland, Ohio, and died 13 April 1862 in Nauvoo, Illinois.
constant mind. He shall ever have place in my heart, and is ever entitled to my confidence. He is perfectly honest and upright, and seeks with all his heart to magnify his Presidency in the Church of Christ, but fails in many instances, in consequence of a want of confidence in himself. Blessed be Brother Frederick, for he shall never want a friend, and his generation after him shall flourish. The Lord hath appointed him an inheritance upon the land of Zion; yea, and his head shall blossom, and he shall be as an olive branch that is bowed down with fruit.\textsuperscript{25}

In addition to being a commentary on President Williams's character and personality, the last part of the sketch is cast in prophetic language. Even the Prophet's observations about his counselor's taciturn nature and that he "fails in many instances because of a want of confidence in himself" may help explain future developments regarding Elder Williams's place in the Presidency and cast light on his relationship to Joseph Smith, the Church, and its institutions, particularly during the Kirtland Bank episode.

PRACTICING MEDICINE AMONG THE SAINTS

President Williams continued to earn a portion of his living by medical practice. His ledger shows that at one time or another he had all the leaders of the Church under his care.\textsuperscript{26} Oliver Cowdery wrote to a doctor interested in locating in Kirtland:

I made inquiry on the subject of your coming to this place to establish yourself as a Botanic Physician. We are a people who design living near the Lord, that our bodies may be healed when we are sick, for a general rule, though our faith is yet weak, being young, weak, and surrounded by a wicked enticing world. When, however, we have need of an earthly physician and in many instances we have, we call upon our highly esteemed friend and brother Dr. F. G. Williams, universally known through this country as an eminent and skillful man. I may say in short, he is also a Botanic physician—which course of practice is generally approved by us. I expect, however, that he will go to the west next spring.\textsuperscript{27}

\textsuperscript{25}DHC, Vol. I, 444.

\textsuperscript{26}Williams's medical ledger is Journal No. 370 on file at the Church Historian's Office.

During his medical career, Dr. Williams administered to Joseph Smith and Sidney Rigdon in 1831 after they were tarred and feathered in Hiram, Ohio;\(^{28}\) successfully treated several epidemics of cholera; treated Hyrum Smith for a hatchet wound he had accidentally inflicted upon himself;\(^{29}\) and in 1835 saved the life of Samuel Smith’s wife in childbearing, as recorded by Joseph Smith:

And the word of the Lord came unto me, saying, “My servant Frederick shall come, and shall have wisdom given him to deal prudently, and my handmaid shall be delivered of a living child, and be spared.” The doctor came in about one hour afterwards, and in the course of two hours she was delivered, and thus what God had manifested to me was fulfilled every whit.\(^{30}\)

One of the doctor’s problems—and it seems to have been universal among early doctors—was the collection of fees for services performed. Dr. Williams, it seems, never learned the art of collecting unpaid bills, which at times caused a hardship on himself and family.\(^{31}\) When the doctor was paid, it was usually in goods or services. It was unusual enough to be paid in cash that, when in 1837 he received $200 from Joseph Smith for past medical bills, he wrote “$200 CASH!!”\(^{32}\)

**DISSENSION IN KIRTLAND**

In 1837 the Church was passing through some of its most difficult trials. Resentment in Kirtland, and indeed the whole state of Ohio, had been growing for some years as a result of the Mormon influx. But it was within the ranks of the Church that the greatest friction arose. Feelings were running high, and dissatisfaction among the saints was common, even among high Church authorities, who spoke openly of replacing Joseph Smith, the “fallen prophet.”\(^{33}\) Parley P. Pratt’s comments about

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\(^{28}\)Williams, *op. cit.*, p. 65

\(^{29}\)DHC, Vol. II, 393.

\(^{29}\)Ibid., Vol. II, 292, 293.

\(^{28}\)At the time of his death, Dr. Williams’s probate file listed several pages of names of patients together with the amounts owed him for medical services performed, which came to approximately $800. These bills were never recovered, however, and his widow and children were unable to pay his $15.00 coffin bill for over three years. See Frederick G. Williams’s Probate file, Box No. 248, Office of Circuit Court, Adams County Courthouse, Quincy, Illinois.

\(^{33}\)Journal No. 370, p. 24, Church Historian’s Office.

\(^{33}\)For a full account of the events in Kirtland see B. H. Roberts, *A Comprehensive History of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret News Press, 1930), I, pp. 396-409; hereafter referred to as CHC.
this period, though brief, reveal the intensity of the emotional charge running through the community of saints.

About this time, after I had returned from Canada, there were jarrings and discords in the Church at Kirtland, and many fell away and became enemies and apostates. There were also envyings, lyings, strifes and divisions, which caused much trouble and sorrow. By such spirits I was also accused, misrepresented and abused. And at one time, I also was overcome by the same spirit in a great measure, and it seemed as if the very powers of darkness which war against the Saints were let loose upon me.34

Apparently, President Williams was also afflicted by the same spirit, for on 29 May 1837 the Kirtland Stake high council leveled charges of misconduct against him, as well as Parley P. Pratt, David Whitmer, Warren Parrish, and Lyman E. Johnson. We are not now aware what the specific grounds were except that the complaint read: "We, the undersigned . . . believing that their course for some time past has been injurious to the Church of God, in which they are high officers, we therefore desire that the High Council . . . should have an investigation of their behavior."35 President Williams said that he felt that, according to the Book of Covenants, the high council was not the proper body to try members of the Presidency of the Church. After some discussion, "President Williams then expressed a willingness to be tried before it, but still thought it was not."36 It was put to a vote and it was decided by the council that they were not the proper body to try him, whereupon

34Pratt, op. cit., p. 168.
35DHC, Vol. II, pp. 484, 485. Although the sequence of events is not clear, a passage from Lucy Mack Smith's book may throw some light on the nature of the misconduct charged to Williams and the others:

"At this time a certain young woman, who was living at David Whitmer's uttered a prophecy, which she said was given her, by looking through a black stone that she found. This prophecy gave some altogether a new idea of things. She said, the reason why one-third of the Church would turn away from Joseph, was because that he was in transgression himself; that he would fall from his office on account of the same; that David Whitmer or Martin Harris would fill Joseph's place; and that the one who did not succeed him, would be the Counsellor to the one that did." She goes on to explain that Dr. Williams became her scribe, and wrote her revelations for her, that those who followed this girl formed a party, held meetings, circulated a paper in order to ascertain how many would follow them, and in this spirit contaminated the minds of many of the brethren against Joseph Smith. Biographical Sketches of Joseph Smith the Prophet and his Progenitors for many Generations (London; Liverpool: Published by S. W. Richards for Orson Pratt, 1853), p. 211. Photomechanical reprint by Modern Microfilm Co., Salt Lake City, Utah.
he was asked to sit in judgment against the others. What follows would make a good scene in a tragicomedy:

After one hour's adjournment, the Council sat again at one o'clock p.m. Sidney Rigdon and Oliver Cowdery presiding. . . . Councilor Martin Harris moved that President Frederick G. Williams take a seat with the presidents. After much discussion as to the propriety of his sitting, motion carried, and President Williams took his seat. Elder Parley P. Pratt then arose and objected to being tried by President Rigdon or Joseph Smith, Jun., in consequence of their having previously expressed their opinion against him, stating also that he could bring evidence to prove what he then said. . . .

After much discussion between the councilors and parties, President Rigdon said that under the present circumstances, he could not conscientiously proceed to try the case, and after a few remarks left the stand.

President Oliver Cowdery then said that although he might not be called upon to preside, yet if he should be, he should also be unfit to judge in the case, as he had previously expressed his opinion respecting the conduct of Elder Parley P. Pratt and others, and left the stand.

President Williams then arose and said, that as he had been implicated with the accused, he should be unwilling to preside in the case, and left the stand.

The Council and assembly then dispersed in confusion.37

CAUSES OF CONFLICT

Along with the other causes for dissent, a major force was the collapse of the Kirtland Safety Society Anti-Banking Co. "It was reported that the 'bank' had been 'instituted by the will of God,' i.e., by revelation, 'and would never fail, let men do what they would.' This the Prophet denied in open conference saying that 'if this had been declared no one had authority from him for doing so';38 many, however, became disaffected toward the Prophet.

The bank's failure has been attributed to an overextension of credit, to an alleged embezzlement of $25,000 by Warren Parrish, and to other ills which have not yet been fully studied, but many of which were common to the nation's banking institutions as a whole during the economic panic of 1837.39

37Ibid., p. 486.
39Leonard Arrington in a note lists the various explanations given at the time for the failure of the bank, beginning with an editorial in the Messenger and Advocate, July of 1837; see Arrington, op. cit., pp. 427-428.
Although the facts are disputed—and they may at this late date never be resolved—it is clear that there was a major quarrel between Frederick G. Williams and Joseph Smith arising out of the bank troubles. In an editorial in the August 1838 number of the *Elders' Journal*, Joseph Smith gives an account of the peculations of Warren Parrish as follows:

He had the handling of large sums of money, and it was soon discovered, that after the money was counted and laid away, and come to be used and counted again, that there was always a part of it missing; this being the case, repeatedly, and those who owned it, knowing that there was no other person but Parrish who had access to it, suspicion of necessity fixed itself on him. At last, the matter went to such lengths, that a search warrant was called for, to search his trunk. The warrant was demanded at the office of F. G. Williams, Esq., but he refused to grant it, some difficulty arose on account of it.40

The Prophet's mother, Lucy Mack Smith, records one version of the incident in her book:

Prior to this, a bank was established in Kirtland. Soon after the sermon, above mentioned, Joseph discovered that a large amount of money had been taken away by fraud, from this bank. He immediately demanded a search warrant of Esquire Williams, which was flatly refused.

"I insist upon a warrant," said Joseph, "for if you will give me one, I can get the money, and if you do not, I will break you of your office."

"Well, break it is then," said Williams, "and we will strike hands upon it."

"Very well," said Joseph, "from henceforth I drop you from my quorum, in the name of the Lord."

Williams, in wrath, replied, "Amen."

Joseph entered a complaint against him, for neglect of duty, as an officer of justice; in consequence of which the magistracy was taken from him, and given to Oliver Cowdery.41

Mother Smith is at least partially in error. Oliver Cowdery and Frederick G. Williams served simultaneously as justices of the peace for a time; Oliver Cowdery resigned after a few months, and Frederick followed him not long afterward (25 September 1837). An election then was held in which Warren A. Cowdery and Thomas Burdick were elected to replace the

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two men as justices.\textsuperscript{42} It is doubtful, too, that Joseph at that
time had sufficient political influence to cause the removal of
Dr. Williams from office. Once, when times were better, the
Presidency of the Church had attempted to get a Kirtland jus-
tice of the peace recalled and had failed.\textsuperscript{43}

Another version of the argument, by Frederick's son, Ezra
Granger Williams, who claims to have been an eyewitness, re-
lates that the Prophet wished to draw out more money for
speculative purposes; but Williams, acting as an officer of the
bank, refused his request, suggesting he knew more about the
rules of banking than did the Prophet, whereupon an ugly
quarrel followed and angry words were used:

I did not think that the Prophet had any faults, but heard
him as he greatly condemned my father. Then shortly there-
after he returned and on bended knees, crying like a child,
humbly asked my father's forgiveness, admitting that he was
wrong and that my father was right. He pleaded with him to
still be friends and to continue by his side as usual. My father
gladly forgave him, but answered, "No, as the people would
never have the confidence in him again that they had had be-
fore."\textsuperscript{44}

Though they were reconciled, there was, in fact, public loss
of confidence in President Williams. At a conference of the
Church in Kirtland held 3 September 1837, Williams was sus-
tained in the First Presidency, but the vote was not unani-
mous.\textsuperscript{45}

\textbf{REMOVAL TO MISSOURI}

By the end of 1837, most of the Mormons had left Kirt-
land for Missouri. It is not known precisely when President
Williams arrived with his family, but it is reported that he
built his home across from the Prophet's in the village of Far
West.\textsuperscript{46} At a conference of the Church held 7 November 1837,
at Far West, the proposal to sustain President Williams in the

\textsuperscript{42}See Kirtland Township Trustees' Minutes and Poll Book, 1817-1838, pp.
153, 155, 157.

\textsuperscript{43}On 7 November 1867, seventy-one signatures were collected on a peti-
tion demanding the resignation of Esquire A. Hansen. They did not succeed,
however, as Justice Hansen served out his term, which expired 18 June 1837,
when Oliver Cowdery was elected in his place. The petition is found at the
Lake County Historical Society, Mentor, Ohio.

\textsuperscript{44}Williams, \textit{op. cit.}, pp. 113, 114.

\textsuperscript{45}DHC, Vol. II, 509.

\textsuperscript{46}Williams, \textit{op. cit.}, pp. 115, 118.
presidency again met with opposition, and, after a lengthy debate, Hyrum Smith was nominated to take his place:

He then nominated Frederick G. Williams to be his second counselor, but he was objected to by Elder Lyman Wight in a few remarks referring to a certain letter written to this place by the said Frederick G. Williams.

Also Elder Marsh objected to President Williams.

Elder James Emmet also objected to President Williams.

Bishop Edward Partridge said he seconded President Williams' nomination and should vote for him; and as to said letter, he had heard it and saw nothing so criminal in it.

President David Whitmer also made a few remarks in President Williams' favor.

Elder Marsh made further remarks.

Elder Thomas Grover also objected to President Williams.

President Sidney Rigdon then nominated President Hyrum Smith to take President Williams' place.

The moderator called for a vote in favor of President Williams, but he was rejected.

He then called for a vote in favor of President Hyrum Smith, which was carried unanimously.\footnote{ibid., Vol. II, 527.

Elder Williams, though no longer a member of the First Presidency, was still a member of the Church in good standing as evidenced by the fact that on 6 December 1837 he was appointed to sign elders' licenses as chairman \textit{pro tempore} of the Missouri high council, in the absence of President Whitmer.\footnote{DHC, Vol. II, 522, 523. Joseph Smith recorded a revelation indicating that transgression was the cause for Elder Williams's removal from the Presidency:

"Revelation given July 8, 1838, making known the duty of William W. Phelps and Frederick G. Williams. Verily, thus saith the Lord, in consequence of their transgressions their former standing has been taken away from them, and now, if they will be saved, let them be ordained as Elders in my Church to preach my Gospel and travel abroad from land to land and from place to place, to gather mine elect unto me, saith the Lord, and let this be their labor from henceforth Amen." DHC, Vol. III, 46, see footnote. B. H. Roberts indicated that he found this formerly unpublished revelation on file in Package XVI at the Church Historian's Office.

Of particular interest as indicating the Williamses' feelings in 1838 is a letter written to Rebecca Williams from her brother.

After her baptism into the Church, her father had disowned her and had refused members of the family permission to have anything further to do with her. When her father learned of the 1837-1838 exodus of the saints from Kirtland and heard it
rumored that his daughter and son-in-law turned from the Church and denounced Joseph Smith, he wrote Rebecca and asked her to come home if the rumor were true. Rebecca answered him from Far West, Missouri on 1 August 1838 reaffirming their faith both in the Church and the Prophet. His letter relates that their father had read her letter and, after a moment of silence, had looked up and said, "Not a word of repentence!"  

By April of 1839, Joseph Smith had lived through his imprisonment at Liberty and had escaped his captors, and most of the membership of the Church had been run out of Missouri under the Extermination Order of Governor Boggs. The scattered saints had begun to regroup themselves on the eastern side of the Mississippi River, principally at Quincy, Illinois. When Dr. Williams arrived there, he learned that he and several others had been excommunicated from the Church on 17 March 1839. They were charged with "leaving the saints in time of peril, persecution and dangers, and acting against the interests of the Church." We do not know more precisely the substance of the charges. In spite of this, Dr. Williams continued his close association with the Church. He was one of those asked by Joseph Smith a few months later to make affidavits concerning the property they had lost in Missouri so that he might use them to aid in obtaining redress from the federal government.  

