

WILFORD

WOODRUFF'S

JOURNAL

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by
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PREFACE

Wilford Woodruff kept one of the most important journals in the early Church. Recorded within its pages are some of the greatest moments in the Church's history, much of which might otherwise have gone unrecorded. He was personally acquainted with the Prophet Joseph Smith, Brigham Young and John Taylor, and kept a faithful record of many of their private meetings and counsel. Here for the first time in print are selected out the choicest gems of doctrine and history as they were recorded by this great man.

Davis Bitton, Assistant Church Historian, wrote the following about Wilford Woodruff's journal, which covered the years from 1834 to 1898:

It is one of this monumental examples of personal record-keeping.

From the time he joined the Church in 1833 and through his long, eventful life, Wilford Woodruff must have spent an hour a day on it, even more when the occasion required, carefully setting down his experiences and feelings. Since he lived through exciting times and was often close to the centers of activity, his ardent consistency in writing produced one of the magnificent primary sources for the history of the Church during the nineteenth century.

There are hundreds of surviving personal records from the Saints of the past century. To some extent the practice continues to the present. * * * Probably no people, with the possible exception of the Puritans or the early Quakers, have been so mindful of personal records as have the Latter-day Saints.

How do we explain our zeal for writing personal journals? It doubtless was stimulated by the sense of being involved in events of historic, even cosmic, significance. * * * The advice came originally from the Prophet Joseph Smith and was repeated by other leaders for many years.

All these diaries contribute, as no other records can, to our understanding of what life was like in the past, helping us to appreciate the achievements of our ancestors.

It is not only the dramatic and colorful events that are worth recording. It is also valuable to know the daily round of activities, the hard physical labor that occupied most of the time of our ancestors, the hardships and discouragements. Besides, there are many incidents of daily life that are easily forgotten. Those who record them preserve precious moments that can later be cherished, relived as it were, by members of the family. Moments of humor, family incidents, sickness, prayer, conversations, visits--such is the stuff of diaries that become rich veins of delight and inspiration and information.

Fortunately many of these vivid personal accounts have been published in whole or in part. * * * After all, if someone took the time and effort to write the account in the first place, it seems that those into whose hands the work has fallen should do what is necessary to see that it is preserved. * * * It is through such records that our historians, present and future, will endeavor to write a true and faithful history of the Latter-day Saints. (The Ensign, Nov. 1973, pp. 44-48)

This one volume compilation has been corrected only for grammar and spelling. Otherwise the excerpts appear as on the original manuscripts. Those interested in further information regarding Woodruff's journal may consult the complete set of 15 journals.

--The

Publisher

[1]

Chapter 1

THE JOURNAL OF
WILFORD WOODRUFF

May 1834: While on Zion's Camp, we visited many of the mounds which were flung up by the ancient inhabitants of this continent, probably by the Nephites and Lamanites. We visited one of these mounds and several of the brethren dug into it and took from it the bones of a man. Brother Joseph had a vision respecting the person; he said he was a white Lamanite. The curse was taken from him or at least in part. He was killed in battle with an arrow--the arrow was found among his ribs. One of his thigh bones was broken; this was done by a stone flung from a sling in battle years before his death. His name was Zelph. Some of his bones were brought into the camp and the thigh bone which was broken was put into my wagon and I carried it to Missouri. Zelph was a large thick set man and a man of God. He was a warrior under the great prophet Onandagus that was known from the Hill Cumorah or east sea to the Rocky Mountains. The above knowledge Joseph received in a vision.

April 19, 1836: I rode to Mr. Freeman's from thence to John Rowley where I had an interview with Elder O. Smoot. It was a happy meeting. He had been with Elder Patten and his wife for several days. Bro. Smoot related the news to me from Bro. Patten which was glorious in the first degree. He gave me an account of the [2] endowment at Kirtland, Ohio. The heavens were opened unto them; angels and Jesus Christ were seen of them sitting at the right hand of the Father. He also informed me that Elder W. Parrish (and his wife), one of the first seventy, with some others of the first Elders, was expecting to visit us and also the second Seventy was chosen and that I was one of the number. O God, prepare me for the battle while combatting error with everlasting truth. The above are great blessings indeed.

May 31, 1836: Spent this 31st day of May at Bro. Fry Eaglecreek's and found it to be the most interesting, important and instructive day of my life. For on this glorious day I was ordained unto the High Priesthood and also as one of the Second Seventy and sealed up unto Eternal Life under the hands of my beloved brethren, viz. Elders David W. Patten and Warren Parrish. My ordination was requested by the Presidency of the Church at Kirtland, Ohio.

August 12, 1836: Elder Patten informed us that Benton County men had formed themselves into an independent company to beat and kill the Elders of Latter-day Saints if they came into the county. Will not God be avenged upon such a nation as this. O God, save thy Saints while Babylon falls beneath thine ire.

October 12, 1836: Retired in company with Elder A. O. Smoot unto the Banks of Blood River aside from the abodes of men to spend some time in prayer and praise to God and to perform a solemn duty that is required of all the Elders of Israel whose testimony is rejected by this generation while they are preaching the gospel of Jesus Christ and bearing testimony of his name. After we had cleansed our bodies with pure water and also with strong drink or spirits, this not by commandment [3] but from choice, we then according to commandment cleansed our hands and feet and bore testimony unto God against the Benton County mob and also against Paris and many others who had rejected our testimony. We enjoyed a solemn, spiritual, and interesting season. We retired from the water in the Spirit of God and spent the night for the last time at Brother Levi Taylor and Sister Taylor's with the brethren and sisters.

- - returned to Kirtland on Nov. 25, 1836.

Dec. 4, 1836: Sunday I went up to the house of the Lord to worship. Elder Parish preached in the forepart of the day. Several spoke in the latter part of the day. President Rigdon called a vote of the Church to discountenance the use entirely of all liquors from the Church in sickness and in health except wine at the Sacraments and for external washing. The vote was carried unanimously.

Introduction to the year 1837: O Lord, if it be Thy will, give me the privilege of recording in this year's journal great blessings, pronounced upon my head from mine anointing and from under the hands of the Patriarch Joseph, and an account of great visions, and the opening of the heavens, and the revelation of Jesus Christ unto me, that I may be a special witness of Thee, O Lord, and may I also have the administering of Holy Angels, that I may be taught of the eternal things of the Priesthood.

Jan. 3, 1837: President Z. Coltrin ordained me a member of the first Seventy and pronounced great blessings upon my head by the Spirit of prophecy and revelation. Some of them I will mention which are as follows. That my enemies may confine me in prisons and [4] chains and that I would rend the prisons and chains in twain in the name of Jesus Christ and that the Lord would give me great power, knowledge, and wisdom and faith so that I should heal the sick, cause the blind to see, the lame to leap as an hart, the deaf to hear, stop the mouths of lions and raise dead to life and waft myself (as did Philip) from river to river, from sea to sea and from continent to continent for the purpose of preaching the gospel of Jesus Christ and that I should stand before kings and princes and that they would send for me to receive wisdom, knowledge and instruction at my mouth because they considered me wiser than themselves, in like manner as the Egyptians sought wisdom at the hand of Joseph. And that

God would give me a multiplicity of blessings that I should preach to the nations of the earth and to the inhabitants upon the islands of the sea and that I should then return to stand upon Mount Zion in the flesh even in Jackson County, Missouri, at the coming of Christ and that I should be caught up to meet him in the clouds of heaven for he said this was the word of God unto me and also that I should visit Kolob and preach to the Spirits in prison and that I should bring all of my friends or relatives forth from the Terrestrial Kingdom (who had died) by the power of the Gospel. These and many other blessings were pronounced upon my head, and further said that I should be anointed and my life sealed unto me and that there would be still greater blessings pronounced upon my head.

January 6, 1837: I visited the office of the Kirtland Safety Society and saw the first money that was issued by the Treasurer of the Society. It was given to Brother Bump (in exchange for other notes) who was the first to circulate it. I also heard President Joseph Smith Jr. declare in the presence of F. Williams, D. Whitmer, [5] S. Smith, W. Parrish and others in the Deposit Office that he had received that morning the Word of the Lord upon the subject of the Kirtland Safety Society. He was alone in a room by himself and he had not only the voice of the Spirit upon the subject, but even an audible voice. He did not tell us at that time what the Lord said upon the subject but remarked that if we would give heed to the commandments the Lord had given this morning, all would be well. May the Lord bless Brother Joseph with all the Saints and support the above named institution and protect it so that every weapon formed against it may be broken, and come to naught, while the Kirtland Safety Society shall become the greatest of all institutions on earth.

January 17, 1837: Met at candlelight with the quorums of the Seventies and was favored with a lecture from President David Whitmer. He warned us to humble ourselves before God lest his hand rest upon us in anger for our pride and many sins, that we were running into in our days of prosperity as the ancient Nephites did. It does now appear evident that a scourge awaits this stake of Zion, even Kirtland, if there is not great repentance immediate and almost every countenance indicates the above expectation, especially the heads of the Church. (See Dec. 11th, 1836.) May the Lord in mercy enable us to meet every event with resignation.

January 31, 1837: Met in the house of the Lord at 10 o'clock a.m. and heard an address from Presidents J. Smith and S. Rigdon on the temporal business of the Church and petitioned for a charter to the Assembly of the State for the Kirtland Safety Society. The presidency of the Church bought the Monroe Charter and we all lent a hand in establishing it that it might be [6] beneficial to us in forwarding the building of the temporal kingdom.

February 19, 1837: I repaired to the house of the Lord and stood in the midst of the congregation of the Saints, where I beheld President Joseph Smith Jr. arise in the stand and for several hours addressed the Saints in the power of God. Joseph had been absent from Kirtland on business for the Church, though not half as long as Moses was in the mount. Many were stirred up in their hearts and some were against him as the Israelites were against Moses, but when he arose in the power of God in their midst, as Moses did anciently, they were put to silence for the complainers saw that he stood in the power of a Prophet. O how weak is man.

March 23, 1837: At the meeting in the Kirtland Temple, the power of God rested upon the people (and) the gifts were poured out upon us. Some had the

administering of angels and the image of God sat upon the countenances of the Saints. At 4 o'clock p.m. the veils were all rolled up together which brought the whole congregation in full view of each other and while the presence of the Lord filled the house, the congregation of the Saints fell upon their knees and all as one man, vocally poured forth rejoicing, supplications and prayer, before the God of Israel which closed the services of the day after contributing for the support of the poor.

April 6, 1837: In the first place six of the presidents of the Seventies were to leave the Seventies and take a station in the quorum of the traveling high priesthood and six other presidents chosen in their place. I shall not here give the particulars of this change of counselors; suffice it to say that all of the counselors first chosen excepting Joseph Young were high priests [7] before the organization of the Seventies and they had a right to officiate in the lower offices of the Church and there was some difference in the authority and office of the quorums of high priesthood and Seventies.

April 6, 1837: At a meeting following the administration of the anointings, Joseph desired us to give heed to his words and teachings this once and be wise that Zion and her stakes might speedily be redeemed. He instructed us to be sure and that those that enter the Kingdom to send up their wise men to Kirtland with their money to counsel with the presidency and purchase an inheritance before they move their families or bring the poor to the places of gathering for to suffer. Also that we must keep in view the institution of the Kirtland Safety Society and if the Elders of Israel would be faithful and do what was in their power this once, Kirtland should speedily be redeemed and become a stronghold not to be thrown down. Joseph presented us in some degree the plot of the City of Kirtland (which is the stronghold of the daughter of Zion) as it was given him by vision; it was great, marvelous and glorious. The city extended to the east, west, north, and south; steam boats will come puffing into the City. Our goods will be conveyed upon railroads from Kirtland to many places and probably to Zion. Houses of worship would be reared unto the most high; beautiful streets were to be made for the Saints to walk in. Kings of the earth would come to behold the glory thereof and many glorious things not now to be named would be bestowed upon the Saints, but all these things are better imagined than spoken by the children of Jacob.