At the Church conference held in April of 1840 in Nauvoo, "Frederick G. Williams presented himself on the stand, and

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49Williams, op. cit., p. 197.  
50DHC, Vol. III, 284. The following may indicate the nature of the charges. At the trial of Joseph Smith, Jr., and others for "high treason" and other crimes against the State of Missouri, begun 12 November 1838—printed as Senate Document 189 on 15 February 1841—Burr Riggs, one of the State's witnesses (and Williams's son-in-law), testified that Sidney Rigdon suspected Dr. Williams of using his influence against the Church: "About the latter part of July, I heard Sidney Rigdon say, [that] Wm. W. Phelps and Dr. Williams, and he strongly suspected John Corrill, were using their influence against the presidency of the church; and further said, Corrill and Phelps were men of great influence in the country, and their influence must be put down." Senate Document 189, p. 28.  
51His affidavit reads: "I do certify that I was a resident of Caldwell county, in the State of Missouri, in the year of our Lord 1838, and owned land to a considerable amount, building lots, etc., in the village of Far West; and in consequence of mobocracy together with Governor Boggs' exterminating order, was compelled to leave the state under great sacrifice of real and personal property, which has reduced and left myself and family in a state of poverty, with a delicate state of health, in an advanced stage of life. Furthermore this deponent saith not. Given under my hand at Quincy, Illinois, March 17, 1840." DHC, Vol. IV, 69. The original is on file at the Church Historian's Office.
humbly asked forgiveness for his conduct, and expressed his
determination to do the will of God in the future. His case was
presented to the conference by President Hyrum Smith, when
it was unanimously resolved, that Fredrick [sic] G. Williams
be forgiven, and be received into the fellowship of the
Church.”

Brother Williams remained in the Church the rest of his
life. His home was in Quincy, Illinois, where he continued to
practice medicine; but he made frequent trips to Nauvoo to
treat and visit his longtime friend, the Prophet. On his last vis-
it, Joseph Smith put his arm around him and said, “Brother
Frederick, I hate to see you return home; you are going there
to die.” Frederick answered, “I am already a dead man.” He
died a short time later at his home in Quincy of a hemorrhage
of the lungs—although his son Ezra thought it was more of a
broken heart—on 10 October 1842, two years before the Pro-
phet’s martyrdom.

In the spirit of the covenant Frederick G. Williams had
made, his wife Rebecca and son Ezra heeded the Church’s call and went west with the Ezra T. Benson Company in 1849. Re-
becca married President Heber C. Kimball and lived until 1862. Ezra G. Williams, following in his father’s footsteps, became a
successful doctor and established the first hospital west of the
Mississippi. He was also surgeon-general of the Nauvoo Legion
in Utah and participated in the Echo Canyon War. Through
him, many hundreds of Frederick G. Williams’s descendants
are active in the Church today in fulfillment of the prophecy
of Joseph Smith that “his generation after him shall flourish.”
This family was the only one from the original First Presidency
to go west and stay in the Church.

CONCLUSION

In 1925, B. H. Roberts wrote the following letter to Fred-
erick’s grandson:

My attention has been called to what is considered a little

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52 Ibid., p. 110.
53 Williams bought Lot 7, Block 30 on 10 July 1840 from his son-in-law
Burr Riggs. See Book Q, p. 156, Land Records of Adams County, Illinois, at
Adams County Courthouse, Quincy, Illinois.
54 Williams, op. cit., pp. 126, 127.
55 Ibid.
56 Heber C. Kimball wrote a special letter to the family then living in St.
Louis, urging them to come with the saints, that he would look after them.
The letter is found in Journal No. 370, Church Historian’s Office.
neglect of your father's or grandfather's historical connection with the Church and concerning the work to be done for him in the Temple. The matter was called to my attention because of the sympathy that I have for our early Church leaders and the recollection of the fact by me that in some cases perhaps fairness and justice was not always dealt out to them in the dark and cloudy days thru which the Church passed, and when men thru lack of experience and adjustment to the new and developing organization got out of step and lagged behind.

I am informed by those who approached me on the subject, that arrangements were made for him to receive the ordinances of the Temple, including the very highest that can be given to man, and if such an approval for such work was given at any time, I think that it devolves upon you to earnestly carry that forth to completion, removing obstacles that may have arisen concerning it so that justice may be secured for this veteran in the work of the Lord, for I am one who believes that the little weaknesses and misfortunes that baffle men ought not to stand in the way of those who were undoubtedly chosen of the Lord to assist in bring [ing] forth this work, and Dr. Williams was one who contributed to that cause and his legal representatives should be diligent in seeing that there is secured to him every blessing which of right can be claimed in his behalf.57

Prior to joining the Church, Frederick Granger Williams had become a successful doctor with an established practice and a bright future; he had held an elective, civil office for four years; owned land, was relatively wealthy and highly respected. He entered the Church in his mature years, forsaking all these material things, vigorously engaging in the Church's activities whatever they were. Although his testimony and love of the gospel and for Joseph Smith caused him to be persecuted and driven from his home—and in time it cost him all that he owned and broke his health—it was only within the Church that he rose to his greatest heights. He became a justice of the peace, the editor of a newspaper, the president of a bank, a trustee of a school, and a member of the Presidency of the Church. His was the privilege of being equal in holding the keys of the Kingdom with Joseph Smith and Sidney Rigdon (D&C 90:6). He participated in many glorious spiritual experiences culminating with the dedication of the Kirtland Tem-

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57Letter from B. H. Roberts to Ezra H. G. Williams, 10 October 1925, a copy of which can be found at the Church Historian's Office.
ple, where he saw an angel\textsuperscript{58} and—greatest privilege of all—was permitted to see the Savior himself.\textsuperscript{59} He lost his position of leadership and eventually even his membership in the Church. But whatever his personal weaknesses, he had the strength of character to maintain his loyalty to the Prophet and return humbly to the Church, when it would have been so easy to have disintegrated in bitterness.

\textsuperscript{58}\textit{DHC}, Vol. II, 427. Joseph Smith records:

'President Frederick G. Williams arose and testified that while President Rigdon was making his first prayer, an angel entered the window and took his seat between Father Smith and himself, and remained there during the prayer.'

\textsuperscript{59}‘On the first day of the dedication, President Frederick G. Williams, one of the counselors of the Prophet, and who occupied the upper pulpit, bore testimony that the Savior, dressed in His vesture without seam, came into the stand and accepted of the dedication of the house; that he saw Him, and he gave a description of His clothing and all things pertaining to it.' George A. Smith, \textit{Journal of Discourses}, Vol. XI, p. 10.

\section*{Fire}

Mildred T. Hunt*

The texture of the fabric
And its inner strength
Tell whether
Fire destroys

Or

Illuminates and blesses—
Even transfigures
With sure knowledge
Him whose avid breath
Excites its pure flame.

*Mrs. Hunt lives in Sacramento, California.
The Latter-day Saint
Mission to India:
1851-1856

R. Lanier Britsch*

A number of years ago, Brigham H. Roberts, noted Latter-day Saint Church official and historian, said concerning the LDS missionaries to India that "there is nothing more heroic in our Church annals than the labors and sufferings of these brethren of the mission to India."¹ Considering the times in which Roberts lived and the knowledge he had of the trials and sufferings of the early members of the Church, this statement takes on great proportions. And yet, a few years ago, Kenneth Scott Latourette devoted only one sentence of his multivolume work, A History of the Expansion of Christianity, to the same LDS mission. He wrote in passing, "We hear of the Mormon missionaries, but they seem not to have attracted an extensive following."² The difference in emphasis between what Roberts and Latourette wrote is not one of sympathy alone, but of knowledge of the subject. Roberts was familiar with some of the missionaries through personal acquaintance. Latourette probably did not have materials available to him that could give him more information than he revealed. Nearly all of the records that tell the full story of the LDS Indian endeavor are printed in early Mormon periodicals or are contained in old journals that only recently have been made available to the public.

The mission to India began, not in Utah, where Brigham

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Young had established the saints, but in England. The need for a mission was recognized when two persons in India, Private Thomas Metcalf of the British army and William A. Sheppard of Calcutta, wrote asking for tracts, literature, and other information about the Church. Concurrent with these requests came word concerning missionary efforts of two sailors who, after being baptized in England on 27 January 1849, had sailed on a voyage that terminated at Calcutta, India. There they found it necessary to wait while their ship received needed repairs. These men, George Barber and Benjamin Richey, were the first known members of the Church to set foot on Indian soil. They were also the first missionaries. While they were in Calcutta, they became acquainted with a religious group who called themselves the Plymouth Brethren. Barber and Richey did their best to explain Mormonism and received a warm response from several members of the group. These sailors were not well informed as to the doctrine of the Church nor did they hold priesthood authority; and, for this reason, when they arrived back in England, they asked the Church authorities there to send someone to baptize several of the Plymouth Brethren.3

Because of these requests, Elder Joseph Richards was sent to Calcutta by G.B. Wallace, a Church authority in England. Richards arrived at Calcutta in June 1851. He did not stay there long on this first visit, however, because he had obtained passage under contract as a sailmaker and could not find a replacement when the ship sailed back to England. But while there he baptized the first converts of India, ordained several men to the priesthood, and established the "Wanderer's Branch."4

It was not until 25 December 1851 that Elder William Willes, Richards's replacement, arrived in Calcutta. He had been called by Lorenzo Snow, who was president of the Swiss and Italian missions and who felt it his prerogative to include India in his area of authority.5 Willes was called especially to

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3Letter from Benjamin Richey to George A. Smith, Nephi, Utah, 2 December 1865. Record on file in the LDS Church Historian's Office and in the Manuscript History of the East India Mission.

4Journal History of the East India Mission, Branch Record, p. 1. Friday, 26 December 1851; Daily record kept by the LDS Church Historian's Office, Salt Lake City, Utah.

5Millennial Star (London, England), Vol. XIII, p. 348 and Vol. XIV, p. 91. The Millennial Star was a weekly publication of The Church of Jesus Christ of Latter-day Saints. The missionaries of the India Mission wrote frequent letters to the president of the European Mission. Many of the letters were published under the heading "Foreign Correspondence." Hereafter, these references will be cited as M.S.
go to Calcutta. Another elder, Hugh Findlay, was sent to Bombay by Snow at the same time.

Willes found only six members of the Church, and they were essentially without leadership. Richards had returned to London; and Maurice White, who had been ordained an elder and set apart as branch president only a week after his baptism, had also departed for England with the intention of learning more about the operation of the Church. Willes soon organized the group and gave the male members such responsibilities as secretary, treasurer, and book agent. Plans were drawn for the publication of a tract in the Bengali, Hindi, and Hindustani languages.\(^6\) Within a few days after his arrival, Willes was informed by James Patric Meik, one of the first converts, that he intended to build a lecture hall on land that he had leased for the Church. By the time Willes had been in India for two weeks, he had lectured several times concerning the gospel, and he was sure that he would have success. He was elated by a report from a native Indian woman named Anna, who had been baptized by Elder White, to the effect that a whole church of native Episcopalians would desire baptism just as soon as matters could "be arranged in relation to their social position, etc."\(^7\) In his first letter home, Willes wrote:

> Although I am writing in this cool, businesslike strain, my heart is bounding with grateful emotions of thanksgiving that he has made me and my brethren the instruments in His hands for spreading such glorious tidings in a land filled with "darkness, selfishness and cruel habitations."\(^8\)

January, February, and March 1852 brought continued success. Willes had obtained the services of an Indian who had set to work translating *Ancient Gospel Restored*, a tract by Lorenzo Snow. Willes was also presenting a series of twenty lectures that were well attended. The number of people baptized continued to mount, and opposition to his message was minimal. By 24 March, there were twelve European and twenty native members. On 6 April, Willes baptized eleven native men who came from a distant village. Three of these men were soon given the Aaronic Priesthood.\(^9\)

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\(^6\)Journal History, Branch Record, p. 3.

\(^7\)M.S., Vol. XIV, p. 90.

\(^8\)Ibid.

During April, some opposition began to arise from the Protestant ministers in Calcutta. These men told the new members of the Church that they would become Muslims and "be obliged to have many wives, etc., and that Joe Smith bought three hundred thousand Mormons with the Gold that he found in California." But, even with such rumors, by the beginning of May 1852, the membership to the Church in and around Calcutta had increased to one hundred and fifty, of whom three were Elders, eight Priests, nine teachers, eight Deacons, and one hundred and twenty-two lay members. By including children belonging to the baptized families, there were more than three hundred Indian Saints of all sizes, colors and languages. On the previous Christmas (1851) there were only six members.30

By mid-May the Church had grown another 39 members. The total membership amounted to 189, of whom 170 were r Áots, or native farmers.31

Spreading the message was difficult. Willes reported that when he left the confines of Calcutta, the people were "scattered over an immense district of ploughed fields and very bad or no regular roads."12 He had no knowledge of Indian social patterns. He had no missionary plan to follow, and the climate was very difficult for him to adjust to.

In August 1852, Joseph Richards arrived once again in Calcutta. A few days later, Richards baptized William Sheppard and his son. Sheppard, it will be remembered, had been one of those who originally inquired for information regarding Mormonism. Following these baptisms, there was little activity for the next two months. The rains continued heavy until early November; and, by that time, even though attendance at meetings was picking up, Willes and Richards had decided to set out for the Punjab, a distance of about one thousand miles northwest of Calcutta. They sustained Elder James Patric Meik as branch president and set out.13

What followed over the next number of months was one of the great missionary journeys of LDS history. Willes and Richards traveled over 620 miles on foot before they became convinced that it would be more economical to travel by ox-

30M.S., Vol. XIV, p. 413.
31Ibid.
32Ibid.
33M.S., Vol. XV, p. 332.
drawn wagon. During their travels, they visited many of the sacred places of the Hindu religion, as well as the famed Taj Mahal. As they made their way up the Ganges River Basin, they preached as they traveled and baptized a number of people on their way. Perhaps the most interesting description they wrote concerning the places they visited was that of Banaras. Few Hindus, however, would share their appraisal of this holy city:

Banaras is the sacred city of the Hindus, of great antiquity, swarming with devotees from all parts of India, having innumerable shrines, temples, idols, sacrifices, Brahmin bulls, painted and besmeared pilgrims, maimed, halt, and blind—in many cases wantonly effected in sacrifice to their idols. The shrines and idols, where they offer small portions of rice, flowers, and other matters mingling and forming a de NotSupportedException which the strong stomach of a Hindu God, or a sectarian God "without parts," alone could entertain with any degree of comfort—these are certainly choice quarters for the residence of Gods.\textsuperscript{14}

By the time they had traveled to Agra (800 miles from Calcutta), they had baptized sixteen people. At this point, however, Richards's health began to fail him, and he decided that he should not continue on to the Punjab. Accordingly, he made his way back toward Calcutta; but Willes decided to go on alone. From Agra he went to a village called Dugshai and from there to Simla, which is directly north of New Delhi. (Dugshai and Simla are what the British call "hill towns," high in the Himalayan foothills.) Willes also traveled in the Punjab, but his success there was very limited. He reported that the military establishments were almost all "closed-up" against him; he believed that the chaplains had carefully written to one another warning of his coming.\textsuperscript{15}

Willes and Richards were not the only LDS missionaries working in India. Hugh Findlay had by this time been in Bombay for more than a year. He did not have the success that Willes enjoyed, for he had been met almost from the day of his arrival by opposition from the established Protestant sects, the press, and military officers and chaplains.\textsuperscript{16} Thus it was neces-

\textsuperscript{14}ibid.
\textsuperscript{16}M.S., Vol. XIV, p. 463.
sary from the beginning that Findlay publicly defend his position in Bombay.

It took Findlay almost six months to baptize his first six converts. He was not allowed in any military areas in Bombay and was forbidden to preach to military personnel. Because he was not making much headway in Bombay, he decided to move to what he hoped would be a more fruitful location. He selected Poona, about ninety miles from Bombay, and went there. He was again greeted by a hostile press and by military officials who were at first not willing to let him preach. Permission to proselyte was finally given because the officer in charge felt that "the less these people are opposed the less harm they would do."17

Several kinds of trouble occurred, mostly because of a rumor that the Mormons would buy the "drafts" of the British soldiers and send them to California; another problem had to do with an anti-Mormon tract that was widely distributed. Notwithstanding these difficulties, Elder Findlay was successful in organizing a branch of twelve members in Poona by mid-September 1852. They were a "little company . . . of a mixed birth, European, Eurasian, and native. . ."18

In October, Findlay was directed to leave the military cantonment. By that time it was evident to the officer in charge that Findlay was not a temporary visitor. Findlay found new quarters, which he described in these words:

This house is a little uncouth to the eye, bearing a resemblance to an English store-room, or a Bombay go-down, having a door, six feet by six feet at each end, and two windows, four by six feet, on each side, with iron bars, and the light of day is an apology for glass, indeed having such an edifice for bedroom, parlour, and sanctuary, it required considerable faith to convince one's self that imprisonment is not added to banishment. But we "stoop to conquer," and are thankful to the Lord for it.19

Findlay held Church meetings in this place in addition to living there. He did have plans to build a chapel directly across the street, though, and saw its completion several months later.