Back Pages: He lists the following wives married and/or sealed to him:

[8] Phebe W. Carter, married Apr. 13, 1837
Sarah Brown, md. Mar. 13, 1853
Emma Smith, md. Mar. 13, 1853
Sarah Delight Stocking, md. July 31, 1857
Mary Webster Giles (b. about 1806 in Boston), sealed Mar. 28, 1852; died
Oct. 3, 1858 or
Mary Giles Webster (dau. of Samuel & Elizabeth Giles), born on Sept. 6,
1803.

Eunice Woodruff, sealed June 15, 1865.

No reference to his 2nd wife, Mary Ann Jackson, whom he married in Nauvoo and divorced in Iowa.

Front Page Introduction: On the 26th day of April 1839 on the corner stone of the house of the Lord at Far West, Missouri, I was ordained under the hands of the Twelve to take the Bishopric and Apostleship of one of the Twelve that had fallen and to become one of the quorum of the Twelve Apostles and special witnesses to all nations both Gentile and Jew.

May 4, 1839: Part of the minutes of a conference held near Quincy, Illinois: 9th Resolved that Elder Orson Hyde and William Smith be allowed the privilege of appearing personally before the next general conference of the Church to give an account of their conduct and that in the meantime they be both suspended from exercising the functions of their office.

June 25, 1839: June 25 I spent the day in Montrose with the Twelve, there being six of the quorum present. Orson Hyde was one of the number and a more humble and penitent man I never saw; and well he might be, for in the time of the persecution in Zion or Far West, he deserted the cause, denied the faith and betrayed his brethren, and assisted Thomas B. Marsh (the president of the Twelve Apostles) in jeopardizing the [9] lives of Joseph and his council and the whole Church in Zion and the blood of the whole of them would have been shed if they had not been spared by the immediate hand of God. Brother Hyde for several months past has had a deep sense of his high-handed wickedness and the horrors of hell have rolled over his soul even to the wasting of his flesh and he has now humbled himself in the dust desiring to return to the Church.

June 26, 1839: I crossed the river with the Twelve to Commerce and spent the day in Council with the Twelve and two of the Presidency; Joseph was not present. The subject of Bro. Hyde was discussed. President Rigdon expressed his opinion very plain(ly) and forcibly. He said he feared that if Bro. Hyde returned to his Quorum, that when the next trial came he would desert the Church as he had done before, but said if it was the will of God, he was willing that Bro. Hyde should return to his quorum. Interesting remarks were made from Ephe. Ch. 17, 18 verses. But more especially from St. John XIV Ch. 15 to 31 vers., the other Comforter. Note the 23rd verse, etc.

June 27, 1839: I spent the day in Commerce in council with the Presidency and Twelve. We had an interesting day. Joseph was president of the Council. Brother Orson Hyde was restored to the Church and the quorum of the Twelve in full fellowship by a full vote of the Council, after making a humble confession and acknowledgement of his sins, etc. [drawing of two keys] Among the vast number of the Keys of the Kingdom of God, Joseph presented the following: one to the Twelve for their benefit in their experience and travels in the flesh which are as follows. In order to detect the devil when he transforms himself nigh unto an angel of light. When an angel of God appears unto man face to face in [10] person and reaches out his hand unto the man and he takes hold of the angel's hand and feels a substance the same as one man would in shaking hands with another, he may then know that it is an angel of God, and he should place all confidence in him. Such personages or angels are Saints with their resurrected bodies, but if a personage appears unto man and offers him his hand and the man takes hold of it and he feels nothing or does not sense any substance, he may know it is the devil, for when a Saint whose body is not resurrected appears unto man in the flesh, he will not offer him his hand for this is against the law given him. In keeping in mind these things we may detect the devil that he deceived us not.

July 7, 1839: Following the setting apart of the Twelve for their mission to England and the instructions of the First Presidency to them: Reflections-- Surely this is an important day to behold a quorum of Twelve Apostles of the Lamb of God organized in these last days to go forth unto all the nations of the earth to prune the vineyard once more for the last time, that the Saints may be prepared for the Second (Coming) of Christ, and that Israel may be gathered and Babylon fall and the earth once more cleansed from its pollutions, and wickedness swept from the face thereof.

July 2, 1840: I spent the day at 149 Oldham Road in writing. I was informed of a remarkable vision of Sister Ann Booth which I have written on the following page. I spent the night at Bro. John Walkers, Cookson Strt. No. 10.

A Remarkable Vision

I, Ann Booth, wife of Robert Booth of the Town of Manchester, England, had the following vision on the [11] 12th day of March in the year of our Lord 1840

Being carried away in a vision to the place of departed souls, I saw 12 prisons, one above another, very large and built of solid stone. On arriving at the door of the uppermost prison, I beheld one of the 12 Apostles of the Lamb who had been martyred in America standing at the door of the prison holding a key with which he unlocked the door and went in and I followed him. He appeared to be of a large size, thick set, dark hair, dark eyes and eyebrows, or a smiling countenance and on his head was a crown of gold or something brighter. He was dressed in a long white robe with the sleeves pleated from the shoulder to the hand. Upon his breast were four stars apparently like gold and a golden girdle about his loins. His feet were bare from above the ankles downwards, and his hands were also bare. As he entered the prison, he seemed to stand about three feet from the floor (which was of marble) as if the place was not worthy for him to stand upon. A very brilliant and glorious light surrounded him while the rest of the prison was dark. But his light was peculiar to himself and did not reflect upon others who were in the prison who were surrounded with a gloom of darkness. On the right hand near the door stood John Wesley and shouted, Glory, honor, praise and power be ascribed unto God and the Lamb forever and forever. Deliverance has come. The Apostle then commenced to preach the baptism of repentance for remission of sins and the Gift of the Holy Ghost by the laying on of hands. Then the hundreds of prisoners gave a shout with a loud voice crying, Glory be to God forever and ever. The marble floor was then removed and a river of water clear as crystal seemed to flow in its place. The Apostle then called to John Wesley by name who came forward quickly and both went down into the water and he baptized him and coming up out of the water he laid hands upon him for the gift of the [12] Holy Ghost. At the same time ordaining him to the Priesthood of Aaron. The Apostle then retired to the place where he stood at first and John Wesley then proceeded to baptize a man by the name of Killham, the leader of the New Connection of Methodists, and next John Madison and then Scott and John Tongue, the three latter were Methodist preachers with whom I had formerly been acquainted. The next he baptized was my grandfather (Edmund Whitehead) and the next was my Uncle (John Whitehead) and the next was my sister (Elizabeth Ottand) and next Joseph Lancashire and next Samuel Robinson and the next was my own mother. All these had lived and died Methodist and I had been personally acquainted with them all, and after this he baptized all the prisoners amounting to many hundreds. After they were all baptized, the Apostle laid his hands on them and confirmed them every one. Then instantly the darkness dispersed and they were all surrounded and enveloped in a brilliant light such as surrounded the Apostle at the first and they all lifted their voices with one accord giving glory to God for deliverance. My grandfather then came to me and blessed me saying the Lord bless thee forever and ever, art thou come to see us delivered. My mother then came to me and clasped me in her arms and kissed me three times and said the Lord Almighty bless thee forever and ever. I then awoke out of the vision and felt so happy and overjoyed that I knew not how to remain in bed. But waking my husband we arose and taking the Bible, I opened providentially to the text Isaiah 24, "They shall be gathered together, etc." More and more astonished, I again opened the Bible to the 1st of St. John, "The light shineth in darkness, etc." And again the third time I opened it and immediately cast my eyes upon the 1st

chapter of Peter 18,19,20, speaking of the spirits in prison. Being before ignorant of these texts and opening [13] upon each, I evidentially (sic) was astonished beyond measure. I would further state that at the time I had the vision I had never heard of the death of David W. Patten whom I have since learned was one of the Twelve Apostles of the Latter-day Saints in America and was slain in the late persecution in the fall of 1835. But in the vision I knew it was an Apostle which had been slain in America. Perhaps many will think lightly of this vision, but I hereby solemnly testify that I actually saw and heard in a vision what I have here declared and I give my name and set my seal in witness to the same well knowing that I must stand before the judgment seat of Christ and answer for this testimony.

August 12, 1840: Father John Smith informed us in his letter of some remarkable signs that lately appeared among the Saints, viz. on the 14th of June 1840, on Sunday at five, women members of the Church saw two men ride across the Mississippi River from Montrose to Nauvoo. One man was on a white horse and the others on a bay or red horse. The waters parted under their feet and fire flew when their tails moved and they observed the clothing of the men. A few months previous to this, a man was seen walking across the river by several believers and others. The unbelievers said probably a Mormon was going across to steal something. This is the effect that signs have on those that seek them.

He returns to Nauvoo on Oct. 6, 1841.

October 8, 1841: I am quite undecided which way to turn or where to settle myself--the temporal business of the Church is laid upon the hands of the Twelve. It has been thought best by some of our quorum for me to go to Warsaw with Elder Richards.

[14] October 30, 1841: The City Council met in the evening and during their business they appointed me a member of the city council of the city of Nauvoo. I was notified of my appointment in the morning.

November 7, 1841: Sunday I first called upon Bro. Joseph with some of the Twelve from thence to B. Young from thence to the meeting ground near the Temple where I found many hundreds of saints. Elder Wm. Clark preached about two hours when Bro. Joseph arose and reproved him as pharisaical and hypocritical and not edifying the people. Bro. Joseph then delivered unto us an edifying address showing us what temperance, faith, virtue, charity and truth was. He also said if we did not accuse one another. God would not accuse us and if we had no accuser we should enter heaven. He would take us there as his backload. If we would not accuse him, he would not accuse us and if we would throw a cloak of charity over his sins, he would over ours, for charity covered a multitude of sins and what many people called sin was not sin, and he did many things to break down superstition and he would break it down. He spoke of the curse of Ham for laughing at Noah while in his wine, but doing him [no] harm.

After this meeting closed, I met with the Twelve and High Priest Quorum. The word of wisdom was brought up. B. Young says shall I break the word of wisdom if I go home and drink a cup of tea? No wisdom is justified of her children; the subject was discussed in an interesting manner. All concluded that it was wisdom to deal with all such matters according to the wisdom which God gave, that a forced abstinence was not making us free but we should be under bondage with a yoke upon our necks.

[15] November 28, 1841: Sunday I spent the day at B. Young's in company with

Joseph and the Twelve in conversing upon a variety of subjects. It was an interesting day. Elder Joseph Fielding was present; he had been in England four years. We also saw a number of English brethren. Joseph said the Book of Mormon was the most correct of any book on earth and the keystone of our religion and a man would get nearer to God by abiding by its precepts than any other book.

November 30, 1841: I spent some time with Joseph and the Twelve. Joseph says Sister Hyde must live with Bro. E. Robinson and if they receive them kindly and patiently, it shall prove a great blessing, unto them.

December 5, 1841: In the evening we walked to Bro. Joseph's and spent several hours at his house on a visit and had a pleasant stay with him and Sister Emma. Bro. Joseph had commenced this day to proofread the Book of Mormon that it might be stereotyped. He read 60 pages. He rehearsed over the Missouri transactions, spoke of the death of David W. Patten and the request which he made of him in his last dying moments. Joseph will grant it if God will.

December 7, 1841: I spent most of my time in the store but in the evening I attended meeting and heard a discourse delivered by Lyman Wight who declared some most stirring truths concerning the building of the Temple and the Nauvoo House. If the Saints did not do it, they would be rejected as a church with their dead, saith the Lord. We should again be driven, too. He spoke in truth and the spirit of God.