After his "extermination" from the cantonments, Findlay turned more and more to the native population. He studied the

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18Ibid.
19Ibid.
Maratha language and spent a great deal of time with a group of Brahmin intellectuals who made it a practice to discuss religion with missionaries.

During the time when Willes and Richards were preaching in northern India and Findlay was working in Bombay and Poona, events were taking place in Utah that were of great importance to the India Mission. In late August 1852, a conference was held in Salt Lake City in which 108 missionaries were called to serve in various parts of the world. Of that number, 9 were assigned to India and 4 were sent to Siam (present-day Thailand). These 13 men, in company with a number of others who were assigned to the Pacific area, traveled by wagon to San Pedro and sailed to San Francisco. There the men going to India and Siam embarked on a clipper ship called the *Monsoon*, bound for Calcutta. They sailed on 29 January 1853 and arrived at Calcutta on 25 April. The voyage had taken eighty-six days and had covered 10,976 miles from San Francisco.

The elders were very excited about their arrival and were in good health and spirits. For a number of days, they had intensified their study of the gospel and missionary techniques. Every day they held classes in which Richard Ballantyne and Chauncey W. West lectured on English grammar. They gave practice sermons to each other and freely criticized what they heard.

As they traveled up the Hooghly River, they were struck by the beauty of the scenery. Amos Milton Musser recorded these words:

> Apr. 25 [which should have read 26] a.m. We arrived opposite Ft. William about 6 o'clock the beauty of scenery surpasses anything I ever before beheld on both sides of the river as we passed along its shores, about noon we took a customs house officer aboard, the tide has been in our favor... my feelings while beholding the beautiful scenes as we passed along the muddy channel of the Hoogly, which presented themselves as I stated before is undescrivable.\(^22\)

When the elders contacted the members of the Church in Calcutta, they were somewhat disappointed to find that Matthew McCune, the husband of their hostess, was in Burma


\(^{21}\)Musser, Jour. II, p. 51.

\(^{22}\)Ibid.
on a military assignment, that Willes and Richards were still
up-country, and that "of about 180 members, 170 natives, there
were but 6 or 8 left." They were pleased, however, to dis-
cover that James Patric Meik had built a chapel. At least they
had a place to preach.

On 29 April a conference was held that was intended for
all the members in Calcutta, but there were only four people
present who were not missionaries. The pertinent business at
hand was to decide who would lead the mission and who
would be assigned to the various parts of India. Nataniel Vary
Jones was selected as president of the mission and president of
the Calcutta Branch. The remaining elders were assigned as
follows: Amos Milton Musser was to remain in Calcutta; Tru-
man Leonard and Samuel Amos Woolley were to go to Chin-
sura, a city thirty miles north from Calcutta; William Fother-
ingham and William F. Carter were assigned to Dinapore, 290
miles northwest from Calcutta; and Richard Ballantyne, Robert
Skelton, and Robert Owens were to sail south to the city of
Madras. The four brethren who had been sent to Siam found
that they could not obtain passage during the next few months
and as a result agreed that Elam Luddington and Levi Savage
should stay in Calcutta and look for a way to Burma and then
to Siam; and Chauncey Walker West and Benjamin F. Dewey
were to go to Ceylon until fall, when they expected to obtain
passage. They had originally planned to go by way of Burma,
but that way was not open because of the second Anglo-Bur-
mese War.24

The days and weeks that followed were filled with a great
deal of activity. The elders bound for Madras, Ceylon, and
Burma all found passage and sailed by 20 June. All three of
these pairs of elders had experiences at sea that involved con-
siderable danger. Because of a severe storm, the first attempted
voyage of Elders Luddington and Savage to Burma nearly took
the lives of all the persons on board. Musser described the re-
turn of the elders to Calcutta in this way:

While at dinner Brother Luddington came in in an awful pre-
dicament, close [sic] dirty, hat reduced to 2/3 the size, etc.,
etc. The ship they started to Rangoon in, three days after they
left here she sprung a leak and they have been bailing and
pumping water night and day ever since. They threwed all

23Musser, Jour. II. p. 55.
24Ibid.
their cargo overboard and gave themselves up to the Lord and resigned themselves for a watery grave. They threw all of the stores overboard, but the Lord delivered them safe.25

Ballantyne and Skelton, who had found it necessary to go to Madras without Robert Owens, were caught in the same storm, and their ship nearly sank. In all, the elders experienced six storms and other mishaps at sea that were severe enough to cause them fear for their lives. Fortunately, however, no missionaries were lost at sea.

When the missionaries separated and went to their various areas of labor, the East India Mission actually became several missions. Communications between missionaries were very inadequate. Travel was slow and relatively expensive. Because of these problems, India, Burma, and Siam were not a well-integrated mission in the sense that England and other LDS missions were at that time.

Truman Leonard and Samuel A. Woolley established themselves at Chinsura, where they found Joseph Richards. He had assumed the leadership of the Chinsura saints when he returned from his journey toward the Punjab. He was by this time in good health and had decided to go to Calcutta and from there to the Salt Lake Valley. He sailed from Calcutta, bound for California and Utah, on 18 June 1853.26 Leonard and Woolley worked in Chinsura for three months but did not baptize anyone.

William Fotheringham and William F. Carter traveled to Dinapore and worked there and round about for a short time. Then on 5 June they returned to Calcutta. Carter became very ill, and it was decided that in order to preserve his life he should be released from his call and sent home. On 7 July he boarded the John Gilpin and sailed for Boston. After Carter left, Fotheringham worked in Calcutta with Elders Jones, Musser, and Owens for the next month and a half.

During July and August, several letters arrived in Calcutta which had been sent from William Willes, who was working near Delhi. In each letter he asked for a companion and finally sent twenty-five rupees to assist with any travel expenses of another elder. By 19 August 1853, Elders Fotheringham and Woolley had both decided to join Willes. A few days later, they took places on a "Government Bullock Train" and
traveled day and night for almost a month. When they arrived at Secundabad, they left the train and traveled to meet Willes at Belespore, not far from there. By this time, he was quite discouraged but felt that there was still some hope for the people of this region. However, he decided, after spending only a brief time with Woolley and Fotheringham, that he would return to Calcutta. After discussing the work in this area with Willes, the two men went to Meerut (thirty-eight miles north-east of Delhi), and Willes returned to Calcutta.  

Meerut had the largest number of Europeans in the area of the Upper Provinces, with 250 civilians, many officers, and two or three regiments. But, even though there seemed to be a large number of potential converts, the elders met with poor success. The major cause of their failure was the attitude of the commanding officer of the military in that cantonment. His treatment of the elders was typical of what they received in nearly every part of India. When Woolley and Fotheringham called upon Brigadier General Scott and asked for permission to teach, he told them that he had been informed of their work by the bishop of Calcutta and that he would not consider it fair to his own chaplains to have Mormons preaching in the area. Fotheringham reported their interview in this way:

We then asked him if we could lodge in the cantonments. He replied not without his permission and if he granted us two weeks stay in this place, as soon as the time was expired, we would be under necessity of having it renewed again and many other restrictions he laid upon us which would be too numerous to mention. Among some of the restrictions was if we should get a place outside of the boundary lines to preach in we were not allowed to send a circular amongst the soldiers to notify our meetings. If we did we should be marched out of the cantonments without a moment's notice. Or if we should be found preaching to the soldiers on the streets we should be marched out. This is like tying a man's hands and feet and throwing him into a river and making him swim.

They then turned to the civilian population but had no success. After five more weeks they moved to Delhi. Then seven weeks later they moved seventy miles north to the city of Kur-

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25M.S., Vol. XV, p. 686; Musser, Jour. III, pp. 16-17, 21, 34.  
26M.S., Vol. XVI, pp. 124-26. This city was one of the most active points of fighting during the mutiny or rebellion that arose during 1857.  
27Letter from William Fotheringham to A.M. Musser, 19 October 1853, in the Gurtrude Musser Richards collection.  
28Ibid., 3 November 1853.
naul; and, after that area proved unsuccessful, they moved back
to Agra. They arrived there at Christmas time. But once again
they were not allowed to teach any military personnel; the
civilian population was their only hope. They obtained a hall
and held meetings for several nights, but the crowds dwindled
from twenty-four down to one investigator on the fourth
night, and the meetings were discontinued.\textsuperscript{31} The elders were
tired and discouraged by this time; one wrote:

It makes me almost sick at heart to read of the Elders in
other countries doing such great works. . . . I hope the Lord
will be pleased to let us go before long to some other place
where we can do some good for the cause. But God's will be
done, not mine, unless mine is His. It was necessary for
somebody to come here, and it might as well be us as any
others.\textsuperscript{32}

Woolley and Fotheringham left Agra and worked their
way toward Calcutta. They preached the gospel at Cawnpore,
Allahabad, and other towns along the way and then returned
to Calcutta on 6 March 1854. Their long journey had not pro-
duced any success, for not a baptism was performed on the
entire expedition.\textsuperscript{33}

The months that marked their absence from Calcutta
brought little more success there. Jones, Musser, Owens, and
later Leonard, who had been at Chinsura until he thought his
labors there to be useless, worked diligently at spreading their
message. They printed several tracts, handed them to people in
the streets and in their homes, and held many meetings at
which they delivered lectures; but none of their approaches
seemed to succeed.

By that date the major problems of preaching in India had
become quite evident. N.V. Jones wrote a long letter to the edi-
tor of the \textit{Millennial Star} in England. In it he summarized the
problems they were having as missionaries.

Concerning the types of people and the clergy who lived in
the area where Willes and Richards and Woolley and Fother-
ingham had worked, Jones wrote:

The settlements in the upper provinces are chiefly composed
of invalids from the lower provinces and soldiers, who have,

\textsuperscript{31}M.S., Vol. XVI, pp. 189-90.
\textsuperscript{32}\textit{Ibid.}
\textsuperscript{33}Andrew Jenson, \textit{Church Chronology} (Salt Lake City: The Deseret News
in a manner, worn themselves out in the service and have settled down upon small pensions. Besides these there are a few public officers who are engaged in business for the government of the company (East India), or some military station. The inhabitants range generally from ten to one hundred in a place, except Agra, and one or two other places, which have about two hundred each, and as to soldiers, it is a hard matter to get access to them, although the law does not rule over the consciences of men, but the discretionary power of the officers does effectually accomplish it, to the great satisfaction of the clergy. There are two kinds of priests who are allowed to be with the soldiers, viz., the Church of England and Catholic, and all others are excluded, and the most rigid measures are taken to prevent their introduction.  

Jones then wrote about the aristocratic nature of the Englishmen the missionaries were working with:

The Europeans of India are generally of the aristocracy at home, and entertain such an exalted opinion of themselves, and of human greatness, that it is impossible for a common man to speak to them. There is scarcely a man in this country whose fate is not linked with either the company or the government, and to come to our meetings, or independently investigate our principles, would jeopardize his office and salary. In fact, that class of people, amongst which the Gospel has been preached with such good success is not in this country.

Concerning this same problem, that of the social consciousness of the Europeans, Amos M. Musser wrote:

In going to preach to the inhabitants of India (Europeans), is like going to England and America and selecting none but the aristocracy or upper ten to preach to; as all the European inhabitants of this country are living in the greatest ease, having many servants to wait on them. They care nothing for the servants of God.

Perhaps Elder Jones did not feel that he had put his point across well enough, because he went on to explain:

If Gabriel from the region of bliss, the presence of God, should come, I do not believe that he would attract any curiosity or create any excitement whatever. They would not stop their carriages or look out of their windows to see him.

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25 Ibid.
26 Musser, Jour. II, p. 72. Scholars such as Percival Spear have written fully on the topic of the English elite in India. See his book titled *The Nabobs*. 
They are so lost in their own folly that the Holy Ghost and the Bible, is of so little consequence that they have not got time to spend with them.\textsuperscript{37}

The aristocracy of India was not receptive to the LDS missionaries. This was a very great problem, but it would have been accepted by the elders more easily if there had been an alternative group that they could turn to. Unfortunately, the elders were as disappointed with the native peoples as they were with the Europeans. Consider what Jones had to say about the natives:

It appears that they have a great disregard to all principles of honesty and honor, from the highest Rajahs to the meanest Ryot. And the greatest breaches of fidelity and trust are looked upon by the injured party with a degree of complacency, as thought it was expected. And in the same light, they look upon all schemes of deliberate, systematic fraud, perjury and all violations of truth, honor, honesty; these things are indeed not matters of conscience with them. And they are fully competent to do the meanest possible amount, and are not capable of forming any friendship or attachments that can be valued over one pice (which is equivalent to one quarter of a cent). There are many in government and individual employ, who have been for years carrying on a well-regulated system of fraud, and who are known to be such characters by their employers; and to exchange them or turn them off would be only making a bad matter worse. To all human appearance, there is scarcely a redeeming quality in the nation.\textsuperscript{38}

Jones was not generous in his assessment of India, but it must be recognized that he was conscious of the fact that many members of the Church in England, Europe, and America were watching and expecting great success in India. He wanted to make sure they knew what problems the missionaries were having.

The attitude Jones had developed toward the people of India was typical of that held by the other LDS missionaries. The treatment they received in every part of India was similar to what Jones described. Circumstances differed to a certain extent in each locality, but as a whole affairs were quite uniform.

The experiences of the other elders showed considerable personal stamina and courage. In addition to the rather long

\textsuperscript{37}M.S., Vol. XV, p. 211-12.
\textsuperscript{38}Ibid.
journeys that have been mentioned, missionaries worked and
traveled in and around Madras; Colombo, Ceylon; Bombay and
its environs; Karachi (in modern Pakistan) and the area near
there; Rangoon, Burma, and some areas inland from Rangoon.
Elder Luddington, who was sent to Siam, eventually spent
several months in Bangkok, but with the same lack of success
that troubled the rest of the mission.

Several points concerning the mission work deserve men-
tion. There were in total nineteen missionaries who served in
India, Burma, and Siam. Of that number, two were converted
in India. The mission was most fully staffed from April 1853,
to July 1854, when the elders started to become very discour-
egaged and thought more and more of going home.

It is almost impossible to determine the total number of
converts made in the mission. Elder Skelton, who was the last
man to leave India (2 May 1856), stated that he thought there
were around sixty-one members in India and Burma at the time
of his departure.30 There were also eleven Church members
who had emigrated to Salt Lake Valley. This small number of
converts was a great disappointment to the missionaries. Willes
had baptized many more people than this during his first four
months in India. The problem was that most of the natives who
were baptized during that time left the Church when it be-
came evident to them that they were not going to receive any
worldly gain. This phenomenon was caused by the missionary
techniques of the Catholics and Protestants. Elder West inter-
preted the situation this way:

The English and American missionaries who have gone to
that country have been furnished with plenty of money by
missionary societies at home, and when they found that they
could not win the natives with their principles, they have
hired them to join their churches, and have written back what
great things they are doing in converting the poor heathen.
I have had numbers of them come to me and offer to
leave the churches whose names they were then acknowledg-
ing and come to ours, if I would only give them a few more
cents than they were getting. At the same time they knew no
more about the principles and faith of the Church to which
they professed to belong, than the brute-beast, and these same
people will bow down and worship sticks and stones, gods of
their own make, when they think there is no Christian seeing
them.40

30M.S., Vol. XVIII, p. 523 and Jenson, Church Chronology, p. 56.
West was not entirely fair. The procedure of paying natives had started when the early Protestant missionaries had learned what happened to Indians who left their castes and became Christians. These people were removed from their castes and in the eyes of their people they were dead. Therefore, the missionaries gave them employment as custodians, teachers, etc., and in that way preserved their lives. As the numbers of native converts grew, the problem got out of control, and hence in some cases natives did play one sect off against another when seeking better wages. This was a problem to the LDS missionaries, and it discouraged them on a number of occasions. The problem of apostasy was also common among the European converts.

As has been mentioned, the missionaries had some serious problems with the clergy of other denominations. Seemingly all of the Christian churches in India were against the Mormon movement. This prejudice grew out of the fact that Joseph Smith claimed to have restored the gospel of Jesus Christ, but even more out of their dislike for the practice of polygamy. This was the major point of contention in all the cities of India where the elders preached.

Although some effort was made to work with the native peoples, it must be recognized that the elders did not consider themselves "called" to preach to these people. In their estimation, they had been sent to India to convert the European population. Only after they failed with those people did they turn to the natives. But teaching the natives had several inherent problems. The first difficulty was that of communication. The missionaries attempted to learn some of the native languages—Burmese, Hindustani, Tamil, Telegoo, and Maratha—but were not able to gain a useful mastery in any case.