December 25, 1841: Christmas Day was an interesting day indeed. The Twelve were invited to a Christmas [16] supper at Mr. Hyrum Kimball's. It was excellent sleighing and I got a horse and sleigh and carried the wives of the Twelve to Mr. Kimball's and home again. After our meeting broke up, our company consisted of B. Young, H.C. Kimball, O. Pratt, W. Richards, John Taylor, and W. Woodruff. All with our wives except W. Richards who waited upon Sister Hyde. We had an excellent feast and before we left, Mr. Kimball made each one of the Twelve a present of a lot of land and made out a bond for a deed of the whole Quorum, each lot worth \$50, making \$600 in all. My lot was No. 4, Block 12 in Kimball second addition to Nauvoo, a warrantee deed to be given on or before the 5th day of June A.D. 1842.

December 27, 1841: The Twelve or a part of them spent the day with Joseph the Seer and he unfolded unto them many glorious things of the kingdom of God, the privileges and blessings of the priesthood, etc. I had the privilege of seeing for the first time in my day the Urim and Thummim.

January 16, 1842: . . . in the evening I married Thomas Jones and Mary Moyle.

February 8, 1842: A revelation was given a few days since for the Twelve to obtain the printing establishment of E. Robinson and govern the printing of the Times and Seasons and all the Church publications as they are directed by my Holy Spirit in the midst of their councils saith the Lord.

After consulting upon the subject the quorum appointed Elders J. Taylor and W. Woodruff of the Twelve to edit the Times and Seasons and take charge of the whole establishment under the direction of Joseph the Seer. Accordingly, I left my station at the Nauvoo [17] Provision Store and commenced this day to labour for the Church in the printing establishment.

January 4, 1842: I spent the day with Bro. Taylor in finishing the invoice of the printing establishment, books and stationary, and in the evening we again met at Joseph's store and E. Robinson made out the deed to W. Richards of his

lot and house containing the printing establishment and all appurtenances belonging thereto, amounting in all to \$6,600.

January 17, 1842: A special City Council was called and among the business of the day a law was passed regulating marriage. Joseph the Seer made many interesting remarks concerning our privileges. Council adjourned to next day evening.

March 20, 1842: Part of the remarks of Joseph Smith on the resurrection, "As concerning the resurrection, I will merely say that all men will come from the grave as they lay down, whether old or young, there will not be added unto their stature one cubit neither taken from it. All being raised by the power of God having the spirit of God in their bodies and not blood. Children will be enthroned in the presence of God and the Lamb with bodies of the same stature that were on earth, having been redeemed by the blood of the Lamb, they will there enjoy a fulness of that light, glory and intelligence which is received in the celestial kingdom of God."

May 15, 1842: Sunday, True information has just reached us that the noted Governor Boggs of Missouri who by his orders expelled ten thousand Latter-day Saints, has just been assassinated in his own house and fallen in his own blood. Three balls were shot through his head, two through his brains and one through his [18] mouth, tongue and throat. Thus this ungodly wretch has fallen in the midst of his iniquity and the vengeance of God has overtaken him at last, and he has met his just deserts though by an unknown hand. This information is proclaimed through all the papers and by dispatched messengers and hand bills through the land. Thus Boggs hath died as a fool dieth and gone to his place to receive the reward of his works.

May 27, 1842: The First Presidency, The Twelve and High Council and virtuous part of the Church are making an exhortation a lot these days to cleanse the Church from adulterers, fornicators and evil persons for there are such persons crept into our midst. The high council have held a number of meetings of late and their researches have disclosed much iniquity and a number have been cut off from the Church. I met with the High Council today on the trial of L. O. Littlefield, Joel S. Miles and Darwin Chase. The two former were cut off for adultery and the case of D. Chase was put off til tomorrow.

June 18, 1842: Also Joseph commanded the Twelve to organize the Church more according to the Law of God, that is to require of those that come in to be settled according to their council and also to appoint a committee to wait upon all who arrive and make them welcome and counsel them what to do. B. Young, H. C. Kimball, G. A. Smith, and Hyrum Smith were the committee appointed to wait upon emigrants and settle them.

June 19, 1842: . . . in the afternoon I joined Mr. Dunn and Miss Snyder in the bonds of matrimony at my house.

[19] July 21, 1842: The time has come when there is again great excitement throughout the land against the Saints. This excitement has arisen partly because the Saints feel disposed to exercise these rights which the Constitution and laws of the United States guarantee unto us equal with all other citizens in attending the elections and voting for whom we please.

Also Dr. John Cook Bennett has been base, wicked and corrupt and has been expelled from the Church and is stirring up strife against the Saints by lying against Joseph and many others of the Church. Offences truly come, but wo unto those through whom they come.

August-September 1842 summary: There was a council of the Twelve held for four days with Elder Orson Pratt to labour with him to get him to recall his sayings against Joseph and the Twelve, but he persisted in his wicked course and would not recall any of his sayings which were made in public against Joseph and others, sayings which were unjust and untrue. The Twelve then rejected him as a member of their quorum and he was cut off ["from the church" is added in a different handwriting]. Dr. John Cook Bennett was the ruin of Orson Pratt.

January 19, 1843: Concerning the restoration of Orson Pratt to the Church and Quorum of Twelve, Joseph Smith ordained Orson Pratt to the apostleship and his former standing which caused joy to our hearts.

May 27, 1843: Concerning the trial of Benjamin Winchester, President H. Smith said he should not like to have such a decision given without another trial and give Elder Winchester a chance to get more testimony if he could. President Young said he should then prefer to have the case turned over to the High Council. [20] President Joseph Smith said it was not the business of the High Council, they could not try him; it belonged to the Twelve and them alone, for it was concerning matters abroad and not in Nauvoo. The High Council was to try cases that belong to the city and the Twelve to the world, and Elder Winchester's case comes under the jurisdiction of the Twelve and them alone.

June 11, 1843: Part of sermon of Joseph Smith: "As the father hath power in himself so the son hath power in himself, then the father has some day laid down His body and taken it again, so he has a body of his own; so has his son a body of his own, so each one will be in their own body."

June 30, 1843: Excerpts from the synopsis of the remarks of Joseph Smith following his close escape from officials of Missouri; the excerpts indicate the bellicose expressions uttered publicly on this occasion: ". . . If our enemies are determined to oppress us and deprive us of our rights and privileges as they have done and if the authorities that be on the earth will not assist us in our rights, nor give us that protection which the laws and Constitution of the United States and of this State guarantee unto us, then we will claim them from higher power from heaven and from God Almighty and the Constitution, etc. I swear I will not deal so mildly with them again, for the time has come when forbearance is no longer a virtue, and if you are again taken unlawfully, you are at liberty to give loose to blood and thunder, but act with Almighty power."

". . . Will not the State of Missouri stay her hand in her unhallowed persecutions against the Saints; if not, I restrain you not any longer; I say in the name of Jesus Christ, I this day turn the key that opens the heavens to restrain you no longer from this time forth. I [21] will lead you to battle, if you are not afraid to die and feel disposed to spill your blood in your own defense you will not offend me. Be not the aggressor; bear until they strike on the one cheek, offer the other and they will be sure to strike that, then defend yourselves and God shall bear you off. Will any part of Illinois say we shall not have our rights, treat them as strangers and not friends and let them go to Hell. Say some, we will mob you and be damned, if I under the necessity of giving up our chartered rights, privileges and freedom which our fathers fought, bled and died for, and which the Constitution of the United States and this state guarantee unto us, I will do it at the point of the bayonet and sword."

". . . Furthermore if Missouri continues her warfare and continues to

issue her writs against me and this people unlawfully and unjustly, as they have done and our rights are trampled upon and they take away my rights, I swear with uplifted hands to heaven I will spill my blood in its defense. They shall not take away our rights and if they don't stop leading me by the nose, I will lead them by the nose; and if they don't let me alone, I will turn up the world. I will make war. When we shake our own bushes, we want to catch our own fruit."

--departed Nauvoo on July 7, 1843, on a mission.

September 17, 1843: In Maine, I walked part of the way home with Father. I talked of taking Rhoda Foss home with me. Father said it would be well if I was a mind to it. I am quite at a stand, don't know what Phebe will say about it. I returned to Sister Foss and spent the night. I conversed with her during the evening and blessed her. She is strong in faith and desires to go to Nauvoo and intends soon to come and make a visit and [22] stay as long as she pleases. Shosh is not very well contented down east; had rather come to the west. There is quite a western fever in a number of our friends in Maine.

September 18, 1843: The time had now come for me to once more part with Father Carter and his household. Mother said I must not have Rhoda Foss now, for I had got one good girl and I must not have all the good ones; so I left her and took the parting hand with them all, who sent much love to Phebe.

September 22, 1843: I wrote two letters--one to Mr. Ann and Titus Mousley and the other a recommend to E. P. Magin to our Maine friends.

--he returned to Nauvoo on Nov. 4, 1843.

November 11, 1843: During the evening I walked over to Bro. Taylor's and spent some time in conversing about the principles of the Celestial world, or some of them. Bro. Hyrum Smith was in with us and presented some ideas of much interest to me concerning baptism for the dead, the resurrection, redemption and exaltation in the New and Everlasting Covenant that reacheth into the eternal world. He sealed the marriage covenant between me and my wife Phebe W. Carter for time and eternity and gave us the principle of it which was interesting to us. After spending the evening pleasantly, we returned home and spent the night.

November 25, 1843: I was called in the evening to a council with the Twelve. When I arrived at Joseph Smith's Store, I found the High Council sitting on a case of Harrison Sagers for some improper conduct or offer towards some female. At the close, President Joseph [23] Smith made an address upon the subject which was highly interesting and its tendency was to do away with every evil and practice virtue and holiness before the Lord; that the Church had not received any license from him to commit adultery, fornication or any such thing, but to the contrary, if any man commit adultery, he could not receive the Celestial Kingdom of God even if he was saved in any kingdom, it could not be the Celestial Kingdom. He said he thought the many examples that had been manifest, John C. Bennett and others, was sufficient to show the fallacy of such a course of conduct. He condemned the principle in toto and warned those present against going into those evils, for they would surely bring a curse upon their heads. After meeting, Joseph Smith met with the Twelve and informed us that General Frieson was in town and wished an interview with us. He had come for the purpose of getting a memorial written to Congress, but it was late and we had not time during the evening, so we dispersed.

December 2, 1843: Seventh day morning: I felt quite unwell, yet I met with the Quorum and conversed upon a variety of subjects among which were the progress of the word of God and the emigration of the Saints, the light, blessings, and glory that awaiteth Zion and the blessings that approach those who keep the Law of God. Truth and virtue will bring exaltation to the soul in the security of knowledge, while bigotry and superstition will join vice in debasing man in ignorance until he degrades humanity and loses the object for which he was created. P.P. Pratt, Orson Hyde, W. Woodruff, G. A. Smith, and O. Spencer all of us received our anointing preparatory for further blessings from 1 o'clock to 6 p.m.

[24] December 8, 1843: Sister Cornelia Divine commenced labour with us this day.

December 10, 1843: In the evening I met with the Quorum; Bro. Joseph was not present. B. Young was called to the chair who addressed the meeting in a very feeling manner and interesting to our minds. He reasoned clearly that we should follow our file leaders and our Savior in all His laws and commandments without asking any questions why they were so. He was followed by P. P. Pratt and others who expressed their minds freely. Several sick were prayed for.

December 17, 1843: I met with the Quorum. Bro. Samuel Smith met with us; received his first anointing. President Joseph Smith met with us also. We received good instruction.

December 23, 1843: I arose in the morning quite unwell. I walked with Mrs. Woodruff to President Smith's. I met with the Quorum through the day. Mrs. Woodruff and several other sisters were present. Bro. and Sister Morley, O. Pratt, Sisters Lot, Fanny, Mary, P.W. Woodruff, Bathsheba W. Smith, Sister O. Spencer, Sister Phelps receive their anointing.

December 24, 1843: In the evening I again met with the Quorum in company with Mrs. Woodruff. We received some instructions concerning the Priesthood.

December 28, 1843: I attended meeting in the evening with Elder Young on the flat. We had the house full and had a good time. Following are some of the items of doctrine that Elder Young presented: Be subject to the powers that be. Our sufferings are that we may learn by experience the principle of contrast between good and [25] evil. In order to obtain power, never suffer anger to find a seal in your breast, and never get angry at all. Treat all mildly, govern yourself, your passions and it will give you power. When the temple is done, I expect we shall be baptized, washed, anointed, ordained, and offer up the keys and signs of the Priesthood for our dead that they may have a full salvation and we shall be saviors on Mount Zion according to the scriptures.

December 30, 1843: I met in council in the afternoon and heard a lecture delivered on a principle which was interesting and edifying.

January 7, 1844: Mrs. Woodruff and myself met with the Quorum and we had an interesting time of instruction. I spoke during the day upon the relationship that we sustained towards our progenitors and posterity in the resurrection of the dead. We returned home, offered up our prayers for the salvation of our friends and retired to rest.

January 14, 1844: In the evening I met with the Quorum of the Twelve.

Conversed upon a variety of subjects building the temple, the endowment, etc. Some good ideas advanced.

January 20, 1844: In the evening I met with the Quorum and had an interesting time. H.C.K. and V.K. received their second anointing, etc.

January 21, 1844: I met with the Quorum in the evening. Had an interesting time. Many good exhortations were given by the brethren concerning the things of God. P.P.P. received his 2nd anointing. Joseph said concerning Parley P. Pratt, that he had no wife sealed to him for eternity and asked if there was any harm for [26] him to have another wife for time and eternity, as he would want a wife in the resurrection or else his glory would be clipped. Many arguments he used upon this subject which were rational and consistent. Bro. Joseph said, "Now what will we do with Elder P.P. Pratt? He has no wife sealed to him for eternity. He has one living wife, but she had a former husband and did not wish to be sealed to Parley for eternity. Now is it not right for Parley to have another wife that can?"

January 21, 1844: Part of remarks of Joseph Smith to the Sunday meeting of the Saints: ". . . but how are they to become Saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon our heads in behalf of all our progenitors who are dead and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with us, and herein is the chain that binds the hearts of the fathers to the children and the children to the fathers which fulfills the mission of Elijah. I would to God that this temple was now done that we might go into it and go to work and improve our time and make use of the seals while they are on earth. . . ."

January 25, 1844: Orson Hyde received his Second Anointings.

January 26, 1844: Orson Pratt received his Second Anointings.

January 27, 1844: Willard and Jenetta Richards received their 2nd Anointing and sealing.

[27] January 28, 1844: I met with the Quorum of the Twelve and others for instruction. Mrs. Woodruff and myself were both some unwell from the effects of the cold during the day, yet we had an interesting time.

I, Wilford Woodruff, and Phebe W. Woodruff both received a benefit by prayers and laying on of hands. The subject of Elijah's coming to seal the hearts of the fathers to the children was spoken of, sealing the hearts of the children to the fathers. Malachi, IV Chap., 6 vers.

Wilford and Phebe W. Woodruff received our 2nd Anointing and sealings.

January 30, 1844: J. Taylor and Leonora Taylor received their 2nd Anointing and sealing.

January 31, 1844: George A. Smith and Bathsheba Smith received their Second Anointings and Sealings.

February 2, 1844: W. W. Phelps and his wife received 2nd anointings.

February 3, 1844: Joseph Young and wife and Wm. Clayton received their 2nd Endowments, etc.

February 4, 1844: Cornelius P. Lott and wife received their 2nd Anointing and sealing.

February 7, 1844: I met in the evening with the Twelve at the store to make some arrangements about political affairs, but nothing was done.

February 20, 1844: I met in council in the morning with the Presidency and Twelve at Joseph's Store. Two messengers arrived from the pine country with word from Lyman Wight, wanting counsel concerning preaching to the Indians. Joseph thought it wisdom not to do [28] it. He said if Lyman did anything about it, he must do it on his own responsibility, but finally decided not to send any counsel to him, but let him act with the best wisdom he had in all things.

February 21, 1844: I met with the Quorum of the Twelve at Joseph's Store and according to Joseph's counsel, we selected a company to go on an exploring expedition to California and pitch upon a spot to build a city. The following persons were named: Jonathan Dunham, David Fulmer, Phineas Young, Alphonzo Young, Yearsley and Emmet.

February 23, 1844: I attended meeting with the Twelve and Presidency and 25 was the number agreed upon.

February 26, 1844: John Smith and Isaac Morley and their wives received the Second Anointing.

March 2, 1844: Sister Benbow called to see me and brought me a rabbit to eat that our son Wilford sent me. He is living with them.

March 7, 1844: Part of the remarks of Brigham Young to the congregation concerning the progress of the temple, "We do not intend to finish the Nauvoo House this season, but to finish the Temple this summer or the walls of it and get the roof on by December and do all of the inside next winter and about a year from this spring we will dedicate it."

March 10, 1844: A Council of Elders was organized today or had its commencement to further the interests of the Kingdom of God.

[29] April 7, 1844: Part of Joseph Smith's King Follett Sermon: "I go back to the beginning to show what kind of a being God was, I will tell you and hear it, O Earth! God who sits in yonder heavens is a man like yourselves. That God, if you were to see him today, that holds the worlds, you would see him like a man in form, like yourselves. Adam was made in his image and talked with him, walked with him. In order to understand the dead, for the consolation of those that mourn, I want you to understand God and how he comes to be God. Suppose that God was God from eternity. I will refute that idea, or I will do away or take away the veil so you may see. It is the first principle to know that we may converse with him and that he once was a man like us, and the Father was once on an earth like us. I wish I was in a suitable place to tell it. The scriptures inform us, mark it, that Jesus Christ said as the Father hath power in himself, so hath the Son power in himself to do what the father did, even to lay down my body and take it up again. Do you believe it? If not, don't believe the Bible. I defy all Hell and earth to refute it. And you have got to learn how to make yourselves God, king and priest by going from a small capacity to a great capacity to the resurrection of the just, to dwelling in everlasting burnings. I want you to know the first principle of this law, how consoling to a mourner when they part with a friend, to know

that though they lay down this body, it will rise and dwell with everlasting burnings, to be an heir of God and joint heir of Jesus Christ, enjoying the same rise, exaltation, and glory until you arrive at the station of a God. What did Jesus Christ do? The same things as I see the Father do. See the father do what? Work out a kingdom! When I do so, too, I will give to the father which will add to his glory. He will take a higher exaltation and I will take his place and am also exalted. These are the first principles of the gospel."

[30] May 5, 1844: I called my family together and blessed them. Phebe washed my feet that I might be clean every whit.

May 9, 1844, he departs Nauvoo on a mission.

August 5, 1844: (On the return trip to Nauvoo) Elder Kimball had a dream last evening; thought he was preaching to a large congregation; said the Prophet Joseph Smith had laid the foundation for a great work and it was now for us to build upon it. Had thought Bro. Joseph was present and appeared natural.

Arrived at Nauvoo on Aug. 6, 1844, with several other Apostles.

August 7, 1844: We spent the forepart of the day at Bro. Taylor's and in the afternoon, we met in council at the Seventies Hall, viz., the Twelve, High Council, High Priests, etc., and we heard Sidney Rigdon tell his story and message, which he had to us and the Church. A long story it was. A kind of second class vision. He said he was appointed to come and offer himself to lead the Church, and many things were said. He was followed by Bro. Brigham Young, and he showed that there could not be anyone before the Twelve. A conference was appointed for the whole Church to come together on Tuesday next at 10 o'clock.

August 8, 1844: All the authorities of the Church of Jesus Christ of Latter-day Saints in and about Nauvoo met in a special conference in the grove in Nauvoo at 3 o'clock. The Quorum of the Twelve, counselors S. Rigdon and A. Lyman, the High Council, and others occupied the stand. . .

[31] August 8, 1844: Part of the introductory remarks of Brigham Young at the special conference: "I now wish to speak of the organization of the Church of Jesus Christ of Latter-day Saints; Sidney Rigdon and Amasa Lyman were counselors to Joseph; I ask where is Joseph? He is gone beyond the veil, and for them to act in their office as his counselors, they must go beyond the veil where he is. There has been much said about President Rigdon being president of the Church, leading the people, being the head, etc. If the people want President Rigdon to lead them, they may have him. But I say unto you that the Quorum of the Twelve have the keys of the Kingdom of God in all the world; they stand next to Joseph and are the Presidency of the Church, and hold the keys and would have to ordain any man unto that appointment that should be chosen, if one was to be chosen. You cannot appoint any man at our head. But if you want any other man to lead you, take him, and we will go our way to build up the Kingdom in all the world."

Departed Nauvoo for a mission to England on Aug. 28, 1844.

Returned to Nauvoo on April 13, 1846.

Departed Nauvoo for the wilderness on May 16, 1846.

July 24, 1846: Met in Council with the Twelve in a tent on a high prairie ridge. Eleven of the Quorum of the Twelve were present. We put on our robes and offered up our prayers to God. Conversed upon principle. Decided in council that no man has a right to attend to the ordinance of sealing except the President of the Church, or those who are directed by him, so to do and that the ordinance should be confined to Zion or her [32] stakes. This was the last council we were expecting to hold altogether before O. Hyde, P.P.Pratt, and J. Taylor took their departure for England.

August 2, 1846: During the evening President Young and Dr. Richards called at my tent. President Young delivered an interesting lecture upon the priesthood and the principle.

August 8, 1846: In the evening I was baptized for the remission of my sins under the hands of Elder W. Richards. I also baptized him and Mrs. Phebe W. Woodruff twice, once for the remission of sins and once for sickness and she seemed much better after baptism. I also baptised Caroline, Sarah, Mary, and Resetta King.

August 29, 1846: Saturday, Presidents Young and Richards met at my tent and I called my family together and I laid before them the conduct of Caroline Barton and Sarah Brown in their night ramblings with unprincipled young men. Many things were said upon the subject. They manifested a disposition to live elsewhere and I wished them to do so if they would not conduct better. Elder Richards prophesied to them in the name of the Lord that they would see the day that they would be willing to have their right arm severed from their body if that would restore them to the place and station they were now loosing, but in consequence of their bad conduct, I sent Caroline to her father and mother, and Sarah left my tent to seek some place to stay. She went to Bro. Baker's until she could get one.

August 30, 1846: President Young then addressed the meeting and said that it was an Eternal Principle that before God would chose a man to rule any part of his [33] kingdom, he must first learn to be ruled, and that the Lord was preparing a people for that purpose and fifty years would not pass away before many who are now present will each rule over many more than what I do this day.

September 6, 1846: Two young men were whipped 30 blows with hickory gads upon the bare back by the Marshall of the City today and one man yesterday for bad conduct. Their names were Daniel Barnham, Palatire Brown and Clothier. And Sarah Brown and Caroline Barton who had led them into evil, needed punishment as well as the young men.

September 7, 1846: Col. Kane called upon me at my tent for the last time as he was about to leave for the east. He had been sick for several weeks, but was now getting better before he left. He desired to receive his Patriarchal Blessing from under the hands of Father John Smith. I went with him to the tent of the Patriarch who laid his hands upon the head of Col. Kane and blessed him. I wrote the blessing and presented Col. Kane with a copy of the same of my handwriting.

December 1846: The forepart of the evening was occupied in conversing upon a variety of subjects, and had a little intermission during which time Elders Young, Kimball and others had a little recreation and bodily exercise and had prayers after which Presidents Young and Kimball spoke in tongues awhile. We then went into council. .

Received my Anointing, Sealing and Endowments from and on the hands of the Apostles Brigham Young and Heber C. Kimball by order of Joseph the Prophet.