Closely related to the problem of speaking with the people was that of having almost no religious concepts in common. Whereas the elders carried a message having to do with one God who was described as an anthropomorphic being, most of the natives of India believed in a great number of deities of all types and forms. Those few Hindus (generally Brahmins) who were capable of understanding the nondualistic concept of Brahman were not accessible to the missionaries. Even if they had been, they would have shared few points in common. The missionaries did not understand Hindu, Parsee, or Buddhist concepts any better than natives believing in these religions un-
nderstood Mormonism. In addition to even the most general concepts of God, the Mormons differed greatly with the people of India on the subject of the application of religion. Hinduism, particularly, is not only capable of all-inclusiveness in religious matters, but exalts the principle. Hinduism has had as its greatest asset for survival the ability to accept many levels and ideas of truth. But, although the Mormons believed that truth existed to some degree in most religions, they were and are exclusivists. To them only one religion was capable of bringing salvation to man, and that was, of course, that gospel preached in The Church of Jesus Christ of Latter-day Saints.

It could be supposed that the Mormons and the Muslims would have found some common ground for discussion, but there is no evidence that this was so. A more nearly similar concept of God; a more nearly similar concept of exclusive salvation; a "true believer" psychology among the adherents; and even the common concept of polygamy could have brought some feelings of common trust between the two groups, but they did not. No Muslims were converted to the Church by these early missionaries to India.

Another matter that deserves mention is that of the actual methods the missionaries used. There was no clear-cut program or approach to teaching the gospel. The missionaries distributed tracts, pamphlets (some of which were translated), and other literature (particularly the Book of Mormon), held lecture meetings, and visited homes; but these approaches were not well organized. Although the LDS missionaries did construct chapels at Calcutta, Poona, and Karachi, they did not sponsor any schools, medical centers, or other institutions that would be classed as part of the social gospel movement. Such programs were not part of the general missionary approach of the Church. The missionaries themselves had traveled to India without "purse or scrip," i.e., without any financial support from the Church or from missionary societies, and were completely dependent upon the kindness of the people of India for their daily sustenance while they were there. (Two exceptions occurred when Willes and Musser, at different times and in different parts of India, decided that they should take employment in order to stay alive.) The point is that the elders were more dependent upon India than India was dependent upon the elders. After a year or so, they were free to change their stations and go to work anywhere they felt they could convert
more people. This tended to eliminate any possibility of success that could have come from long acquaintance with a specific area or group of people. However, when the situation in which the missionaries found themselves is considered, their lack of patience can be understood.

The overall impression the LDS missionaries had upon India was certainly not significant. "They seem not to have attracted an extensive following," but they were there, and they deserve a great deal of respect for the courage and fortitude they exhibited, and perhaps even for their "heroic . . . labors and sufferings."

An Old Woman
Clipping Her Nails:
An Etching by Rembrandt

Wayne Guymon*

Golden light streams in upon a woman.
A careless gesture it is, clipping one's nails.
We see her hands;
Hands that have known tenderness
And given tenderness in silent moments,
Hands that have held close the paraphernalia of her life
And grown old and wrinkled, but not weary.
Now, they remain forever stopped,
In the simple motion of a simple life.

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Managing Conflict in the Restored Church

C. Brooklyn Derr*

Some members of The Church of Jesus Christ of Latter-day Saints contend that conflict has no place in the Church. They quote the scripture, “if ye are not one, ye are not mine.” They deny the existence of conflict because they feel that ideally the Church should be conflict free. But conflicts do exist in the Church. They should be managed, not ignored.

The management of conflict can be improved without impinging on the doctrine of the Church, and it can best be done on the local level. For a ward or stake to be an effective organization, there will be men in authority who can determine the source and nature of a conflict. These men will know whether a dispute deserves attention and, if so, how much time and energy should be devoted to resolving it. Because they will have a real understanding of the nature of the conflict, they will know what actions will bring the most effective resolution.

THE NATURE OF CONFLICTS IN THE CHURCH: SOME VIGNETTES

*Intrapersonal Conflict.* Conflicts within self, but often resulting from interaction with the organization, account for a source of stress. For example, unfulfilled expectations about a position, resulting from how it was described as compared with how it really is, breed much intrapersonal conflict. A call in the Church may be issued to a person whereby the position is made to sound more important or responsible than it really is. This may lead to unfulfilled expectations and dissatisfaction.

Another common source of inner stress takes place when there is identity conflict. A person’s self-concept might pre-

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vent him from accepting himself in a certain position. In our ward, we have the example of a person who has been called to numerous clerking and secretarial positions but who does not see himself as a clerk. While he continues to accept these callings, he is generally unhappy in his Church work. Such intrapersonal conflict affects the quality of his service.

Bishops and others who frequently counsel with Church members know the extent to which personal problems, including sin, can serve to prevent members from progressing and can affect the quality of their work and their interaction with others.

At the intrapersonal level of conflict, various forms of counseling seem to be the most effective intervention methods. The new Bishop's Training and Self-Help Guide helps bishops to be better counselors and demonstrates the Church's attempt to improve effectiveness in this area. In addition, to prevent identity conflict, Church leaders should also consider matching a person's self-concept with the job he is being asked to accomplish. When callings are made, it would also be helpful to seek to be as realistic as possible in explaining the nature of the work to be performed. This approach would go far to eliminate many unfulfilled expectations. Finally, Church leaders can get divine inspiration to help them manage intrapersonal conflicts and this is, of course, the key to resolving such sources of stress in the kingdom of God.

Interpersonal Conflict. Personality clashes and interpersonal disputes are the genesis of much disagreement in the Church. Examples of these kinds of conflicts are legion. For instance, anyone who has ever served an LDS mission knows that one of the real challenges of the experience is to learn to live compatibly with another missionary. Some missionary teams are able to have both productive and interpersonally satisfying relationships, while other companionships are fraught with interaction problems that keep the missionaries from fully engaging in the work. In the Restored Church, many student apartments, marriages, working relationships (e.g., bishoprics, presidencies, and superintendencies), and ward members suffer from the interpersonal conflicts that have afflicted their relationships.

One effective procedure for resolving interpersonal disputes is to use skillful third parties. A third party, someone not di-
rectly involved in the conflict, can help individuals in the organization by creating common incentives for reaching accord, by providing the needed outsider support for openly exploring the problem and surfacing the differences that need to be worked out, by helping to sharpen the issues so that they can be managed, by synchronizing the right time and place for the meeting so that it can have every opportunity to succeed without being unduly interrupted, by focusing on skills that will improve communication, and by refereeing the confrontation itself so that it does not become destructive or harmful to either of the parties. A third party consultant is more neutral and can therefore act, as the occasion demands, as a judge, a mediator, or a change agent pushing for action. In general, the third party tries to transform the conflict from hostility and ill will to a focus on problem-solving activities.

In the Church, as has already been pointed out, we have the added advantage of legitimate authority. Consequently, we frequently use this third party technique when, for example, bishops, home teachers, fathers, and priesthood leaders intervene to help improve conditions that may be adversely affecting spiritual well-being or the Church organization. Building on our experience and our willingness to use this procedure, we could probably improve our use of third party intervention methods by using available applied behavioral science knowledge.

Third party skills can be learned by simulation (e.g., role plays, games, exercises, and case studies), and it would be possible to allow the trainees to practice their skills in "safe" environments before actually risking someone's soul.

To be an effective third person interventionist, it is important to understand and skillfully use interpersonal communication. Four communication skills can be taught that help persons to be effective listeners, to clarify messages, to establish better rapport, and to help decrease personal defenses that often block one's understanding. Paraphrasing is when the receiver checks his understanding of the meaning of the message by repeating to the sender what he heard. Using this skill helps to clarify communication and prevent distortion. Describing behaviors is a way to give feedback in a nonattributive way by specifically describing certain behaviors that lead
to a certain conclusion. Giving evidence helps to reduce defenses that often block communication. Describing feelings permits the sender to communicate to the receiver his emotional (as well as cognitive) message. Checking perceptions is when the receiver is unsure about what the sender is feeling and tries to interpret the emotional message. This is quite common in daily practice but instead of keeping the uncertain inference to himself, the receiver then checks his perception with the sender to be sure he has interpreted the emotional message correctly.¹

**Intragroup Role Conflict.** One of the most common causes of stress in complex organizations is categorized under the heading "role conflict." This kind of conflict includes what a person should do in his position, the limits of his authority, the status and opportunity associated with a position, and how a person sees himself in relation to others occupying similar positions in like settings.

Within any leadership group, there is a constant effort to define roles. In the Church, various handbooks, rulings by persons in higher positions of authority, and correlation programs grapple with this problem. Still, there are ambiguous zones in the Church wherein it is possible to experience power struggles, task uncertainty, and overlapping responsibilities. When responsibilities are not clear-cut and when group leadership is required, there are many role conflicts.

Seven men serve as the presidents of the seventies in each stake. The general calling of the seventies is to do missionary work, but the specific tasks of the presidents are somewhat ambiguous. While a senior president gives leadership to the other six, the seven presidents as a body have a group form of leadership. In many cases, there is role conflict within this group. Sometimes factions can form within the group or the interpersonal rivalries become such that it is very difficult to accomplish work. This is one example where intragroup conflicts occur.

There are other group forms of leadership in the Church (e.g., stake committees and boards, high council, LDSSA council, persons appointed to work on specific projects) which may be sources of potential conflict. Within certain organi-

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¹See the appendix for greater detail about the communication skills.
zations themselves (e.g., Relief Society, Sunday School, APY) these same dynamics may occur and may have to be resolved.

To manage role conflicts, it is possible to engage in two kinds of activities. First, the task ambiguities can be clarified and roles can be more carefully described. Second, the group can establish procedures for managing the conflicts that result. One procedure would be to rotate the "conductor" role so that different people have a chance to organize the meeting agenda and to conduct the session. Another helpful technique is to appoint someone to act as a "process observer" with a legitimate mandate for stopping the meeting when he perceives a conflict that needs to be surfaced and worked. While the rest of the group concentrates on the agenda items, this person can focus on improving the interaction, communication, decision-making, and goal-setting processes so that the group will be more effective. Thirdly, Church members skilled in group dynamics but not otherwise a part of the group could occasionally be invited to come and help the group to become a more effective working team. This might be accomplished by using laboratory methods of education. Finally, it is often helpful to reserve ten minutes at the end of a meeting to critique or debrief the meeting (likes and dislikes) so that the group can learn from its experience and improve its procedures.

*Intergroup Conflict.* Competition among various organizations and programs often serves to push each subgroup to do its very best. However, the competition for personnel, for facilities, for status and recognition, and for time can sometimes breed rivalry and unforeseen ill will. Who has jurisdiction and responsibility for what is another source of intergroup disagreement. Differentiation and specialization often cause an ingroup cognitive and emotional orientation that sometimes clashes with the position of another organization or program (e.g., the seventies' missionary orientation vs. the genealogy interests of the high priests). The lack of good communication and correlation between groups often leads to information distortion and conflict. All of these factors tend to cause intergroup conflict in complex organizations.

These kinds of conflicts are common in the Church. In one ward council, for example, the heads of the Primary, Re-
lief Society, and Junior Sunday School and the janitor were in dispute over who should use the toys in the playroom and who had responsibility for repairing them and for putting them away. Rather than decide the matter for them or keep the disagreement from occurring, the counselor conducting the meeting permitted all of the parties to air their grievances. A number of the comments were very affective, even hostile, and some might contend that such negative emotions should not be permitted in official Church meetings. However, at the right moment, the counselor was skillful enough to the ask the $64,000 question: What are we going to do about this? The extra energy generated by the conflict was then channeled in a constructive way not only to reach a catharsis but also to suggest some very creative solutions to the problem. All involved had good feelings about the meeting when they departed. The counselor remarked that it is too bad that this particular mode of managing conflict is not used more often.

The University First Ward, Boston Stake, is in many ways an ideal congregation. The membership is devoted, talented, energetic, and anxious to serve. It is a temporary ward in that there is a two-thirds turnover in the membership at the end of any given academic year. In terms of history, relationships, and organization, a new year beginning in September is really an opportunity to begin afresh.

We, the bishopric, had been pressured with staffing problems and with trying to meet new ward members during the first two months of this academic year. The problems seemed typical enough: loneliness, roommate adjustments, borderline activity, homesickness, and inadequate social activities. There were interpersonal and organizational conflicts in the ward, but no more than could normally be expected. One aspect of the ward organization was attracting our attention and did seem to require that we intervene to improve it.

The University First, like most student wards, is organized into family units (about eight to ten married and single students presided over by a family father who has been called, sustained, and set apart for that position) for implementing the home teaching and family home evening programs. The various family units, we noticed, had begun to form such strong group bonds that some dysfunctional competition be-
between groups developed. Also, it became apparent that the ward members did not sense a feeling of being part of the greater ward community. We decided as a bishopric to hold a Ward Family Night to build a stronger sense of unity. Our theme was “How to create an ideal LDS community in our ward.”

The event was held on a Monday evening. We first met in the chapel for an opening song, a prayer, and instructions. We then proceeded to divide into ten small groups and to meet in various classrooms. Half of one family was merged with half of another family, and the small groups changed composition three times during the evening. Thus, every half-family had an opportunity to meet and collaborate with three other half-families. Each small group was directed by a discussion leader who had received instructions prior to the session about logistics, the nature of the task, and the kinds of dynamics that should be encouraged.

The first task was to discuss, using a brainstorming technique, our perceptions of an ideal LDS community. The second task of the groups was to identify those restraining forces that currently existed in the ward which prevented us from becoming ideal (as we had just articulated that goal state). Some forces listed were: stereotyping people and categorizing them into certain subclassifications, thus not permitting them to be understood as they really are; interpersonal competition (e.g., between sisters); organizational competition between ward organizations and programs; gossip and information distortion; failure to appreciate diverse (different) orientations. All of these restraining forces could be viewed as sources of conflict. The third task was to decide what actions could be taken to overcome the forces and reach our goal.

The evening concluded with a mass meeting in the cultural hall. The format was that of an Indian powwow where persons spoke spontaneously what they felt in their hearts. The bishop began the meeting by reading a scripture and ward members then spoke briefly about their feelings resulting from the evening’s activities, about their hopes, or about their visions of what we could become.

The major sources of conflict (the restraining forces) are now on mimeographed sheets and we are all working to
overcome them. Our ward council has met to review the action plans and to act on some of the ideas. The family fathers have likewise convened, and individual apartments are deciding what they can do. We are seeking to build a ward climate of fraternal love where we can be blessed by the spirit, where we will study the scriptures and live according to their precepts, where we will help one another to live the "law of eternal progression," and where we will establish mechanisms for resolving conflicts that might keep us from reaching these goals.

Intergroup conflicts can be resolved in much the same way as interpersonal problems. Third parties can be used effectively for intervention. The communication skills are helpful to create norms and a climate for confronting differences. The difference in using these tools is that they must be employed at a more macrolevel of analysis. The interventionist will have to possess knowledge and skills to bring two or more groups together as was done for the Ward Family Night. The climate of the whole organization will have to be more open and trusting so that conflict can be surfaced and managed.

**WHETHER AND HOW MUCH TO ACT**

Once the source and nature of the conflict has been uncovered, a decision must be made about intervention. Is the conflict potentially destructive so as to require the expenditure of costly resources (time, energy, authority) to try to resolve it? The best rule of thumb to use to answer this question is: when the parties (persons, groups, organizations) need to collaborate in order to accomplish a task, the conflict should be managed to the extent that it permits them to collaborate effectively.

This means that the persons considering intervention must first ask why do these parties need to resolve their differences. It may be that in a ward family the concept of brother and sister connotes interdependence and therefore relationships must always have a potential for collaboration. Good feelings need to exist at all levels so that it will be possible to continuously help one another.

The persons considering intervention must, then, determine the extent to which the conflicting parties need to work to-
gether. If they are highly interdependent (e.g., a bishopric or presidency, a pair of home teachers, the priesthood quorums, a family), then all of the resources necessary should be expended to resolve the conflict and promote collaboration. Thus, one intervenes in direct proportion to the degree of required interdependence or collaboration.

MANAGING CONFLICT: MORMON DOCTRINE AND PRACTICE

It is anticipated that some readers will still question whether this topic is appropriate for discussion. Is there a doctrinal basis for arriving at these conclusions? How do these proposals differ from current practice? Should we try to prevent conflict from occurring at all in the Church, and, if so, why do we legitimize the topic by discussing it so openly?