[34] January 19, 1847: President Heber C. Kimball organized his family company this night, at the Council House, consisting of about 200 persons. I, Wilford Woodruff, organized my family company this night at my own house, consisting of 40 men, mostly head men of families. Those that joined me entered into a covenant with uplifted hands to heaven to keep all the commandments and statutes of the Lord our God, and to sustain me in my office. The following are the names of those who were present with me in this organization: Wilford Woodruff, Aphak Woodruff, John Fowler, Abraham O. Smoot, William C.A. Smoot, John Gricman, Chaney W. Porter, John Benbow, Simeon Blanchard. Jacob Burnham, Little John Utley, Samuel Turnbow, Elijah F. Sheets, Jacob F. Secrist, Benjamin Aber, Andrew J. Allen, Ezra Clark, Edward Stevenson, Zera Pulsipher. John M. Wolley, Albert Dewey, Wm. Stewart, Thomas Clark, Hezekiah Pack, being 24 persons in all that were present, the remainder were absent on business. We dismissed and parted in good spirits and feelings. I went to bed and fell asleep and dreaming which was a singular dream.

February 16, 1847: I have a very severe cold and hoarseness. This was one of the most interesting days of my life. I attended the family meeting of President Brigham Young and he addressed the meeting at great length during the day and evening upon many interesting principles. There were present of the Quorum of the Twelve, B. Young, H. C. Kimball, O. Pratt, W. Richards, W. Woodruff, G. A. Smith, A. Lyman and E.T. Benson. After singing and prayers by President Young, he arose to address the meeting and remarked that he had invited the Twelve to be present though they were not of his family, yet he wished them to act free and speak such things as the Lord shall give them.

[35] "Let me state a principle by which you may contemplate much. For the want of understanding, many have suffered jealousies to arise which afflicted their minds with sorrow, troubles and uneasiness, fearing the Lord loved some others more than themselves. This I have seen in the church ever since its rise. It was manifest in Kirtland when the first Bishop was ordained. This jealous feeling was manifest; some wondered if the Lord would think enough of them to ordain them a Bishop. Father Morley and others that were present can bear record of this fact. And when the Twelve were chosen the same feelings existed and in fact, I will not accept all of them for some of them manifested the same feelings when the Bishops were ordained. This spirit has been the overthrow of many in this church. And in fact upon this principle thousands have fallen in all ages. The Lord gives to every man all the power, influence and authority that he can wield in righteousness and all this has goodness and faithfulness merits. Then why should jealousy arise, or what benefit can arise by suffering such feelings to exist? None at all. But those that cherish such feelings commence trying to pull down everyone that is prospering or gaining influence, as Cain did, instead of building up and nourishing every promising race and thereby prove himself worthy and show to his brethren and to God that he loves the cause and by his passive spirit that he is not only willing that others should prosper and gain influence and that he actually loves to see them prosper, for when he does all that he can through himself, he helps advance it through others, although they receive the honor of it and he still be aware of it. Such a man will never be forgotten and to his honor, glory and exaltation, there shall be no end.

"There is another principle that has caused considerable uneasiness and trouble, i.e., the idea of some men [36] having more wives than one. Such tremendous fears take hold of some that they hardly know how to live; still they can't die. Begin to whisper and talk around and actually afraid to go on

a mission for fear some man will be sealed to my wife, and when they return home, some will be babbling about, you don't know but what you have got another man's wife, are afraid to speak to a young woman for fear that she belongs to somebody else or for fear somebody else wants her. (Others deny the faith as they think but they never had much; and say that it is all of the devil.) Such foolishness ought not to be cherished among a wise, prudent people. Admitting the Lord created the same number of women as men at the beginning and were commanded to multiply and replenish the earth and to fill up the measure of their creation in righteousness, the question is did they do it? Answer, No; they soon disobeyed every commandment and plunged themselves into wickedness and rendered themselves unworthy to raise up seed unto the Lord and in fact, used every means in their power to cut off life and hinder women answering the end for which they were created. Nine-tenths of them would rebel against the very thing he was created to do. Hence, you see the propriety of the Lord's calling upon men who bear the Priesthood to take to themselves wives from among the daughters of men and raise up a righteous seed unto him that he might fill up the measure of their creation and hasten the consumation of his purposes in righteousness in this dispensation according to his words previously spoken through his servants the prophets. But those who suffer fears and jealousies to arise in their bosom either back right out or get to be mighty righteous and for fear that they are sleeping with other men's wives--they kick up a dust or broil at home and perhaps abuse their own companion through jealousy then go off to some woman that does not under-[37]stand what is right or wrong and tell her that she cannot be saved without a man and he has almighty power and can exalt and save her and likely tell that there is no harm for them to sleep together before they are sealed; then go to some doe-head of an elder and get him to say the ceremony, all done without the knowledge of the authority of this Church. This is not right, and will not be suffered. The God I serve will reward every man openly without his being under the necessity of going secretly and privately palming himself on the credulity of innocent, ignorant females. Such jealousies do exist, and were I to say to the elders, you now have the liberty to build up your kingdoms, one half of them would lie, swear, steal, and fight like the very devil, to get men and women sealed to them. They would even try to pass right by me and go to Joseph thinking to get between him and the Twelve. Some have already tried to use an influence against me, but such jealousies and selfishness shall be stopped and if the brethren don't stop it, I will blow it to the four winds by making them all come and be sealed to me and I to my father and he and all this Church to Joseph. When I go astray and give wrong counsel and lead this people astray then is time enough to pull me down and then God will remove me as he has done all others who have turned from the faith.

But to return, I have gathered a number of families around me by the law of adoption and seal of the covenant according to the order of the priesthood and others have done likewise, it being the means of salvation left to bring us back to God, but had the keys of the Priesthood been retained and handed down from father to son throughout all generations up to the present time, then there would have been no necessity of the law of adoption, for we would have all been included in the covenant without it and would have been legal heirs instead of being heirs according to promise. The Priesthood is [38] eternal without the beginning of days or end of life as the Apostle has expressed it, but man through apostacy, which is entire disobedience, has lost or suffered the keys and privileges of the Priesthood to be taken away from them and they left to wander in darkness and practice all manner of wickedness until thousands became the vessels of wrath and were doomed to destruction for as long as men are without the Priesthood they continue to wander from God and never retrace their steps until it is done by the Priesthood, and the idea of

the Saints being led by false Prophets is just a notion according to the light in which they view them. All the false prophets we have are men who have turned aside from the truth.

The man is the head and God of the woman, but let him act like a God in virtuous principles and Godlike conversation, walk and deportment and such a man will continue to gain influence and power and advance in glory to all eternity. But should they use their power in wickedness as a tyrant, they soon will be called to render an account of their stewardship. If not found worthy, they will be hurled down to perdition and their family and kingdom be given to another that is more worthy. Some say that a woman cannot be saved without a man, neither can a man without a woman. Bro. Joseph said he had taught the Twelve all that he knew concerning the order of the Kingdom but the difficulty was they could not remember it as he told them, but when it was necessary they would not be at a loss for understanding; and I bear record to the truth of his word before God this day that I always had an understanding and everything was brought to my mind just as he taught them to us--all the ordinances of the Temple and building of the alters, etc.--came to me just right when they were to be attended to and could we now know Bro. Hyde, Pratt and Taylor's feelings, you would say that they could [39] read a man through as soon as they cast their eyes upon him. The Apostle Paul while speaking of the fathers and the ancients said that they without us could not be made perfect. There was a lack in his day and still will be to all eternity until the chain of that Priesthood is restored and every spirit take a tabernacle that was foreordained according to the dispensation of the will of God. I am entitled to the keys of the Priesthood according to lineage and blood, so is Brother H. C. Kimball and many others have taken kingly power and grades of the Priesthood--this we would have taught in the temple if time had permitted. Joseph Smith was entitled to the keys of the Priesthood according to blood. Still he was the fourth son. But when we get another temple built, then we will teach you concerning these things. Suffice it to say that I will extend the chain of the Priesthood back through the apostolic dispensation to Father Adam just as soon as I can get a temple built. Jesus could have restored the order of the Priesthood in His day and brought in the millennium if the people would have hearkened to his instructions, but they rebelled and would not and it was for this cause that Jesus told them that all the blood that had been shed from righteous Abel down to Zachariah the Prophet should be required at their hands.

I have a request to make of my family and that is that they, especially old people, omit calling me their Father. Call me Brother Brigham--I shall feel better when you do, for I do not consider that I am worthy of that appellation--Father in the Priesthood implies the great head. The term would be proper to Father Adam. Jesus had reference to the same thing when he told his disciples not to call any man Father on earth for their Father was in heaven. The seal of the covenant that I have been speaking of today was what the Apostle saw previous to the destruction of the wicked when the angel [40] was commanded not to pour out the vials of wrath on the wicked until the Saints were sealed in their forehead and when this was done, they all became Father Adam's family. Those that are adopted into my family and take me for their counselor--if I continue faithful, I will preside over them throughout all eternity--I will stand at their head, and Joseph will stand at the head of this Church and will be their President, Prophet and God to the people in this dispensation. When we locate, I will settle my family down in the order and teach them their duty; they will then have to provide temporal blessings for me instead of my boarding from 40 to 50 persons as I now do. I will administer in spiritual blessings to them. I expect to live in the House of the Lord and receive and administer ordinances to my brethren and for the dead all the year round."

Departs Winter Quarters on Feb. 18, 1847, for a short mission.

March 26, 1847: After this I met with the quorum of the Twelve and Wm. McGary, the colored man; met with them and showed his body to the company to see if he had not a rib gone, etc.

May 29, 1847: President Young then spoke of those who were not in the Church as there were some present that they would be protected in their rights but they must not introduce wicked men in the camp for it would not be suffered. He then spoke of the standard and ensign that would be reared in Zion to govern the Kingdom of God and the nations of the earth. For every nation would bow the knee and every tongue confess that Jesus was the Christ and this will be the standard: The Kingdom of God and His laws and judgment. And on the [41] standard would be a flag of every nation under heaven so there would be an invitation to all nations under heaven to come unto Zion. The Saints would have to keep the Celestial law, and all nations and religions would have to bow the knee to God and acknowledge that Jesus was the Christ, but they would not be under the necessity of being baptized or embracing the gospel of Christ, but they must acknowledge the right and reign of Christ. Then if they felt disposed to reject the gospel and the doctrine, they had a right to, and the saints or inhabitants of Zion had no right to take from them their religion or persecute them on account of it or trample upon the rights in any way. Neither should other nations or religions trample upon the rights and privileges of the Saints who serve and obey the Lord and keep His commandments. Neither would that be suffered as it has been in times past and upon this principle all men or religions may dwell with us in peace, if they will keep the outward laws of the kingdom of God so as to acknowledge His name and His right to reign and let us keep the laws of the Gospel and obey His commandments undisturbed.

June 26, 1847: During our travels today I walked most of the way with Professors Pratt and Carrington and our conversation turned upon the subject of the original formation of God, angels, man and devils, the begetting of spirits in the eternal worlds, and who by the begetting of children on the earth, the death of man and children and the resurrection of all. Each one gave his views, opinions, and reasoning and many interesting remarks were truly made.

July 28, 1847: President Young in his address to the Saints remarked that he was determined to have order in all things and righteousness should be practiced in [42] this land that we had come here according to the direction and counsel of Bro. Joseph Smith before his death and that he would still have been alive if the Twelve had been in Nauvoo when he recrossed the river from Montrose to Nauvoo. He spoke of the Saints being driven from place to place, and said the only way Boggs, Clark, Lucas, Benton, and all the leaders of the mob could have been saved in the day of the Lord Jesus would have been to have come forward voluntarily and let their head been cut off and let their blood run upon the ground and gone up as a smoking incense before the heavens as an atonement but now they will be eternally damned. Also said all the governors--and presidents of the U.S.A. had rejected all our petitions from first to last, that when the Saints were driven from Illinois and perished as it were on the prairies, then President Polk sends for a draft of 500 men to go into the Army. What for? That they might be wasted entirely wasted away as a people. If the brethren had not gone, they would have made war upon us and the Governor of Missouri would have been ordered not to have let us cross the Missouri and the raising of the battalion was our temporal salvation at the

time and said Polk would be damned for this act and that he with many of the government men had a hand in the death of Joseph and Hyrum and that they should be damned for these things and if they ever sent any men to interfere with us here, they shall have their throats cut and sent to hell, and with uplifted hands to Heaven swore by the Gods of Eternity that He would never cease His exhortation while he lived to make every preparation and avenge blood of the Prophets and Saints, that he intended to have every hole and corner from the Bay of Francisco to Hudson Bay known to us and that our people would be connected with every tribe of Indians throughout America and that our people would yet take their [43] squaws, wash and dress them up, teach them our language and teach them to labor and teach them the gospel of their forefathers and raise up children by them and teach the children and not many generations hence they will become a white and delightful people and in no other way will it be done and that the time was nigh at hand when the gospel must go to that people.

August 6, 1847: The Twelve Apostles in the valley are rebaptized, reconfirmed, reordained and have all their blessings resealed upon them.

August 7, 1847: In the afternoon the Twelve went unto the Temple Block and picked out their inheritances. President Young took a block east of the temple and running S.E. to settle his friends around him. Bro. H.C. Kimball took a block north of the Temple; will settle his friends on the north. O. Pratt south of the Temple joining the temple block and then south. W. Woodruff took a block cornering on the temple lot at the so. west corner joining O. Pratt's block and will settle his friends on the south. A. Lyman took a block 40 rods below or west of W. Woodruff block and runs so. west of the temple to settle his friends. G.A. Smith took a block joining the temple on the west and runs due west. It was supposed Bro. Richards would take his inheritance on the east near Bro. Young. None others of the Twelve were present in the camp. Bro. Benson had gone back to meet the camp and three of the quorum were in Winter Quarters.

August 8, 1847: Part of the remarks of Wilford Woodruff to the congregation: "But if it requires ail the martyred Saints in Heaven from righteous Abel to Joseph to go forth from the temple in Heaven to pour out all the vials of the last plagues upon the United [44] States and open the seals upon them in order to avenge the blood of the Prophets and Saints which they have spilt, it will be done for that blood shall speedily be avenged."

August 13, 1847: I spent some part of the day in council. Each one of the Twelve was to make choice of the blocks that they were to settle their friends upon. Bro. Brigham Young took two tier of blocks south through the city Bro. Kimball run north and no. west. O. Pratt, 4 blocks. W. Woodruff, 8 blocks. G.A. Smith, 8, A. Lyman, 12 blocks, according to the company organized with them.

August 14, 1847: Part of remarks of Brigham Young to the congregation: "When Brother Joseph received the priesthood, he did not receive all at once, but he was a prophet, seer and revelator before he received the fulness of the Priesthood and keys of the kingdom. He first received the Aaronic Priesthood and was ordained under the hands of John the Baptist. He then had not power to lay on hands to confirm the Church, but afterwards he received the Patriarchal or Melchizedek Priesthood from under the hands of Peter, James and John who were of the Twelve Apostles and were the presidency when the other apostles were absent from the apostles. Joseph Smith received every key, power, blessing, and privilege of the highest authority of the Melchizedek Priesthood

ever committed to man on the earth which they held. Some have had fears that we had not power to get revelations since the death of Joseph. But I want this subject from this time forth to be forever set at rest. I want this Church to understand from this day henceforth and forever that an apostle is the highest office of authority that there is in the Church and kingdom of God on the earth. From whom did Joseph receive his authority? [45] Just such men as sit around me here (pointing to the Twelve Apostles that sat with him). Peter, James and John were apostles and there was no noise about their being seers and revelators though those gifts were among them. Joseph Smith gave unto me and to my brethren, the Twelve, all the priesthood keys, powers, and authority which he had and those are powers which belong to the apostleship. In Joseph's day we had to ordain patriarchs. Could we ordain men to authority greater than we hold ourselves? No. But it is necessary to have patriarchs to bless the people that they may have blessings by the spirit of prophecy and revelation sealed upon their heads and their posterity and know what awaits their posterity. Father Smith was the senior patriarch in the Church and first patriarch in our day and afterwards Hyrum was the senior patriarch for his father sealed it upon his head, but was their power and authority any different from all patriarchs in the Church? No. They were all alike in their authority and blessings."

Aug. 26, 1847, departs SLC for Winter Quarters.

October 12, 1847: En route to Winter Quarters from SLC, I had a question put to me by President Young--what my opinion was concerning one of the Twelve Apostles being appointed as the President of the Church with his two counselors. I answered that a quorum like the Twelve who has been appointed by revelation, confirmed by revelation, from time to time, I thought it would require a revelation to change the order of that quorum. (An added phrase at the end of the entry, possibly added at a subsequent time, reads: "Whatever the Lord inspires you to do in this matter I am with you.")

[46] Arrived at Winter Quarters on Oct. 31, 1847.

November 15, 1847: I returned to Winter Quarters with Bro. Potter and met in council with the Twelve. O. Pratt introduced the subject of the standing and rights of the President and also of the Quorum. O. Pratt was followed by G.A. Smith, W. Woodruff, and A. Lyman and council adjourned until tomorrow at 10 o'clock.

November 16, 1847: Council met according to adjournment and was called a council of social conversation and many interesting remarks were made by the Quorum and closed by President Young who expressed his views at length upon the subject of yesterday. A vote was taken that the President shall at all times have the privilege of reproving, rebuking, exhorting and teaching at all times as he shall be led by the Holy Ghost. Council dismissed.

November 30, 1847: I met in council with the Twelve and Presidents of the Seventies. Wm. W. Phelps and Bro. Jacobs were called before the council for taking an improper course in some things. Bro. Jacobs was mostly cleared and the blame fell upon Bro. Phelps. The decision of the president was that Bro. Phelps should go forth into the waters of baptism and repent of his sins. Much counsel was given upon the subject. How strange it is that the Elders of Israel will transgress the laws of God while abroad in the vineyard. The subject of appointing three of the Twelve as the Presidency of the Church, Bro. Young said by pursuing this course it would liberate the Quorum of the Twelve that they might go to the nations of the earth to preach the Gospel.

Many remarks were made upon the subject and council adjourned.

[47] July 24, 1848: No mention of any celebration.

July 24, 1849: July 24, a great celebration in the city of the Great Salt Lake. A liberty pole erected 104 (or 10'4") feet high with a flag or ensign 60 feet long.

July 24, 1850: This is the day of celebration in the valley; we lay still in camp.

December. 4, 1850: I attended the legislature today. Heard many interesting remarks from Gov. B. Young. He requested me to meet with them as he wished me to become a member of the Senate.

December 5, 1850: I met today with the legislature of the State of Deseret. The House of Representatives and Senate sat in joint session as there were two vacancies in the Senate by death, viz., Bishop Newel K. Whitney and Cornelius P. Lott. The Governor appointed Wilford Woodruff and Charles C. Rich to fill their places in the Senate.

December 30-31, 1850: I spent the time labouring with my hands. I met with the President and Council of the Perpetual Emigrating Society and was appointed by the president as a member of that body. I gave bonds in the penal sum of ten thousand dollars for the faithful performance of my duty as a member of the board according to the rules governing the council.

January 12, 1851: At Sunday meeting, President Young remarked that the time might come when the Lord would require him and the elders of Israel to sharpen up their swords and go forth and hew down the wicked in their midst. He said any righteous man that heard any one of his children take the name of God in [48] vain that he might whip them until he was satisfied.

January 17, 1851: I spent the evening in a lyceum of the Seventies. The word of wisdom was the subject discussed. Five speakers were called upon who addressed the meeting and was followed by President Young who made many interesting remarks. He spoke upon the word of wisdom, of its origin, etc. Said it was well kept when it was first given.

January 19, 1851: At Sunday meeting of Saints, was followed by President Young who informed the Saints that the time had come to begin to prepare to build a temple and the people must pay their tithing, and he requested the presidents of every Quorum to take the names of every member of their quorum and they should sign a paper and covenant to pay their tithing and they who would not do it should be cut off from the Church.

February 4, 1851: According to adjournment, the Legislature met today to transact business for the State. I spent the day with them. An ordinance was passed granting a liberal charter to the Church of Jesus Christ of Latter-day Saints protecting them in their religious rights. During the passage of this ordinance many interesting remarks were made by the President or Governor of the State. He says we do not want the Church to pass laws to punish crime, only to try members of church fellowship. If the members shall transgress the laws of the land, turn them over to the laws of the land, but we want to protect the Church in their right of worship and so we will every other sect that comes here. When the kingdoms of this world become the kingdom of our Lord and Savior Jesus Christ, will they all be members of the Church of Jesus

Christ and obey the [49] gospel? No, not one-eighth part of them. No more than the Telestial Kingdom is a Celestial one and they stand in about the same relationship one to the other. If a society of the Shaking Quakers were to come here and settle in this valley and wanted a character to be protected in their worship, let us give them one, and if they believe it right not to marry a woman, let them live without it and not compel them to it. So if the Latter-day Saints wish to have more wives than one to live holy and raise up holy seed unto the Lord, let them enjoy that privilege. Now the gentile Christian nations and legislatures guard very strictly against passing any laws to do away with whoredoms, but they will make it almost death for a man to have two wives but they will have as many whores as they please. Thousands upon thousands of the Christian nations are rotting with the pock and filthy corruptions and they think this is all right; but for a righteous man to have several wives like Abraham, Isaac and Jacob, David and others, to raise up a holy seed unto the Lord and will keep themselves pure before God, they think this is an awful sin. But if I had power, I would take all good virtuous females from all wicked corrupt adulterous husbands and give them to holy men of God that they may raise up seed unto the Lord. I have more wives than one. I have many and I am not ashamed to have it known. Some deny in the States that we have more wives than one. I never deny it. I am perfectly willing that the people at Washington should know that I have more than one wife and they are pure before the Lord and are approved of in His sight. I have been commanded of God to pursue this course. Many other interesting remarks were made.

April 5, 1851: The legislature of the State of Deseret met in Joint Session for the last time and after closing [50] the business of the day, the assembly was dissolved as a Territorial Government was about to be established.

May 12, 1851: At Cedar City, President Young then addressed them and said he would express his feelings upon the subject to those who wished to go home. If you were now on a mission to France, England or any other part of the earth preaching the gospel, you would not sit down and counsel together about going to get your families or go home until your mission was ended. This is of quite as much importance as preaching the gospel. for the time has now come when it is required of us to make the wilderness blossom as the rose. Our mission now is building up stakes of Zion and filling these mountains with cities and when your mission is ended, you are at liberty to go and be free and only do right. When I go on a mission, I leave my affairs in the hands of God. If my house, fields, flocks, wife or children die in my absence, I say Amen to it. If they live and prosper, I feel to say Amen to it and thank the Lord. He wished the brethren to finish the fort and secure their grain and wished the land to be surveyed so that the brethren who laid the foundation could have their choice of farms. He counselled the brethren to buy up the Lamanite children as fast as they could and educate them and teach them the gospel so that not many generations they would be a white and delightful people for the Lord could not have devised a better plan than to have put us where we are in order to accomplish this thing.

May 16, 1851: At Summit Creek, met with the citizens to agree upon electing officers. President Young said that he cared nothing about the feeling of the nation who had driven us out. We should not follow in the path of political foolery. We should have one candidate and but one as delegate to Congress. We can speak our [51] feelings freely, but when we vote, let it be for the candidate of our choice. Should we have two candidates and they have about equal votes, the United States would know we had apostatized from our faith and union, or we were trying to deceive them. We would stand better in their

eyes to take our own independent course and get united. If we have but one track, the Saints will walk on it. If we have two tracks, there will be a plenty of devils to run on them. If we begin right, we shall go right. If we begin wrong, we shall keep wrong. The United States are afraid of our union and so is the world. In speaking of the Indians, he said these Indians were the descendants of the Old Gadianton robbers who infested these mountains for more than a thousand years.