Mormon Doctrine. The Lord, when He arrived in the New World, told the Nephites,

For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

Behold this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine that such things should be done away.2

Alma also admonished the people to abolish contention, to become unified, and to exercise love toward one another.3 Many of the other prophets have looked on the existence of conflict as an indication of wickedness and have been moved to go forth and preach repentance to those who were contending one with another.

The General Authorities have also underscored the fact that harmony and love are goals for the Church. Brother Widtsoe pointed out that the "Law of Brotherly Love" is the guiding philosophy of the priesthood.4 Harmony in the home is a goal stated in the current Family Home Evening Manual.5

52Mosiah 18:21.
4See John A. Widtsoe, Priesthood and Church Government (Salt Lake City: Deseret Book Company, 1939).
However, while these ideal states may be commonly accepted goals, both the Church and the Lord have also recognized that men are fallible and that structures and procedures need to be devised to adequately deal with these conflicts when they arise. For example, we are all aware of the scripture in the Doctrine and Covenants that helps us to know how to righteously use the priesthood to deal with conflict:

*Reproving betimes with sharpness,* when moved upon by the Holy Ghost; and then showing forth afterward an increase of love toward him that thou hast reproved, lest he esteem thee to be his enemy.6

And the Prophet Joseph Smith said:

I frequently rebuke and admonish my brethren, and that because I love them, not because I want to incur their displeasure or mar their happiness.7

A doctrine that is frequently used to help each of us resolve our differences is the principle of repentance. If we feel anger, we should repent and get back in the spirit of peace and love.8 We are charged not to stir up anger or bad feelings toward one another, but to forgive our fellows without judging them.9 Indeed, we must be willing to freely forgive others if we are to be forgiven ourselves.10 This doctrine supports the article’s thesis that we should try to manage conflict instead of ignore it. Repentance and forgiveness are two important principles that lead to effective resolution because we must be ready to forgive or resolve a conflict in order to repent.

The scriptures also instruct us on how to resolve our differences. It is written,

Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, tell it unto the Church:

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6D&C 121:43.
7As seen in Widtsoe, op. cit., p. 112.
8Proverbs 11:12; 29:22.
9D&C 64:7-14.
but if he neglect to hear the Church, let him be unto thee as a heathen man and publican.¹¹

There is, then, a scriptural basis for the structures such as the Bishop's Court that are used for processing conflicts in the Church.¹²

Therefore, it could be concluded that while it may be a goal to arrive at a condition of perfect harmony, the Lord recognizes that in our present fallible state we need to have structures and procedures for resolving conflicts that arise because of our imperfections.

Conflict can also be viewed as being normal, natural, eternal, and sometimes even functional. One can best attain a condition of perfect harmony, not by overcoming all conflict, but rather by learning to effectively resolve differences so that they do not block spiritual progress. A state of perfect harmony is synonymous with a state of perfect conflict resolution.

Mormon Practice. In practice, the Church has often found good ways to manage the conflicts that besiege it. There is a cooperative ethic in the Church which enables members to effectively organize in order to accomplish the work. Part of this cooperation comes from strong personal commitments to the Church. The ethic is also supported because the Church is laical and the work is voluntary. Moreover, because callings change frequently in the Church, members must learn how to cooperate quickly in order to perform duties.

Church authority, when used properly, is very "legitimate" (i.e., the persons subordinate to those in authority do not question the rights of superiors to act and behave as they do), and persons in positions of leadership can claim right to divine inspiration over their various jurisdictions. Authority is used very effectively in the Church to resolve conflict. For example, fathers intervene (sometimes with the help of the home teachers) to help family members resolve disputes; bishops feel free to confer with leaders of ward auxiliaries and priesthood organizations when they are conflicting; a ward mission leader might counsel a pair of stake missionaries in his ward if he feels that they are having interpersonal prob-

¹¹Matthew 18:15-17.
¹²D&C 107:78-81; 42; 102; 107; 134.
lems that prevent them from collaborating effectively; or a Relief Society president could sit down with a counselor or a teacher and try to confront a personal or interpersonal conflict that affects the organization.

Those in authority often use mechanisms for periodic assessment (e.g., the oral evaluation, issuing a call to serve, the temple or personal interview) as occasions to surface and deal with conflicts. Sometimes these discussions focus on intra-personal problems that are preventing spiritual growth and successful Church service. Sometimes such conferences are about organizational issues (e.g., relationship with counselors, with other ward members, with family).

The Home Teaching Program could be viewed as a direct extension of the conflict management machinery. When functioning properly, home teachers should be helping the father of a family to improve the quality of his family life. In general, husband-wife, parent-child, or child-child disputes that cannot normally be regulated in the home are to be referred first to the home teachers and then to the bishop. Home teachers can also act to bring together antagonistic parties (members of families) in the ward to help them solve their differences.

In summary, both the doctrine and practice of the Church provide for many opportunities to engage, where necessary, in conflict-resolution activities. However, the fact that many disagreements are often left smouldering, that some persons leave the Church because they cannot reach accord, that we sometimes manage by crises rather than by being proactive, that persons in the Church are not always as skillful as they might be in trying to resolve disputes, and that we do not always understand the exact nature of the conflict and whether we should intervene—all of these realities are indicative of our need as a Church to make an explicit effort to focus on this problem area and to try to learn ways to be more effective.

CONCLUSION

The Church can more effectively manage some of its organizational conflicts. It can do this by (1) adopting a more workable orientation toward conflict; it is normal and should
be surfaced and managed, (2) training Church leaders to bet-
ter diagnose the conflicts, and (3) using applied behavioral
science knowledge to help those in positions of authority ac-
quire the knowledge and skills needed to be more effective
conflict managers. This important practice could be amelio-
rated without violating our doctrines; indeed, we could be-
come "one" by developing effective procedures for continuous-
ly resolving our differences.

Sunday Morning
in March

TED RIDENHOUR*

The mountains are hidden by a thick gray curtain
of cloud.
Across the street wet brown naked apple boughs
gently shake.
Between trees and me, confused winds swirl snow
flakes,
Which quickly disappear in shallow pools on
asphalt.
From my window I see people coming home from
church:
Children pushing against wind walls and laughing
into flying flakes,
Girls gaily feeling wind and snow against eyelashes
and smiling teeth,
Boys wrapped in their bright boyhood talk, ducking
into the wind,
Men and women walking steadily in winter coats
and talking in Sunday voices,
Old people, faith-faced, measuring each step into
wind and snow.

*Professor Ridenhour is an assistant professor of English at Brigham Young
University.
Mormon Bibliography:
1971

Chad J. Flake*

With the advent of photo-offset printing, the reprint industry has made a truly remarkable impact on the printing world. No longer is the reproduction of out-of-print items reliant on clumsy stereotype plates or the recasting of new type. In 1862 a memorable work was put into print by Constantinus Tischendorf: the Bibliorum Codex Sinaiticus, the earliest Biblical manuscript then known. It was a magnificent typographical masterpiece due to both the remarkable casting of imitative fourth-century Greek type and its faithful reproduction of the text. When Helen and Kirsopp Lake reproduced Codex in 1922, it was printed by the Clarendon Press by the photo-offset method; and, while not the printing masterpiece of the earlier work, it was actually superior due to the accuracy of its reproduction, and was produced at a fraction of the original cost. This points to the two basic advantages of photo-offset printing over older methods. In the first place—and this is probably the most important point for scholars—there are few ways to make an error unless it is deliberate. Secondly, it is far less expensive than it would be for a new edition to be set up.

This ease of printing has been a great boon to Mormon scholarship. Combining offset reprinting with xerography and microfilming, almost all of the important source materials on Mormonism have been made available on the market for current scholars. Reprinted works such as the Journal of Discourses, Evening and Morning Star, Times and Seasons, and B. H. Roberts's A Comprehensive History of The Church have been placed on the market through reprinting. Research Publications, Inc., of New Haven, Connecticut, with the guidance of Archibald Hanna, has placed much additional important source

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material on the market, including the *L.D.S. Messenger and Advocate* and the *Evening and Morning Star*, through duotone xeroxing. Microfilm and independent xeroxing completes the list, making virtually everything of importance in printed material available.

However, with the abundance of reprints available, some companies have been organized for the express purpose of making any material available for libraries and scholars without regard to need or quality. Some presses advertise reprints with the apparent expectancy that enough subscriptions will be made to make the printing profitable. If that number is not met, the idea is just dropped, with the subscribers left with the problem of getting their money returned. Other presses rely on library subscriptions to make a reprint possible and charge accordingly. Great commendation must be given to those who reprint items of great importance, even though they have to wait several years for a return on their investment. Such a reprint is the Western Epics reprint of the *L.D.S. Biographical Encyclopedia*.

The difficulty for other publishers is an apparent lack of expertise in selecting books for reprinting. For example, Books for Libraries Press has reprinted *Jacob Hamblin, A Narrative of His Personal Experience* at a cost which far exceeds the cost of an original; it is easily obtained on the out-of-print market and has been reprinted by the MIA numerous times. Similar difficulties arise for Praeger Publishers’ reprint of T.B.H. Stenhouse’s *The Tyranny of Mormonism*, a dated book of little current import readily available on the out-of-print market. Even more unfortunate is the reprinting of books of little or no merit. Such a book is Jennie Switzer’s *Elder Northfield’s Home*, an exceedingly dull novel on Mormon polygamy. Again, this is available on the out-of-print market for much less—that is, if anyone wants it. Other prime examples are the Books for Libraries Press printing of the 1880 Book of Mormon and the Greenwood Press reprinting of the 1880 Doctrine and Covenants. Had they reprinted the 1879 edition of the Book of Mormon or the 1876 edition of the Doctrine and Covenants, it would be more plausible; but the 1880 editions have little or no value, yet were reprinted at a high price. It is to be hoped that this trend will not continue and that the presses will use a qualified authority to decide which books are worthy of reprint.
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Includes Acts through Philippians.


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   Historical novel of the Smith Family by an RLDS author.


   Available through Deseret Book Store.

**BIOGRAPHY AND FAMILY HISTORY**


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Available from Gwen H. Sherratt, 161 W. 200 N., Cedar City, Utah.
The Mantle

A Poem and a Sculpture

By

Dennis Smith*
The Mantle

Box-found khaki
hanging in my hands;
empty jacket
of my mother's little brother.

Cold metal emblems
fastened still to the collar
by little brass pinchers.
There is lint and sand
on the pocket bottoms.
And blood-red bars
sewn on the sleeve.

Grown-up uncle,
where have you gone?
For at grandpa's
down by the stagnant frog pond,
the swing hangs silent
which you built.

And suddenly
I feel the fear
which comes at night
when the doors are closed,
and I can hear the muffled
grownup voicing,
and cannot understand—
knowing only the black corners,
and afraid.
The Historians Corner

EDITED BY JAMES B. ALLEN

In this issue of the Historians Corner we publish two interesting documents relating to early Mormon history, plus a historical note concerning a statement ascribed to Joseph Smith but for which the evidence is missing. The first document, an excerpt from the journal of Solomon Chamberlain, gives valuable insight into the early missionary work performed, even before the Church was organized. The second presents a non-Mormon view of the movement of Mormonism into Ohio. It is valuable not only for the insight it gives into the relationship of Sidney Rigdon to the settlers in Ohio in 1830, but also for showing how non-Mormons felt and what they believed with regard to the new religious group that so rapidly moved in. Whether all that Josiah Jones reported is true or not does not matter as much as the fact that non-Mormons believed such things, and all this is a part of the substance of Mormon history. Finally, Robert Matthews raises the knotty question as to the origin of the traditional statement by Joseph Smith that the Book of Mormon migrants under the leadership of Lehi landed at a certain point in Chile. Half the fun of history is in knowing that many questions, like this one, still remain unresolved, and in looking forward to the satisfaction that will come when the final documentary evidence is discovered.

A NON-MORMON VIEW
OF THE BIRTH OF MORMONISM IN OHIO

MILTON V. BACKMAN, JR.

Josiah Jones, a resident of Kirtland at the time of the introduction of Mormonism in Ohio, wrote in 1831 one of the earliest accounts of the rise of the Restored Church in the
Western Reserve. This account was published in The Evangelist (June 1841), a Disciple publication edited by Walter Scott. According to Scott, Jones "was one of the faithful few belonging to the church in Kirtland, who refused to follow Rigdon when he made a surrender of himself and his flock to the Mormons."

There is some discrepancy in Jones's chronology. He wrote, for example, that the four missionaries arrived in Ohio in the "last part of October, 1830," which harmonizes with other contemporary accounts, but then in the same paragraph recorded that the Mormons "appeared in the town of Mentor at Elder Sidney Rigdon's on Thursday evening about the 6th of October."

Although Jones could not recall the precise timetable of Latter-day Saint preaching in Ohio, he does indicate some of the communities where the missionaries proclaimed the gospel and recalled some of the beliefs originally emphasized by the Mormon elders. He also wrote a brief description of the "Family" which coincides with Lyman Wight's account of this group. Moreover, Jones recorded his reactions to the introduction of Mormonism in Ohio, which included the recital of various "stories" circulated about the Mormons in the Western Reserve in the fall of 1830 and during the year 1831.

HISTORY OF THE MORMONITES

Kirtland, 1831

Feeling it to be a duty I owe to myself and to the community to take some notice of the transactions of that sect of men known by the name of the Mormons, which has lately sprung up here and in the vicinity, I shall from time to time (living in their midst) commit to writing whatever I already know, and may in future hear about them, in order that the world may know of their rise and their proceedings. What I shall write of their proceedings from the commencement of them until this time, must be mostly from recollection; hereafter, however, it is my intention to note down some things in the form of a diary.

In the last part of October, 1830, four men appeared here by the names of Cowdery, Pratt, Whiiter and Peterson; they stated they were from Palmyra, Ontario county, N.Y. with a
book, which they said contained what was engraved on gold plates found in a stone box, in the ground in the town of Manchester, Ontario Co., N.Y., and was found about three years ago by a man named Joseph Smith Jr. who had translated it by looking into a stone or two stones, when put into a dark place, which stones he said were found in the box with the plates. They affirmed while he looked through the stone spectacles another sat by and wrote what he told them, and thus the book was all written. The doctrines which they taught are contained in the book which the world may have recourse to. These men appeared in the town of Mentor at Elder Sidney Rigdon's on Thursday evening about the 6th of October last. On Sunday following the Elder with two or three of these men attended a meeting at Euclid, I also attended and here I was first informed by I. Morley that such men and such a book had appeared. The next Wednesday evening they held a meeting at the Methodist Meetinghouse in this place, at which time they read some in their new book, and exhorted the people to repent of their pride and priestcraft and all other sins, and be baptized by them for the remission of them, for they said that if they had been baptized it was of no avail, for there was no legal administrator, neither had been for fourteen hundred years, until God had called them to the office, and had sent them into the world to publish it to this generation. The next day we heard that after they went home, or to the family where they put up, they baptized seventeen into the faith which they published.

Perhaps it will be necessary to give some account of the family which I have mentioned. For nearly two years past Isaac Morley had contended that in order to restore the ancient order of things in the church of Christ, it was necessary that there should be a community of goods among the brethren; and accordingly a number of them removed to his house and farm, and built houses, and worked and lived together, and composed what is here called the "Big Family," which at this time consisted of perhaps 50 or 60, old and young. They also had another branch of the family in the town of Mayfield, about eight miles from this, but the number was small at the time. To return—on Friday evening they held meeting at the family, and on Saturday evening also, at which time I attended, and saw Elder Rigdon much affected and shedding tears. The next day, Sunday, Elder Rigdon had an
appointment to preach in this place, and attended having these
four men with him; he opened the meeting as usual, and
arose to address the congregation but was so affected that he
could not; he said all that he had to say to us was to repent
and humble ourselves before God. After a short exhortation
he sat down and the new teachers exhorted us a short time and
the meeting closed. In the evening they held another meeting
at the school house; at this meeting or in the daytime Elder
Rigdon told us that for two years past his preaching had been
of no use to us; it was more to please our fancy and tickle
our ears, than to affect our hearts.

A few days after these men appeared again, a few of us
went to see them and Cowdery was requested to state how the
plates were found, which he did. He stated that Smith looked
onto or through the transparent stones to translate what was
on the plates. I then asked him if he had ever looked through
the stones to see what he could see in them; his reply was that
he was not permitted to look into them. I asked him who de-
barred him from looking into them; he remained sometime in
silence, then said that he had so much confidence in his friend
Smith, who told him that he must not look into them, that he
did not presume to do so lest he should tempt God and be
struck dead.