June 1, 1851: Sermon of Brigham Young at Salt Lake City, in part, "There is a great excitement in the world about slavery and the abolitionists are very fearful that we shall have the Negro or Indian as slaves here. We have a few that were prisoners that we have bought to save their lives, but what will the Abolitionists do? If you owe them a dollar, they will jog you up. Neither will they liberate the slave by buying them and setting them free. The master of slaves will be damned if they abuse their slaves. Yet the seed of Ham will be servants until God takes the curse off from them. But they are not all the slaves there are in the world. The whole world are slaves to sin and wickedness and passion. I have two Blacks and they are as free as I am. Shall we lay a foundation for Negro slavery? No. God forbid, and I forbid it. I say let us be free. We will be rich but we must be rich in faith first or we shall be rich in no other way."

June 8, 1851: Sermon of Brigham Young at SLC, in part, "The President of the Seventies called a separate [52] meeting today. I came and dismissed it. What it the Twelve, Seventies, High Priests, Elders, Priests, Teachers, Deacons and members should do the same? There would be bare walls for the house to preach to and what good would it do? If the Presidency of the Seventies have such important things to lay before the Quorum as to get them together on Sunday, let them come and teach us all. I now want to give counsel in this matter from this time forth and forever. Let not the president of any Quorum ever again call a separate meeting from the public congregation unless the president of the Church calls it. The Seventies should be here and all the people should be here. Let the Seventies Hall go and all other business when Sunday comes. Let the Saints of God come together and hear the Elders teach."

June 15, 1851: Sermon of Brigham Young at SLC, in part, "I wish the people to sustain the Priesthood as the Priesthood. As to the opinion of men concerning myself as a man, I care no more about it than I do the dust under my feet. I don't care what you say about me if you will only serve the Lord our God. Do the people live so as to know the voice of the Good Shepherd? I wish to state one item here which concerns you seriously. and that is concerning the Indians here. They are ignorant have been taught to steal and kill from their childhood and those who could do the most of it were considered the greatest braves and chiefs as soon as they begin to steal. Here many of you want them killed. Compare their circumstances with your own. You are taught from your cradles not to steal or kill as it is a great crime. Now, do you kill a white man as soon as he steals? Weigh the subject well. Those who wish them killed for stealing a horse, reduce themselves far below the Indian. You love them as well as I do, but when the curse is taken off, they will again be fit for society. But while [53] they are in their degraded state, it rests upon us to use wisdom and judgment in their behalf. I say to the Saints, kill every white man you see stealing and not kill the Indian for it, for the white man knows better. I speak to the Saints, not as the Governor of Utah. But you and I are sent to save Israel not to kill them."

June 15, 1851: Same sermon of Brigham Young, in part, "I would rather one of my sons would stab me to the heart and kill me dead than to conquer and master

me in government. When any undertake to govern out of their place, they do not prosper. As an example, P. P. Pratt and John Taylor undertook to govern and control and say right my affairs at Winter Quarters while I was on a pioneer journey to the mountains and they liked to have destroyed many. But I said peace be still, and I saved the people."

June 15, 1851: Same sermon of Brigham Young, concluding words, "In speaking of the married state, says if man and wife become alienated from each other, it is in one sense the spirit of adultery."

June 29, 1851: Sermon of Brigham Young at SLC, in part, "Give us the Kingdom of God instead of the glories of the world. There has been a great stir to exalt the Negro and make him equal to the white man, but there is a curse upon the seed of Cain and all hell cannot wipe it out and it cannot be taken off until God takes it off. When a person unlawfully seeks for power and exaltation by taking the blessings which belong to another, he will sink far below the other. As Lucifer, the Son of the Morning, sought the glory that belonged to Christ, the First Born. He was thrust to Hell. So Cain sought Abel's blessing and took the life of his brother, the consequence was Cain was cursed and his seed and this curse will [54] remain until Abel's posterity will get all the blessing there its for him; then the curse may be taken from Cain or his posterity, but his posterity will be below Abel's. All are slaves. Politicians are the worst slaves. And if we don't do right, we shall patch the lash. We are the freest people on earth. Queen Victoria is a slave and had to ask the liberty to marry Prince Albert. But we are free. We have the right God and Kingdom. Let us not dishonor God, His Kingdom or our brethren. If we do we shall sink below them and their children."

July 24, 1851: After the following drawing of a flag (small flag illustration), there is this entry: "This is an important day with the Saints of God in this valley of the Mountains." The following is an extract from the Deseret News:

"The celebration of the 24 of July. The anniversary of the entrance of the Latter-day Saint pioneers into the valley of the Great Salt Lake. The approach of the rising king of the day was hailed by the roar of cannon and the stillness of the morning was broken by the moving of the mammoth carriage of the Nauvoo Brass Band sending forth on the wings of the morning its sublime strains of martial and cheering music and the citizens of the Great Salt Lake shot forth from their domestic circles dressed as in the robes of beauty, concentrating towards the source of a congregated throng of life where the evolutions of joy, the rose of health, the glances of intelligence, and the combined feelings of an united and redeemed people shed a lustre of glory through all the congregated Saints. The order of the day was kept up by the firing of cannon 110 times. The organization and parading of streets by an escort consisting of the Nauvoo Brass Band, the Military Band, the Pioneers of '47, the Regency, the aged Fathers, young ladies, followed by the mothers in Israel, young girls, young men and [55] young women. The Presidency with the officers of state, formed the escort party, in their rear were 24 bishops forming a phalanx of the combined wisdom and strength of the Kingdom of God in the last days. The numerous flags and banners the various emblems of agriculture and industry and the music accompanying the procession from the president's residence to the Bowery could only be surpassed in the armies of heaven."

July 27, 1851: Sermon on Sunday: Sunday I attended meeting. We had a good day. Brother Kimball addressed the meeting a part of the day. Among other remarks he said Jesus Christ was the first born of the Father and He was the candidate

and elected to redeem the world. Lucifer sat up as a candidate to run against Jesus Christ, but he was overcome and thrust down to Hell with all that followed him. And we will have no more division henceforth and forever in Israel. We will have but one candidate for office but no opposition. All will be elected and proven. If a person is qualified to fill a greater station than he holds, he will have a chance.

August 21-23, 1851: (After drawing of a crown) I spent the time in council with some 40 or 50 men and they were some of the best days of my life. Much good was done. Light, truth and the power of God was manifested. Difficulties of long standing between men were settled. The power of God was upon President Young who is made by the power of God a great, good and glorious man and a father indeed to the Church and Kingdom of God.

August 25, 1851: After the following symbol (small illustration of a flag), this entry: I spent the day in council with 50 brethren and while in the council, the mail arrived from the States in 20 days from Independence, the largest ever.

[56] August 26-29, 1851: I spent a part of the time in council.

September 7, 1851: At opening day of conference, President H.C. Kimball arose and said the conference was not for the benefit of one but for the whole. It is the store house full of wheat, is the tithing butter and cheese brought in. Some of you will ask can I get my endowment but I will say not one of you will get your endowments until you pay your tithing.

September 8, 1851: N.H. Felt and John Banks were ordained traveling bishops.

September 8, 1851: B. Young said I will put the motion: will the sisters vote to quit using tea and coffee? The brethren have voted not to use tobacco.

October 9, 1851: Afternoon prayer by Cardon. H.C. Kimball says A. Cardon is nominated to be a traveling bishop: carried unanimously. He was ordained under the hands of H.C. Kimball, John and G.A. Smith. Heber C. Kimball sealed upon his head all the keys of the Priesthood, said the power of God should rest upon his head to preside over other bishops. Another thing is necessary which will affect the whole world--that is a reformation. Chose men who are filled with the Holy Ghost to go forth as missionaries to stir up the feelings of the Saints in all these valleys of the mountains. I thank God that we are free. Joseph Young, D. Fulmer. and Z. Pulsipher were appointed as missionaries.

December 1851: Conclusion of lecture of Brigham Young at the SL Board of Health, "Some say we have spiritual wives, but I think God has made us all natural and I think we should be natural."

[57] From Jan. 5th to Jan. 28, 1852, he comments that he has been attending sessions of the Legislature.

January 29, 1852: I also wrote a letter in company with G.A. Smith to Hon. J.M. Bernhisel. I met in the evening with the council for prayer. Heard a letter read to J.M. Bernhisel concerning our governmental matters. It was a bold independent spirited thing such as is worthy of the master spirits of the age. The government officers in many respects seem disposed to try to destroy us the same as the State officers have tried to do.

January 1852: Governor B. Young's address before the legislative assembly of

the territory of Utah upon slavery. He remarked that the whole world were slaves. Eve partook of the forbidden fruit and also Adam and it brought slavery upon all their posterity in some way or other and will continue until we become righteous enough to drive the devil and evil from the earth. Adam had two sons, Cain and Abel. Cain was more given to evil than Abel. Adam was called to offer sacrifice also his sons. The sacrifice of Abel was more acceptable than Cain's, and Cain took it into his heart to put Abel out of the way so he killed Abel. The Lord said I will not kill Cain, but I will put a mark upon him and it is seen in the face of every Negro on the earth, and it is the decree of God that that mark shall remain upon the seed of Cain and the curse until all the seed of Abel should be redeemed and Cain will not receive the Priesthood or salvation until all the seed of Abel are redeemed. Any man having one drop of the seed of Cain in him cannot hold the Priesthood, and if no other prophet ever spake it before I will say it now in the name of Jesus Christ. I know it is true and others know it. The Negro cannot [58] hold one part of Government. But the day will come when all the seed of Cain will be redeemed and have all the blessings we have now and a great deal more. But the seed of Abel will be ahead of the seed of Cain to all eternity. Let me consent today to mingle my seed with the seed of Cain, it would bring the same curse upon me. And it would upon any man. And if any man mingle his seed with the seed of Cain, the only way he could get rid of it or have salvation would be to come forward and have his head cut off and spill his blood upon the ground. It would also take the life of his children. It is said if a man kills another, that he takes that that he cannot give. If a man's head is cut off, his life is not destroyed or his spirit that lives. His tabernacle is destroyed. But I can make as good tabernacles as I can--if you do not believe it, look at my children. Such blood was shed in ancient days both of man and beast. The firstlings and best of the flock were sacrificed on the altar, and in some instances many men and almost whole nations were sacrificed or put to death because of their sins and wickedness. This was the only way they could be saved at all. If Jesus Christ had not had his blood shed, the blood that He received from His mother Mary, the world would not have been saved. There is not one of the seed of old Cain that is permitted to rule and reign over the seed of Abel and you nor I cannot help it. Those that do bear rule should do it in righteousness. I am opposed to the present system of slavery. The Negro should serve the seed of Abram, but it should be done right. Don't abuse the Negro and treat him cruel. It has been urged here that many of the Jews were black. Whenever the seed of Judah mingled with the seed of Cain, they lost their Priesthood and all blessings. As an example, let the Presidency, Twelve, Seventies, High Priests, Bishops and all the authorities say now: We will all go and mingle with the seed of Cain and they may [59] have all the privileges they want. We lift our hands to heaven in support of this, that moment we loose the Priesthood and all blessings and we would not be redeemed until Cain was. I will never admit of it for a moment. Some may think I don't know as much as they do, but I know that I know more than they do. The Lord will watch us all; the Devil would like to rule part of the time, but I am determined he shall not rule at all, and Negroes shall not rule us. I will not admit of the Devil ruling at all. I will not consent for the seed of Cain to vote for me or my brethren. If you want to know why we did not speak of it in the Constitution, it was because it was none of their business. Any man is a citizen, black, white or red, and if the Jews come here with a part of the Canaanite blood in them, they are citizens and shall have their rights, but not to rule for me or my brethren. Those persons from the islands and foreign countries know nothing about governing the people. The Canaanite cannot have wisdom to do things as the white man has. We must guard against all evil. I am not going to let this people damn themselves as long as I can help it.