On Monday Elder Rigdon was rebaptized, and additions
have continued to be made almost daily to them since that time.
Sidney Rigdon said in private conversation that no one could
tell what virtue there was in Cowdery's hands, for when he took
hold of him to baptize him he felt a shock strike through him.
They pretend to give the Holy Ghost by the laying on of
hands; many of them receive it so that it makes them fall
prostrate to the ground; some do not receive the spirit until a
number of days after the laying on of hand; some have not
yet received it at all. They laid hands on the sick, and in the
name of Jesus told them to recover. Two cases occurred in this
place, one, a man that had fits, by the name of Luke, whom
they commanded not to let it be known; but he not receiving
any benefit from it told of it. Another boy about twelve years
old that had fits daily, whose father and mother had joined
them; his father said that he had no more doubt that his son
would get well then he had of his existence; but he is no better
yet. One other case was in Painesville, on a man by the name of
Champney, who is no better; another was a sick woman in Mayfield that has been confined these two or three years and who, they still say, will get well.

About five or six weeks ago some of them began to have visions and revelations, and to prophesy, as they say. They said a man by the name of Wight, who was ordained their elder with authority to lay on hands, one night in meeting, had what they call "the Power of God," and that his face and hands shone so that it was plain to be seen by all in the room, and that he sung a song which no one ever heard before, and which they said was the most melodious that they ever listened to. It was sung in another tongue. While in these visions they say they are carried away in the spirit to the Lamanites, the natives of this country, which are our Western Indians, which are the lost Jews, and which are now to be brought in with the fulness of the Gentiles. While in these visions they say that they can see the Indians on the banks of the streams at the West waiting to be baptized; and they can hear them sing and see them perform many of the Indian manoeuvres, which they try to imitate in various ways; those that have these visions are mostly young men and girls from twelve to twenty years old. They say that they know they have the spirit of prophecy, and this is some of that which was spoken by Joel the prophet, that in the last days it shall come to pass that "I will pour out of my spirit upon all flesh, and they shall prophesy." These young men and women will lay sometimes for hours almost lifeless to appearance, and when they begin to recover, they begin to pray in a low voice or whisper, and after a little time, to act, they say, as the Indians did where they were carried by the spirit.

One girl about thirteen years old, while under the influence of the spirit of prophecy, as they term it, would select passages of prophecy from the Bible both old and new Testament, and also from the Mormon book, and put them all together and make a complete chain or connection of prophecy, which they say "they defy Scott or Campbell to connect with equal perfection." While in these visions, they say they have writing come onto their hands which no one can read but one in the same situation; if any one of their brethren or sisters talk to them in Indian it will so please them that they will laugh and act out many Indian capers and motions.
But of late their prophesying seems to have ceased, and they have taken to running; the young men after falling down and recovering will start and run half a mile, and then get upon a stump and begin to preach and pray as loud as they can bawl. They have been seen to run to the river or brook and make as though they were baptizing some person. Sometimes they call out in these scenes—"There I have baptized one, then two, then three," and so on. They also have a way of receiving a commission from the Lord to go and preach. They are first warned and called while in a vision that they must go into the world and preach; at another time they receive a commission on a roll of paper handed to them from above in the presence of all in the room; but what is contained on the paper I have not yet learnt; three of the young men that have received their commission in this way have gone to preach; one by the name of Herman Bassett, an Edson Fuller, and Burr Riggs; they have been gone about ten days and I have not yet heard from them. They also see a great many lights in the night; one of their foremost men in this place, while baptizing in the evening, (for they perform this ceremony mostly in the night) said he saw across the river a light as large as the palm of his hand, which stood there while (he) was baptizing, which he knows was a supernatural light; they have now become quite common and they all see the lights; but others standing by do not see them. I. Morley said while in meeting at Mayfield, he saw a ball of fire about the size of a dollar, come into the room and light upon a woman's clothes near her feet, and from her come to him, and then to another person, and so disappeared, to the astonishment of some others that saw it—E. Fuller while lying on the floor has been seen to jump up and cling to a beam for awhile and then drop like a log on the floor;—at other times they will reach up until they touch a certain beam and then fall flat on the floor; these accounts I have received from information a few hours after they transpired, not have been an eye witness of many of them myself. And many other signs and wonders and fanatical exhibitions, truly were done by this people, which are not written, but these are written that you might believe, and that believing you might remain firm in the doctrines of the New Testament and not turn aside to Mormonism.
NOTES ON "LEHI'S TRAVELS"

ROBERT J. MATTHEWS

The small book called *A Compendium of the Doctrines of the Gospel*, published in 1884 by Elders Franklin D. Richards and James A. Little, contains a statement as follows:

LEHI'S TRAVELS.—Revelation to Joseph the Seer.

The course that Lehi and his company traveled from Jerusalem to the place of their destination:

They traveled nearly a south, southeast direction until they came to the nineteenth degree of north latitude; then, nearly east to the Sea of Arabia, then sailed in a southeast direction, and landed on the continent of South America, in Chile, thirty degrees south latitude.\(^1\)

No source is given for this information, beyond the introductory statement that it was a revelation to Joseph the Seer, which of course means Joseph Smith. An intriguing problem for historians is where this statement came from and whether, indeed, it can really be traced to Joseph Smith.

A similar statement is attributed to Frederick G. Williams and seems to be associated in some way with the time of the dedicatory services of the Kirtland Temple in March 1836. This account, presented by Nancy C. Williams in her book, *After One Hundred Years*,\(^2\) puts forth the same basic information but contains a few variants from that published in the *Compendium* and offers some unique spelling and capitalization:

The course that Lehi traveled from the city of Jerusalem to the place where he and his family took ship, they traveled nearly a south south East direction until they came to the nineteenth degree of North Latittude, then nearly east to the Sea of Arabia then sailed in a south east direction and landed on the continent of South America in Chile thirty degrees south Lattitude.\(^3\)

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\(^1\)The *Compendium* was first published by Richards and Little in Liverpool, England in 1857. However, the "Lehi" statement was not included in the first edition. A second edition, revised and enlarged, was published in Salt Lake City by George Q. Cannon and Sons Company in 1884, and it is from this edition that the statement is found on page 289.


\(^3\)Spelling and capitalization have been preserved as in the original. In Nancy C. Williams's book, *After One Hundred Years*, the text of the statement is offered on pages 101 and 102. Fortunately, however, a photograph of Frederick G. Williams's original ink copy is included facing page 102, and it can be seen that the printed text is not accurate. It is from the photo copy that the text for this article is taken.
Nancy C. Williams indicated that Frederick G. Williams first wrote the account in pencil along with other notes (presumably at the Kirtland Temple dedication), and that after returning home he rewrote the item in ink on another sheet of paper. Both the pencil copy and the ink copy are said to have been loaned to the Church Historian's Office in Salt Lake City in the 1860s by Frederick's son Ezra.4

A footnote on page 102 of the book, *After One Hundred Years*, reports that Nancy Williams and others received "a wonderful manifestation that it was indeed a revelation given to Frederick G. Williams for him and his family." This is a somewhat different emphasis than the declaration of the *Compendium* (cited earlier) that this information was a "revelation to Joseph the Seer."

Interest in this whole matter is increased because of another early source. In the spring of 1845, in Nauvoo, Dr. John M. Bernhisel made a partial copy of the manuscript of Joseph Smith's "new translation" of the Bible. Although the statement about Lehi's travels apparently has nothing to do with the translation of the Bible, the "Lehi" statement is found on the last leaf of the Bernhisel copy. It is on a page by itself without a heading, and there is no comment concerning it. Dr. Bernhisel did not number the pages of his manuscript after page 21, but if they were numbered consecutively, the page containing the Lehi statement would be number 135. The reverse side of the page is blank.

The exact text and spelling of the statement as it appears in the Bernhisel copy is as follows:

The course that Lehi travelled from the city of Jerusalem to the place where he and his family took ship. They travelled nearly a south south East direction until they came to the nineteenth degree of North Latitude then nearly East to the sea of Arabia then sailed in a south east direction and landed on the continent of South America in Chile thirty degrees south latitude.

It will be noted that the Bernhisel copy has the same wording as the Williams account and nearly the same spelling and capitalization, with striking correlation in the spelling of "latitude."

Bernhisel offers no date as to when he recorded this item, but the entire Bernhisel manuscript was made during May and

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4 *After One Hundred Years*, p. 102.
June 1845 and is dated several times in the manuscript. The penmanship of the Lehi entry appears to be consistent with the remainder of the manuscript, having the same style of writing, capitalization, and word-slant. In every respect it seems to be the handwriting of Dr. Bernhisel recorded during the May-June 1845 period. There appears to be no reason to suggest that the entry was not written at the same time as the manuscript which it accompanies.

This matter has importance historically since it suggests that the Bernhisel and the Williams accounts represent the same textual source, while differing somewhat from the account given in the *Compendium*. Even more important is the fact that the Lehi item was considered significant enough to Dr. Bernhisel in 1845 for him to copy it into his records. The Bernhisel copy becomes an earlier source by nearly forty years than the printed *Compendium* of 1884.

Since the "Lehi" information is in no way connected with the "new translation" of the Bible, a question arises as to how Dr. Bernhisel obtained the information in the first place. This of course we do not know, but it is possible that he found it among the sheets of the Bible manuscripts and simply recorded it because it was interesting to him. Whether the Lehi item was ever among the pages of the Bible translation we do not know, but it is certainly not among them today. The original manuscripts of Joseph Smith's "new translation" of the Bible which Dr. Bernhisel used are in the RLDS archives in Independence, Missouri, and the writer knows from personal examination that the Lehi statement is not currently in the collection.

We may someday learn more about the statement of Lehi's travels. In the meantime it is a matter of interest to historians to know that Dr. Bernhisel had access to it in 1845 and included it with his copy of Joseph Smith's new translation of the Bible.

**SOLOMON CHAMBERLAIN—EARLY MISSIONARY**

**Larry C. Porter**

John H. Gilbert, a typesetter for E. B. Grandin, publisher of the Book of Mormon, stated that the first manuscript pages
of the new book were brought into the printing office "about the middle of August" 1829. The completed edition was offered for sale on 26 March 1830. It is noteworthy that during this interim period, before the copies of the Book of Mormon were bound and available to the general public, interested parties were taking extracts from the volume and carrying them hundreds of miles from their place of origin to share the contents with others. Among the earliest contributors to this proselyting venture was Solomon Chamberlain. The publication was not completed nor the Church yet organized when he performed one of the first missionary labors of the restoration period. Taking sixty-four pages from the Grandin press, he traveled across Western New York and into upper Canada, preaching the Book of Mormon as he went. When the finished edition was issued from the Palmyra Printing Office, he was again on hand; he procured copies and immediately began to distribute them.

Solomon Chamberlain may have been the first missionary to make contact with Brigham Young and his brother Phinehas. He states that just after the publication of the Book of Mormon, he attended a Reformed Methodist conference where some forty preachers had assembled. Among those present were Brigham and Phinehas Young. Solomon indicates that in attempting to introduce the new volume he was badly abused by these preachers, but that Brigham and Phinehas "used me well."

The following excerpts from Solomon Chamberlain's autobiography contain his personal account of his introduction to the family of Joseph Smith, Jr., and his early missionary endeavors:

I was born July 30th 1788, of goodly parents in Old Canaan Connecticut. My fathers name was Joel Chamberlain born in Tolland, Connecticut. Sarah Dean his wife born in same state, by her he had six sons and three daughters. When I was about 20 years old, which would be about the year 1808. I went to the house of Philip Haskins and took one of his daughters to wife, by the name of Hope Haskins, of goodly parents. by her I had one son, and two daughters. . . .

About the time that Joseph Smith found the gold record,

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I began to feel that the time was drawing near, that the Lord would in some shape or other, bring forth his Church. I made some inquiry thro the country where I traveled if there was any strange work of God, such as had not been on the earth since the days of Christ. I could hear of none, I was living about 20 miles east of where the gold record was found, on the Erie Canal. I had occasion to go on a visit into upper Canada. I took boat for Lockport, when the boat came to Palmyra, I felt as if some genii or good Spirit told me to leave the boat, this was a few miles from where the record was found. After leaving the boat, the spirit manifested to me, to travel a South course, I did so for about 3 miles, I had not as yet heard of the gold bible (so called) nor any of the Smith family. I was a stranger in that part of the Country, a Town where I never before had set my foot, and knew no one in the Town. It was about sun down, and my guide directed me to put up for the night, which I did to a Farm house, in the morning the people of the house asked me if I had heard of the Gold Bible, when they said "Gold Bible" there was a power like electricity went from the top of my head to the end of my toes, This was the first time I ever heard of the gold Bible. I was now within half a mile of the Smith family where Joseph lived, from the time I left the boat until now, I was wholly led by the Spirit or my Genii. The women spoke considerable of the gold bible that Joseph Smith had found. When she mentioned gold Bible, I felt a shock of the power of God go from head to foot, I said to myself, I shall soon find why I have been led in this singular manner. I soon made my way across lots, to Father Smith's and found Hyrum walking the floor, As I entered the door, I said, peace be to this house. He looked at me as one astonished, and said, I hope it will be peace, I then said, Is there any one here that believes in visions or revelations he said Yes, we are a visionary house. I said, Then I will give you one of my pamphlets, which was visionary, and of my own experience. They then called the people together, which consisted of five or six men who were out at the door. Father Smith was one and some of the Whitmer's. They then sat down and read my pamphlet. Hyrum read first, but was so affected he could not read it. He then gave it to a man, which I learned was Christian Whitmer, he finished reading it. I then opened my mouth and began to preach to them, in the words that the angel had made known to me in the vision, that all Churches and Denominations on the earth had become corrupt, and no Church of God on the earth but that he would shortly rise up a Church, that would never be confounded nor brought down and be like unto the Apostolic Church. They wondered greatly who had been telling me these things, for said they we have the same things wrote down
in our house, taken from the Gold record, that you are preaching to us. I said, the Lord told me these things a number of years ago, I then said, If you are a visionary house, I wish you would make known some of your discoveries, for I think I can bear them. They then made known to me that they had obtained a gold record, and just finished translating it here. Now the Lord revealed to me by the gift and power of the Holy Ghost that this was the work I had been looking for. Here I stayed 2 days and they instructed me, in the manuscripts of the Book of Mormon. After I had been here two days, I went with Hyrum and some others to Palmyra printing office where they began to print the Book of Mormon, and as soon as they had printed 64 pages, I took them with their leave and pursued my journey to Canada, and I preached all that I knew concerning Mormonism, to all both high and low, rich and poor, and thus you see this was the first that ever printed Mormonism was preached to this generation. I did not see any one in traveling for 800 miles, that had ever heard of the Gold Bible (so called). I exhorted all people to prepare for the great work of God that was now about to come forth, and it would never be brought down nor confounded. As soon as the book was printed, I took 8 or 10 of them and traveled for eight days, and sold one in that time. About this time I thot if I could see the reformed Methodists I could convince them of the truth of the Book of Mormon. I accordingly went to one of their conferences, where I met about 40 of their preachers and labored with them for two days to convince them of the truth of the Book of Mormon, and they utterly rejected me, and the Book of Mormon. One of their greatest preachers so called, by the name of Buckly, (if I mistake not) abused me very bad, and ordered me off from their premises. He was soon, taken crazy, and died a miserable death. at this conference was Brigham and his brother Phinehas Young, they did not oppose me but used me well. On my way home I stopped at their Camp meeting, where I found one of their greatest preachers, whom I contended with concerning the Book of Mormon, by the name of Wm Lake, who utterly condemned it and rejected it, who spurned at me and the Book and said, if it was of God, Do you think He would send such a little upstart as you are round with it. but he soon after died a poor drunken sot. While on my way home I stopped at a free will Baptist Church, and preached to a large congregation, and they received the work, but there was no one to baptize them, the Church was not yet organized, but was soon after April 6th 1830. a few days after I was baptized in the waters of Seneca Lake by Joseph Smith, and emigrated same spring. 

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2This is apparently an error, for Solomon Chamberlain actually emigrated to Kirtland, Ohio, in the spring of 1831.
to Kirtland Ohio, and in the fall of 1831, emigrated to Jackson Co., Missouri, and in the beginning of the winter of 1833 was broke up by mobs, and driven out of the County and suffered, the loss of all things, with hundreds of my brethren and sisters.  

Solomon Chamberlain, "A Short Sketch of the Life of Solomon Chamberlain," Beaver City (Utah) 11 July 1858. The original is located in possession of Mrs. Albert D. Swensen, Provo, Utah. Mrs. Swensen is the great-grand daughter of Solomon Chamberlain. Solomon Chamberlain died on 26 March 1862, in Washington County, Utah.

THE DEATH DATE OF LUCY MACK SMITH:
8 JULY 1775 — 14 MAY 1856

Buddy Youngreen

Several competent historians record the death date of Lucy Mack Smith as having occurred in May of 1855. That date must stand corrected in the light of three historical documents. The first source to challenge the 1855 death date is the journal of John Lyman Smith. In recording a visit with his Aunt Lucy on Monday, 2 July 1855, he writes, "Aunt Lucy has been confined to the bed for 10 months unable to walk with the rheumatism." The second source is a letter verifying the sale of Egyptian papyri, dated 26 May 1856 and signed by L. C. Bidamon, Emma Bidamon (former wife of Joseph Smith, Jr.), and Joseph Smith (son of Joseph Smith, Jr.). The letter mentions that Lucy's death "... occurred on the fourteenth day of May last this month." The third document, which establishes the year, day, and hour of Lucy's death, is a letter of Joseph Smith III's to Miss Emma Knight, dated (Friday) 16 May 1856, "Last Wednesday morning at 2 o'clock Grandmother died and yesterday we buried her."

1John Lyman Smith, Journal, Entry for Monday, 2 July 1855 (Original and microfilm copy in Special Collections, BYU Library).

2A photograph of the original letter is reproduced in Brigham Young University Studies, VIII (2):180 (Winter 1968).

3Xerox copy of original letter on file in the Utah State Historical Society.
Book Reviews


(Reviewed by Chad J. Flake, Special Collections librarian at Brigham Young University. Professor Flake is an expert on Mormon bibliography and has published in Dialogue, Utah Historical Quarterly, and BYU Studies.)

In 1936, under the auspices of the Federal Writer's Project, the Utah Writer's Project decided to use part of its funds to transcribe diaries and memoirs of early pioneers. Juanita Brooks's "Just a Copin'—Word for Word" in the Winter 1969 issue of the Utah Historical Quarterly describes this effort. The result of this project was the transcription of over 400 diaries, memoirs, and interviews. One copy of each transcription was placed in the Library of Congress, another copy with the Utah Historical Society, and others in various libraries within the state. For years these have been a primary source for magazine articles, theses, dissertations, and books on Utah and Mormon history. The Library of Congress has now made available on microfilm the entire collection to libraries interested in Utah history.

It might be argued that with such a long time elapsing, most of the important historical material has already been gleaned from these diaries and is now more easily obtained in printed forms. However, as they represent such an easy tool for research, and particularly for research on the undergraduate level where the original materials have copious restrictions, this is an invaluable acquisition for libraries within the state.

One of the difficulties in using diaries is finding material on a subject without reading all the diaries. Even competent catalogers of this type of material (manuscripts, typescripts,
etc.) can make only a very few subject headings for the public catalog.

It is therefore of great importance to note the publication of the Name Index to the Library of Congress Collection of Mormon Diaries. This publication, Volume 1, No. 2 of the Western Text Society, consists of (1) a list of the diaries in the collection and (2) an alphabetical listing of the names found in the diaries. A quick check with indexes of some of the same diaries prepared by the late Newburn Butt of Brigham Young University, assures one that the staff of the Special Collection Department of Utah State University Library has done an adequate job of basic indexing.

However, it does not speak for the quality of the work. During neither the transcription of the original diary nor the compilation of the current work has there been any attempt to correct errors in names or to determine full names where only "Bishop" or "Brother," etc., are given. Granted, at this point some are difficult to verify, due to the fact that the editors are not able to consult the originals. This is a major fault of the original transcription. The editing of indexes is difficult, time consuming, and usually left to a clerk-typist. Now, with only a transcription, the scholar is unable to check the original for vital dates or names. Oftentimes this is even the fault of the author of the diary. In the diary of Lucy Hannah White, on which the reviewer is currently working, the author misspells her own family names, as well as others. However, it is not difficult to note the correct form of the name in a majority of these instances, and it should have been the responsibility of the transcribers to make such notations wherever possible. In the current work, these errors are continued. One cannot find a page without errors. This multiplying of errors—errors in the original, errors in the transcription, and possibly more errors in the current work—is unfortunate.

The past is past, and one cannot do anything about the original transcriptions or about teaching the authors how to spell. But the person doing the indexing for the present work could have clarified most of the names at the time of the indexing. After a rough working copy was typed, someone could have taken it to the Church Historian's Library or the Genealogical Society Library to correct a bulk of the errors. It is not, for
instance, difficult to find that Attorney Baskin is Robert N., or that H.C. Kimball is Heber C., that Captain Flake is James Madison, or that Baily is spelled Bailey, Carlile is Carlisle, Frei is Fry, Alred is Allred, that Birbeck, R.R. and Birkbeck, R.R. are the same, Brother Bleak is James G., Bringherst is Bringhurst, Eleza Cox is Eliza Cox, or that Captain Brown and James Brown are the same person.

Another annoyance is the arrangement of unknown names. They are in alphabetical order by their salutary word: Attorney, Sister, Bishop, President, etc. It would have been much more sensible to have put all unknowns at the beginning of each name list and to have listed them alphabetically by their surnames.


(Reviewed by Edward Geary, assistant professor of English at Brigham Young University. Dr. Geary has been book review editor and is now associate editor of Dialogue: A Journal for Mormon Thought.)

The Festschrift poses special problems for the reviewer. Should a book made up of the products of many hands be read as a single book or as a multitude of separate works brought together by an accident of binding? To the Glory of God is a memorial volume for B. West Belnap, late dean of the College of Religious Instruction at BYU and contains a dozen essays written by his friends and colleagues. Yet, though the book has no explicit topical focus, the title suggests a singleness of purpose. How are we to take such a high-sounding title? As indicating the wish of the authors and editors to dedicate their labors to the glory of God, or as suggesting that the book as a whole can tell us something about the glory of God or about the nature of religious dedication? Does a common cause produce a common insight?

To a significant extent, I think the answer to this question is yes. Although the essays reflect a wide range of interests and present diverse ideas about the nature of man and the role of divine purpose in the world, most of them cluster
around a single theme: the interdependence of man's spiritual and temporal existence and the necessity of striking a proper balance between these aspects of life if one is to be truly dedicated to the glory of God. Several of the authors approach this theme by way of analogy—or something more than analogy—with environmental ecology. For example, Hugh W. Nibley quotes Brigham Young's advice to the Saints in the early days of Utah: "You are here commencing anew. . . . The soil, the air, the water are all pure and healthy. Do not suffer them to become polluted with wickedness" (p. 3). In a more explicit comment on the evil nature of pollution, Nibley says, "Why should the enemy seek to pollute? There was an early Christian teaching, reported by Eusebius, that the evil spirits, being forever deprived of physical bodies, constantly go about in the world jealously seeking to defile and corrupt such bodies, glorying in foulness and putrefaction as they 'move about in thick, polluted air,' and make charnel houses and garbage dumps their favorite haunts . . ." (p. 5). C. Terry Warner compares man to a tree which requires careful pruning to attain a balance between rank growth and productive fruition. Neal A. Maxwell points out that the "full spirit of stewardship" should make us "concerned about the environment we transmit to our successors," but he emphasizes that we transmit not only a physical but a moral environment: "The sewage of sin is so devastating downstream in life that it overshadows physical effluence about which we have a right to be concerned" (p. 91).

Every serious reader should find at least some of the book's insights meaningful. Reed H. Bradford, in "The Meaning of Love," suggests that spiritual maturity lies in achieving an integrated balance in one's "network of relationships" (p. 78). Chauncey C. Riddle argues that the fragmentation of mortal life comes about because the spirit, "which is the real person," is bound by a body subject to the laws of a fallen material universe. "The Fall was thus a sundering of man, resulting in a duality. This duality is the basis of both conflict and progress in the individual person" (p. 138). Wholeness can be reattained only as the body is subjected to the discipline of the spirit. Both Martin B. Hickman, in "Reciprocal Loyalty: The Administrative Imperative," and Neal A. Maxwell, in "To the Youth of Zion," discuss the relationship between individual and institutional values, Hickman, exploring the
implications of the sustaining process in Church government, and Maxwell, emphasizing the "high adventure or orthodoxy" (p. 99). Truman G. Madsen, in "Man Illumined," looks into the concept of light in the gospel and concludes that spiritual illumination is not merely a metaphor but a literal possibility. Light is "somehow the substratum of all reality and also of all intelligent awareness of reality" as well as "the foundation of good" (p. 127).

I personally found most rewarding the two longest essays in the book, "Commitment and Life's Meaning," by C. Terry Warner, and "Brigham Young on the Environment," by Hugh W. Nibley. Warner's essay is a deeper exploration than he has previously offered to the Church audience, a well-reasoned and highly persuasive argument that only profound commitment to a divine person can invest one's life with real meaning. Nibley's article is in the same spirit as the concluding section of Since Cumorah and is valuable both for his own insights and for the pithy quotations from the sermons of Brigham Young. He portrays President Young as a man who, with his Yankee sense of thrift and his understanding of the principle of stewardship, was far ahead of his time in his awareness of the exhaustibility of natural resources and his appreciation for the fragility of the natural environment. Nibley contrasts Zion—the community of the Lord's people, living in harmony with the earth that is their home—and Babylon—the commercial society motivated by the desire to possess the earth wholly and exploit its resources—and argues that an important index of one's spiritual maturity is his ability to appreciate the earth without wanting to own it. Stewardship is first of all a feeling about the earth:

Without being able to tell exactly why, we take immediate offense at such statements, made by men in high positions, as "I do not believe in conservation for conservation's sake," or "I do not believe in clean water for the sake of clean water." But we soon learn that our shocked first reaction is a healthy one; when the forest is reduced to the now proverbial one redwood, it is too late. What prevents such a catastrophe is not the logic of survival but the feelings of wrongness. "Are you not dissatisfied," says Brigham Young, "and is there not bitterness in your feelings, the moment you find a kanyon put in the possession of an individual, and power given unto him to control the timber, wood, rock, grass, and, in short, all its facilities? Does
there not something start up in your breast, that causes you
to feel very uncomfortable? . . . " The voice of revelation
has told the Saints . . . where to put their priorities: "And
out of the ground made I, the Lord God, to grow every tree,
naturally, that is pleasant to the sight of man; and man
could behold it" (Moses 3:9). Trees were made in the first
instance to be looked at and enjoyed; we are aware of that
before research and experience show our intuition to be quite
sound—but the feeling for beauty must come first if we are
to survive (pp. 11-12).

There are three essays in the book that do not fit the
"spiritual ecology" theme, but they too are of considerable in-
terest. Richard L. Anderson describes Oliver Cowdery's ac-
tivities during his apostate decade, and Leonard J. Arrington
sketches the careers of several men who left the Church to
become prominent in other fields. From Arrington's article we
learn, among other things, that the infamous John C. Bennett
after leaving the Church became an important agriculturist
whose greatest achievement was introducing the Plymouth
Rock breed of chicken, and that one of Brigham Young's
nephews succeeded Mary Baker Eddy as the leader of the
Christian Scientists. Robert K. Thomas's "A Literary Critic
Looks at the Book of Mormon" is a fascinating essay whose
only real fault is its brevity; it whets an appetite that it fails
to satisfy.

The essays which make up To the Glory of God are no less
varied in quality than in subject matter. Some are highly de-
veloped and carefully reasoned essays that reward the reader's
closest attention. Others, more accessible, perhaps, but also
less rewarding, are obviously talks that have been slightly
worked over for this collection. A few belong to that un-
fortunate genre of Mormon writing, the pastiche of quotations
loosely connected by an occasional sentence of the author's
own. This range of depth and quality may reflect the editors'
desire to provide something for everyone, but there is no doubt
that To the Glory of God offers a good deal to the serious
student of Mormon thought. The best essays give us percep-
tive intellectual insights into matters of the spirit, a fusion
found all too infrequently in Church literature, and the book
as a whole is a fitting memorial to a respected colleague and
a volume not unworthy of its lofty title.

(Reviewed by J. Keith Melville, professor of Political Science at Brigham Young University. Active in Utah politics, Dr. Melville has researched and published in that field.)

William Spry came onto the political scene in Utah at the time the Progressive Movement was spreading across the nation. These winds of change were also blowing over Utah in the first years of the twentieth century. The period was one of significant economic, political, and social transformation as the new state of Utah emerged from its conflict-riddled, territorial cocoon.

The economic and social issues which were crying for attention also demanded a political rapprochement between the non-Mormons (many of whom were anti-Mormon) and the Mormon residents of the area. An effort at political accommodation had taken place when the People’s party of the Mormon Church was abolished and the people instructed to join one of the two national parties. The majority inclined to the Democratic party, but President Joseph F. Smith and the First Presidency of the Church, as well as the Church members who were “called” to be Republicans, usually supported the Republican party—the party of Reed Smoot, Apostle and Senator.

A majority of the non-Mormons also moved into the Republican party—even those who had been Democrats in other parts of the country. The responsibility of holding this coalition of Mormon and non-Mormon Republicans together fell to William Spry when he was selected as the chairman of the Republican State Committee in 1904. Spry worked quickly and effectively to unite the Republicans solidly behind the party’s candidates in the 1904 election. His efforts were seriously threatened, however, when Senator Thomas Kearns split from the Republican party and organized the anti-Mormon faction into the American party. Kearns was peeved because the LDS Church support he had previously enjoyed had been withdrawn, and he felt the Republican nominees were too closely identified with the Church.
The success of the American party in the 1905 election in Salt Lake City clearly threatened Senator Smoot’s chances for reelection in 1908. William Spry was brought into the Smoot machine, known as “The Federal Bunch,” because of his popularity and his political abilities. In 1908 the supporters of Smoot shifted their backing from incumbent Governor Cutler to Spry. They believed they needed to have the best “vote-getter” on the ticket and that “Cutler would have to be shoved aside, rudely if necessary, for the good of the party.

Spry won the nomination of the Republican party and went on to win the governorship, which he held for two four-year terms. He tried for a third term, but was refused the nomination of the party. Two years later he ran for Congress and was defeated. His political career ended in an appointive position as United States Commissioner of Public Lands—an appointment arranged by Senator Smoot.

*William Spry: Man of Firmness, Governor of Utah*, tells this political story in a delightful, readable way. It puts Utah into national perspective as a leader in the social legislation of the Progressive Era. It follows the conflicts over prohibition and the joys of completing the state capitol and commissioning the battleship *Utah*. It recounts the labor violence which troubled Utah, the role of the International Workers of the World (IWW) in Utah labor troubles, and the exciting “Joe Hill” murder case.

The book lacks balance, however, as much more attention is paid to the Joe Hill case than it deserves (almost a third of the book), and too little coverage is given of the progressive social legislation of Spry’s first term (a bare outline of only four pages). There are some episodes that do not fit at all, such as chapter 28, “Dynamiters Attack the West,” and some anecdotes which are not relevant.

Throughout the book, the authors seem to be somewhat politically naive, such as the use of Frank Kent’s quote from *The Great Game of Politics* that control the State Committee is “the key to the political machine.” This was inserted to support the notion that Spry, as state chairman of the Republican party, held the political power in the state, when it is obvious from the book itself that Senator Smoot controlled the political machine and the Republican party. But this may
be the inherent weakness in most biographies, which present favorable, if inaccurate, images of the subject. This biography has the added problem of being written for its patrons, the children of Governor Spry.

These problems are more than offset, however, in the contribution the biography makes in bringing into print some knowledge about a little-known period of Utah’s political history. Most of the scholarly studies about the period are still in manuscript form as theses, with the exception of a few journal articles, which are not readily available to the reading public.


(Reviewed by Donald Q. Cannon, associate professor of History at the University of Maine at Portland-Gorham. Dr. Cannon’s area of specialization is American colonial history. He has also published in the Improvement Era.)

For more than a century and a half, writers hostile to Mormonism have sought to discredit the ancestors of Joseph Smith. Seeking to undermine the work and claims of the Mormon leader, they have pictured his forebears as neurotic, irreligious, gullible people. In this excellent book, Richard Lloyd Anderson has successfully repudiated the myths and distortions concerning the ancestors of the Prophet.

Drawing upon his dual training as lawyer and historian, Dr. Anderson, professor of history and religion at Brigham Young University, has assembled a solid case based on sound historical evidence—evidence he believes will correct earlier misinterpretations concerning the ancestors of Joseph Smith. The extent and quality of his evidence, gathered during years of research, is evident in his “Notes on Text,” running almost sixty pages.

Leading off with a chapter on Solomon and Lydia Gates Mack, Professor Anderson provides information of interest and relates the lives of these people to the historical period in which they lived. Thus, Solomon Mack’s adventures in the French and Indian War and the American Revolution come to life when viewed against an accurate historical back-
ground. In his chapter on the Macks, Anderson corrects distorted views of the Prophet's grandfather. Many writers have charged that he was an epileptic and that his weakness was inherited by Joseph Smith, who supposedly had his vision while under the influence of an epileptic seizure. Facing this matter squarely, Anderson explains convincingly that several severe accidents caused a history of convulsions in the later life of Solomon Mack. Clearly this physical condition was not hereditary and was not transmitted through Joseph Smith, Sr., to the Prophet.

According to Anderson, one of the primary influences inherited by Joseph Smith was the patriotism of his grandparents. This theme receives ample treatment in his chapter on Asael Smith. Joseph Smith claimed the "love of liberty" from both grandparents. One statement attributed to Asael Smith and quoted in the text bears repeating here:

Bless God that you live in a land of liberty, and bear yourself dutifully and conscientiously towards the authority under which you live. See God's providence in the appointment of the Federal Constitution, and hold union and order as a precious jewel (p. 92).

Certainly such views are evident in the writings of the Prophet, a man who was positively influenced by his grandparents.

Critics have charged that Joseph Smith's ancestors were shiftless and lazy and consequently subject to suffering and poverty. Anderson shows that the financial difficulties of Asael Smith resulted not from his own laziness or ineptness, but rather from the circumstances in which he found himself. Sickness and inflation played a devastating role, leaving the family without money when it was sorely needed.

One of the most interesting aspects of the book is "John Smith's Family History." John Smith, brother of Joseph Smith, Sr., was encouraged to write this history by his son George A. Smith, counselor to Brigham Young. This account contains an excellent personal description of Asael Smith as viewed by his son and provides convincing information concerning his character. Asael's willingness to assume some of the burdensome financial obligations of his relatives, for example, attests to his generosity, a quality also shared by the Prophet Joseph.
Although the text concentrates on the lives and influences of the grandfathers, Solomon Mack and Asael Smith, some attention is devoted to the grandmothers, Lydia Gates Mack and Mary Duty Smith, thus dispelling any fears of male chauvinism. Alongside biographical information concerning all four of the Prophet's grandparents, the author has included two chapters on the writings of Joseph's grandfathers, as well as a chapter containing a family history.

Mechanically, the book is without flaw. Clearly and logically organized, it is also an attractive volume. Well bound and handsomely illustrated, it brings credit to both author and publisher. Of particular value are the maps, which are unusually clear and professionally executed.

Although generally well written, the book is not without fault. The title raises false hopes. Only one small segment of "Joseph Smith's New England Heritage" is presented. One would hope that more of the heritage would follow in other volumes. Reprinting so much material, a majority of which is available elsewhere, raises serious doubts concerning its purpose and value. Clearly, more justification is needed to explain the inclusion of 66 pages of reprinted material in a total text of 159 pages.

On balance, however, it is an excellent book. Richard Lloyd Anderson has succeeded in cleaning up a family record besmirched by historical mudslinging. He convinces his readers that Joseph Smith and his parents "matured under intense exposure to moral responsibility, unselfishness, personal tenacity, intellectual awareness, and intelligent sincerity."


(Reviewed by John L. Sorenson, professor of Anthropology at Brigham Young University. Dr. Sorenson, who is a specialist on cultural theory, Mesoamerica, and social structure of the social sciences, has published widely in professional and Church journals.)

In his introduction, Geoffrey Ashe says "this book will have served its purpose if it defines the problems, and sug-
gests how researches which are not yet scientific may become so.” This is a worthwhile aim, but it cannot be said to have been carried out adequately by the six authors of its various sections. Yet the volume has some interest for LDS readers.

Excellent scholarship is evident in Ashe’s own treatment of the “Speculations of the Old World” about a dimly-known America. In open-minded but not incautious fashion he considers speculations of the Classical world (e.g., Atlantis) and of the Middle Ages (with emphasis on the St. Brendan legend). Luce covers some of the same topics from the point of view of navigation and cartography rather than legend. His discussion of Egyptian, Phoenician, Greek, and Roman voyaging and cartography are sound though brief. The caution of both Ashe and Luce (for example, Luce is not persuaded by Cyrus Gordon’s claims for the Parahyba Stone from Brazil) may make the general reader somewhat impatient to get on to the more romantic speculations in some of the later articles.

Helge Ingstad’s piece on “Norse Explorers” capably but succinctly sets the stage for Wallace’s article surveying the evidence in Canada and the northeastern portion of the United States for Norse-derived runic inscriptions, artifacts, and sites. Little or no hard evidence is found, except for the Ingstad’s material from L’Anse aux Meadows in northern Newfoundland, which is discussed in the last of the three articles on the Norse. Many Mormons could learn a valuable lesson in caution about the definition of a problem and the interpretation of evidence relating to its solution by a careful reading of these three articles. Ingstad argues his case for considering the northern tip of Newfoundland as the Vinland of the Norse sagas, yet indicates at least some of the reasons why not all scholars accept this view.

Heyerdahl’s two contributions are much less substantial. His “Isolationist or Diffusionist?” discussion is framed in terms which ignore the development of thought on cultural processes which has gone on in the relevant disciplines in the past generation. His second article, “The Bearded Gods Speak,” is a brief rehash of some points made in his popular books. If anyone has failed to appreciate Heyerdahl’s one significant contribution to science, the demonstration that simple technology was no bar to ocean crossing, they will pick it up there, but the melange of cultural comparisons...
and speculations add nothing of substance, as Ashe almost admits in his conclusion (pp. 274-278).

Betty Meggers's treatment of Asiatic influences on the major American cultures of early times is disappointing, perhaps because of its brevity. Had she treated the Valdivia (Ecuador) and Jomon (Japan) ceramic similarities more carefully, while attempting to meet some of the cogent objections which archaeologists have raised about her comparison, the paper would have rested on sounder ground. The few artistic and architectural motifs she adduces in favor of contacts between Mesoamerica and East Asia are not set in context sufficiently to persuade many culture specialists of their significance.

The Mormon position is referred to twice. Ashe's introduction alludes briefly to Joseph Smith and the Book of Mormon but begs off fuller consideration since "the nature of the prophet's experience is outside our present scope." Then Heyerdahl observes in passing that "religious sects," including the Mormons, have made "mystical claims" which have not furthered "the Diffusionist cause."

If this book can be seen by LDS readers, as Ashe intended it, as an opening up of the problem of "the quest for America" for scientific examination, they will profit from reading it. Unfortunately the predispositions of most such readers, reinforced by the manner in which parts of the volume are written and illustrated, is likely to lead them to conclude that the issues are all settled. The book is so handsome that it is too bad it proves to have little enduring value.


(Reviewed by Neal E. Lambert, associate professor of English at Brigham Young University. Dr. Lambert has published articles on Mormons and Western literature in BYU Studies, Utah Historical Quarterly, South Dakota Review, Western American Literature, and American West.)

In this latest of several books based on the Mormon experience, Samuel Taylor has perhaps aspired higher than in any of his previous efforts. His purpose is to tell the unique
story of Nauvoo, Illinois—how it "started from scratch, quickly became the largest city in Illinois—about four times the size of Chicago—and then was abandoned as the population moved out and headed across the plains toward the Salt Lake Valley." It is a story the outline of which most of us know. But Mr. Taylor brings a special purpose to his effort. His intent is to transcend the limits of what he calls "nit-picking detail" to get at and render the significant human experiences of those involved in this epoch of American history:

The historian is concerned with fact—_who, what, where, when, how_. A writer has to know _why_. A profound difference of method is in perspective. The historian's viewpoint is like that of the gooneybird, which flies backwards because it doesn't care where it's going but only where it's been. He interprets events at Nauvoo in light of what subsequently happened. As a writer I couldn't look ahead, any more than the people I met on the streets of Nauvoo could foresee the future, not a month, not a day, or an hour. I couldn't judge events any more than they could by what hadn't yet happened. I wasn't looking back at Nauvoo; I was there... My research was not for proof or for fact, but for essential truth... and this is what I prize above all.

That is high literary purpose, for certainly the "truth" of that episode would be a moving tale of endurance, sacrifice, pity, comedy, and tragedy, a tale which "facts" only imply. Regardless of one' religious persuasion or belief, the story of Nauvoo is in every respect a subject worthy of the high serious. This is high literary purpose, for certainly the "truth" of ness of the greatest art.

But, however high and serious Mr. Taylor's intent, the book is a disappointment. If one opens _Nightfall at Nauvoo_ expecting "the essence of an epic saga" he finds instead melo-dramatic situations, stereotyped characters, and the worn style more characteristic of slick magazines than significant writing. Consider for instance an episode at one of the council meetings following the death of Joseph Smith:

Brigham called upon his chief of police to make a report. Hosea Stout, raw-boned, cadaverous, with burning eyes, said that he had organized a spy ring to go into all parts of the surrounding country to watch the movements of the mob and report their acts. Anti-Mormon sentiment was rising to fever pitch, and violence could be expected any time...
Lowering his voice, Hosea Stout announced an appalling fact: Tower had discovered that the enemy had its own spies in Nauvoo—and some of them had infiltrated into Hosea's own guard.

At this intelligence, the men in the room felt for their guns, and each man turned to look at his neighbors. It was entirely possible, Hosea said, that in this very room was a double agent, a spy for the Gentiles. As he said this, Bernhisel fancied that Hosea's burning eyes rested on Bishop George Miller. There was bad blood between the two.

This is not the stuff of serious, significant writing but the clichéd mannerisms of melodrama. The reader of pulp Westerns would find the scene familiar.

But, we remind ourselves, Stout and Brigham and the others are historical people. This really happened. These should not be cardboard figures but real human beings, significant men involved in significant human situations. And so we read with regret that such significance could not have been a part of the writing itself, part of the book. In real life, Hosea Stout's eyes may well have been impressive, especially when we think about what those eyes must have looked upon. But "burning" is too worn to help us as readers sense what impressions those eyes made, and, if it is too worn for one to use, it is even more so when it is used twice in the same scene. I don't mean to quibble over one choice in a book of 120,000 words. But again and again the author seems satisfied to be stylistically ordinary if not hackneyed. When we are told that Noah Rogers's hair is "shot with gray" and then turn two pages and read that John C. Bennett's black hair was "shot with gray" we must wonder how much artistic effort has been devoted to rendering the appearances of these people, to say nothing of the significance of the events in their lives.

And this, finally, is the biggest disappointment. The figures themselves, whom even their severest critics call men of significance, seldom come alive on the pages of the book, and when they do it is only to demonstrate a pettiness that explains nothing of their significance. Sidney Rigdon, for instance, is reduced to a scheming manipulator, clipping newspapers and hiding evidence against Mormonism "as protection and insurance for himself" should he ever be cast out. The complex, perhaps tragic, John C. Bennett is a village dandy,
"slight and debonair, at once the admiration and scandal of Nauvoo, enormously popular, intensely hated by some, whispered about by everyone, and repugnant to the Twelve." Willard Richards is a figure devoid of dignity, a "very fat man . . . subject to many ills of the flesh." As he accompanies Joseph Smith to Carthage, his thoughts are more given to the discomfort of his indigestion and his longing for his forbidden pipe than they are to the fate of his Prophet. And Joseph Smith himself, a unique figure in American history and the center of the whole story, is less a wonder or even an enigma than he is a conglomeration of stereotypes:

Joseph's habit of mixing humor with spirituality, of combining physical contests with divine revelation, endeared him to his people but was at times unsettling to strangers and unbelievers. A big and vital man, full of the juice of life, he was a far cry from the popular concept of an ascetic and bloodless prophet. Joseph loved physical activity, wrestling, running, jumping, pulling stakes; he had overcompensated for the lame leg. He had a hearty appetite, and an eye for a pretty girl.

None of this brings us very far in understanding the deep currents of human feeling that were the ebb and flow in Joseph Smith or in the history of Nauvoo.

Indeed, there is little, if anything, in the book which explains the vitality of the people of Nauvoo. One looks in vain for the viable faith which sustains any institution. The Nauvoo Temple, for instance, is described as a rather poorly executed make-work project whose floor and font are rotten. However provable such facts may be, they do not reflect what the temple must have been to the people of Nauvoo, who fought to finish it while abandoning their own homes.

In Nightfall at Nauvoo polygamy is an institution sustained not by devotion and sacrifice, but by lechery and adultery:

A notable case was that of Porter Rockwell, who at gunpoint abducted the wife of Amos Davis, a tavern owner and captain of the Legion. The gun was for the husband's benefit, not the wife's, for Mrs. Davis was entirely willing. Rumor had it that this attractive cupcake was given to Port by Brigham Young as a reward for Rockwell's having avenged the blood of the prophet by killing Frank Worrell, who'd been chief guard at Carthage jail.
Although this particular situation is not technically polygamous, the episode is used in the book to describe the "current attitude."

We are introduced to but one man of absolute devotion, Milo White, who "somehow epitomized the indestructability of Mormonism." But the faith of Milo White is patently ridiculous. He encounters John C. Bennett as that dandy is leaving the local house of prostitution. Bennett explains his presence by saying he had been preaching to the "soiled doves," and White believes him! "Milo's broad face was alight with devotion. He declared that it was men like Bennett who sustained his faith in the gospel, and gave him strength to meet trials and tribulations." So much for the faith of the people of Nauvoo.

The book may well be in fact historically accurate. The extensive bibliography at the end is evidently supplied to suggest as much. I leave it to others more qualified to comment on the history. It is the significance of the facts as they function in the book itself that is of concern here. For facts, real or imagined, have only one purpose in any work of literature, to define and illuminate something important about a man. If they do this, then they have a rightful place in the story. But having facts function this way is not a quality of the facts themselves. It depends on the insight and the skill of the writer. As a good critic once said, "Some writers cannot make falling off a thousand foot cliff important; Henry James could make taking off a glove important." So our concern is no more with the "secret history" of Nauvoo than it is with the "official history" of Nauvoo. Our concern is the motive forces that built that city and then moved it, wholesale into the American desert. Pettiness, ineptness, delusion, and lust couldn't do that.

Without question, Mr. Taylor is capable of good writing. He has done so before. But if one looks in Nightfall at Nauvoo for the endurance and dignity and faith that is rendered so beautifully in Family Kingdom, one looks in vain.
Notes and Comments:

(ByU Studies announces the inception of a "Notes and Comments" section, to be printed as materials are available. We welcome our readers to send short notes and comments, similar to the one included in this issue, which may qualify or correct the accuracy of formerly published materials, or bring to light new information, discoveries, or research which do not require treatment in a full-length article. Publication will begin with the autumn 1972 issue. Send notes and comments submissions to Brigham Young University, BYU Studies, Editor, A-283 JKBA, Provo, Utah 84601.)

PRO-MORMON DRAMA

I should like to make two comments on Dr. Lael Woodbury's statement:

No pro-Mormon drama has yet achieved commercial success, although a number of young LDS writers such as Doug Stewart, Louise Hansen, Don Oscarson, Gerald and Carol Lynn Pearson, and Scott Card, show promise of reaching that goal. (BYU Studies, 12:2, Winter, 1972, pp. 238-239.)

First, Dr. Woodbury’s list most probably ought to be longer, including at least such names as Buddy Youngreen, Max Golightly, Charles Whitman, Clinton Larson, and Albert Mitchell, all of whom have used LDS materials more or less successfully in producing dramas.

Second, Dr. Woodbury’s phrase, “achieved commercial success,” is not clearly defined. Most certainly there have been no money makers like Polygamy or a Celestial Marriage, or The Danites, or even The Girl from Utah, but there has been money made from pro-Mormon drama—Buddy Youngreen’s Porter Rockwell, for instance, grossed thousands of dollars last summer at Sundance Theater in the mountains east of Provo, Utah. The problem, perhaps, is more semantic than economic. If Dr. Woodbury uses “pro-Mormon drama” to mean only that drama which presents, explores, and/or analyzes Mormonism thematically as a way of life and thought, and not to refer to plays or dance-dramas which use Mormonism and/or Mormon history as background, then there is little problem. He is right. There has been precious little "Mormon" drama of any depth, intellectually or emotionally, and certainly precious little accompanied by financial success.

Richard Grant Ellsworth, Provo, Utah
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