February 8, 1852: Part of remarks of Brigham Young in Sunday meeting: "We are subject to all the evils which are in the world. I have thought this world was as fallen as any of the creations of God. When the Lord created the earth or any world, if they have an exaltation, they will have to experience all that we experience. I see no reason why they should not be trampled as we are trampled. If we are candidates to exaltation and glory and that we cannot get that exaltation and glory in any other way, then we should be reconciled to it and be satisfied to let the Lord do with us as He pleases. Is there any evil upon any person or affliction upon any nation or kingdom that God does not permit? There is not. We should then be faithful to God in all things. To [60] be his secret counselor if necessary. Why should we complain or find fault with God about anything? We should not. See the example of the nations of this earth--they complain about everything and against all his providences. There is no proceeding of ours or act or experience but what He knows all about it. If it would be any satisfaction to you, I would say that God has passed through all the trials and experience that we have. Jesus Christ has passed through all the trials and experience the same as we have. It would not be prudent for me to say that the Father has not the same experience that his Son had. He had quite as much as his Son had."

March 4, 1852: Thursday, the Governor, President of the Council, Speaker of the House, with all the members of both branches of the Legislature assembled with their ladies at the Council House and Legislative Hall find partook of an excellent feast, and had an excellent social party. The Governor gave an interesting address in the evening which closed with the shout of Hosannah. All returned home satisfied with the proceedings of the day.

March 28, 1852: Attended the prayer circle with the Presidency and Twelve. The president called upon me in the evening with several others and spent a little time with us. Sister Mary Meek Giles took up her abode with us and was sealed to W. Woodruff for time and eternity.

April 7, 1852: N.H. Felt, John Banks, and A. Cordon were then ordained traveling bishops.

April 7, 1852: Brother Benjamin Clapp was rejected as one of the presidents of the Seventies for not believing in the Authorities of the Church and not doing his duty.

[61] April 7, 1852: At the end of the sustaining of officers, H.C. Kimball moved that Brigham Young be the Governor of the State of Deseret; carried unanimously and H.C. Kimball Lieut. Governor, which was sustained with applause. President Young remarked that no doubt before you get home you will hear we have committed treason.

April 7, 1852: Closing remarks of Brigham Young, "The people want revelation. This is revelation. If you wanted revelation written, I could write revelations every day about building a temple, digging gold, going to England. I profess to be an Apostle. Every Apostle will have to be a revelator and have revelations if there are thousands, but then if they do their duty and live up to their calling, if not they will have to be removed. But a man that is not an Apostle has not power to stand at the head of the Kingdom of God, hold the keys of the Priesthood and build up and lead the Church of God. The highest authority on the earth is an Apostle."

April 9, 1852: In reference to the building of the Temple, Brigham Young commented, "I want to be sealed to my Father before I shall be a legal heir."

If I was to die and there was not a child of mine to live to do it for me some friend would be raised up to do it for me; if not, my body will soon be raised up and I would be in some temple with my brethren to tell them what to do."

April 9, 1852: Part of remarks of Brigham Young: "I will now preach you a sermon. There is one great Master and Head in all kingdoms and government. So with our Father in Heaven. He is a tabernacle. He created us in the likeness of His own image. The Son has also a tabernacle like to the Fathers and the Holy Ghost is a minister to the people but not a tabernacle who begot [62] the Son of God. Infidels say that Jesus was a bastard but let me tell you the truth concerning that matter. Our Father begot all the spirits that were before any tabernacle was made. When our Father came into the Garden, He came with his celestial body and brought one of his wives with him and ate of the fruit of the garden until He could beget a tabernacle. And Adam is Michael or God and all the God that we have anything to do with. They ate of this fruit and formed the first tabernacle that was formed. And when the Virgin Mary was begotten with child, it was by the Father and in no other way only as we were begotten. I will tell you the truth as it is in God. The world doesn't know that Jesus Christ our Elder Brother was begotten by our Father in Heaven. Handle it as you please. It will either seal the damnation or salvation of man. He was begotten by the father and not by the Holy Ghost. When you go to preach and believe that Jesus Christ was begotten by the Holy Ghost, don't lay hands upon the heads of females for the reception of the Holy Ghost lest it beget her with child. And you be accused. I have told you nothing in this thing hut what you have read in the Bible. I do not frame it."

April 10, 1852: Saturday morning meeting opened at 10 o'clock. House filled. Prayer by W. Woodruff. President Kimball called for Professor A. Carrington, but made the following remarks. You have learned enough to know that the spirit of God will be grieved at any folly manifest in the house of God. Angels are ministering spirits to those who are heirs of salvation, but when you do wrong the angels of the Lord will leave and the angels of the devil will take their place and keep their company; then you are on dangerous ground and if you will not hear the prophets that God sends unto you, you would not hear the angels of God. Some have said that I [63] was very presumptuous to say that Brother Brigham was my God and Saviour. Brother Joseph was his God. The one that gave Joseph the keys of the Kingdom was his God, which was Peter. Jesus Christ was his God and the God and Father of Jesus Christ was Adam.

April 11, 1852: Concluding remarks of Heber C. Kimball: "I will say that Bishop Hunter is the chief bishop and he has a right to choose his two counselors." Bishop Hunter arose and made some remarks and said he should choose men that could assist. He said Brother Brigham Young was at the head and his counselors were inspired of the Holy Ghost. I select for my counselors Brigham Young and Heber C. Kimball. Then Brother Kimball and W. Richards laid hands upon Bishop Hunter's head and blessed him. . . .

April 11, 1852: Brother Kimball said to Brother Brigham, "You shall be blessed and all your house and not one of them shall be lost and no man shall get between me and Brother Brigham and Brother Richards, and no man or woman shall get between the Twelve and Presidency. If they do, they will get pinched and any man or woman that tries to get between us will be damned. They tried to prejudice Joseph against us in his day and they will be damned. The Twelve are the best men that live and any man that tries to put their feet upon their neck will get the feet of the Twelve upon their necks."

April 11, 1852: Heber C. Kimball remarked that Seth Taft had been appointed a

traveling bishop.

December 22, 1852: Wednesday evening, the quorum of the Twelve met in the Upper Room of the Council House at 6 o'clock. Here were assembled together [64] eleven of the Twelve Apostles. All of the quorum were present except Elder Orson Pratt (who had gone to Washington, the seat of Government, to preach salvation and eternal wrath to presidents, senators, and legislators that they might be left without excuse). The meeting with eleven of that quorum was a blessing I had never before enjoyed during my life. I never saw so many of the Twelve together at any one time. The meeting opened by prayer by President Orson Hyde, who is president of the Twelve Apostles.

December 22, 1852: Same meeting of Twelve, G.A. Smith said he was delighted on the present occasion. He rejoiced to see the union of the Quorum and their disposition to do right. We don't have to feel that one of the Quorum like Lyman Wight is drawing off one way and John E. Page another and A. Wm. Smith committing iniquity and we have to sustain him against our feelings.

December 29, 1852, and January 2, 1853: The Quorum of the Twelve met on the 29th Dec. and spent the evening in conversation about laying some plan to liberate ourselves and families so we can be foot loose and go and preach the gospel and leave a support for ourselves and families. Speeches were made by all the Quorum present upon the subject. On the next Sunday, Jan. 2nd, 1853, President Brigham Young and H.C. Kimball met with the Quorum of the Twelve and the same subject was brought up and talked over. President Young said the best way for the Twelve to get a living for themselves and families was to preach the gospel with all their might and your means will come in your way. T. B. Marsh once said he did not know what Joseph called the Twelve for without it was to abuse them. I told him if the Twelve were faithful, they would soon see the day that they would have all the influence they [65] could wield. That day has come. He said laying plans in our present situation for perpetuity was all a shadow. We may lay plans but they may be fruitless.

February 16, 1853: At meeting of Seventies, part of remarks of Joseph Young of First Council of Seventies: "I also want you to sharpen up your swords and keep your arms in order and learn the art of war, and I want all to do military duty. Joseph once said if we did not keep our arms in order, an enemy might come upon us as unawares and destroy us, but if we are prepared, we need not fear. I was at the slaughter at Haun's Mill. I don't want to see any more of it."

April 6, 1853: Brother Kimball said that the Seventies had a portion of the Apostleship as had all the Elders, but none were ordained to the fulness of the Apostleship except the Twelve or those who are ordained to the office.

April 7, 1853: Benjamin Clapp arose and made confession that he had been in darkness and done wrong in many things and wished to be forgiven and retained in the Church. He was forgiven.

January 31, 1854: I attended the Bishops meeting this evening with Elder Thomas Kington. I addressed the Bishops and had the spirit of the Lord. We are now beginning to ordain our sons to the lesser Priesthood here in Zion.

February 2, 1854: There is one thing I will here record in my journal which I take great pleasure in. I united with He Bishop and his counsel and ordained 1 priest, 2 teachers, and 2 deacons. The priest which I ordained was my only son now living with me, Wilford [66] Woodruff, Jr.; he is 13 years old. He is now

to begin to officiate in the priest office of the lesser Priesthood and I thank the Lord that I have lived to see this day when I have a son who has received the Priesthood and is recognized as such by the Church and is about to officiate in it.

February 19, 1854: Sunday. E. D. Woolley was called upon to preach a funeral sermon, or rather upon the resurrection of the dead as some of the Saints had advanced some erroneous ideas concerning the resurrection. Brother Woolley had some incorrect ideas. When he closed, President Young followed and made many good remarks. He said that we should have the same bonafide identical body that our spirit occupied while in this life. Our graves would literally be opened and our bodies come forth. The question was asked if children that died in infancy lost anything. He said no. A person would not lose anything they had not got. Children that died in infancy would be provided for in some way. He said that our God was Father Adam. He was the Father of the Savior Jesus Christ--our God was no more or less than ADAM, Michael the Archangel

April 9, 1854: I attended the prayer meeting with the Presidency and Twelve and President Young said while remarking upon the offices of the Priesthood that the Seventies hold all the keys in the Church and Kingdom of God on earth, and if the Twelve were dead, they would have to ordain all the offices of the Church for they are all High Priests and Apostles. I told Joseph Young to have the Seventy all ordained Apostles.

May 15, 1854: Near Fillmore, Utah. Phineas Young said that he was the first that was chosen in the organization of the Quorum of the Twelve Apostles, but [67] Brother Joseph said he wished I would let Wm. Smith have that place, so I gave way to him. The above shows Phineas Young's feelings. There is not a word of truth in this statement.

September 17, 1854: President Young preached this afternoon and spoke upon the law of consecration and had an interesting conversation in our prayer circle. The subject of Elder Orson Pratt publishing the Seer and the doctrine it contained was brought up in conversation. President Young said he ought not to have published the marriage ceremony. It was sacred and one of the last ceremonies attended to in the Endowments ought not to have been given to the world. Brother Pratt said that he thought it was no harm as the plurality of wives, and its doctrine, was to be published to the world. He said he should not have done it if he had thought there had been the least harm in it. President Young said he was satisfied that he intended no wrong in it. He said that the doctrine taught in The Seer that God had arrived at that state whereby He could not advance any further in knowledge, power and glory was a false doctrine and not true. There never will be a time to all eternity when all the Gods of Eternity will cease advancing in power, knowledge, experience and glory. For if this were the case Eternity would cease to be and the glory of God would come to an end; but all of celestial beings will continue to advance in knowledge and power worlds without end. Joseph would always be ahead of us. We should never catch up with him in all Eternity, nor he with his leaders. Brother Pratt also thought that Adam was made of the dust of the earth; could not believe that Adam was our God or the Father of Jesus Christ. President Young said that He was, that He came from another world and made this, brought Eve with him, partook of the fruits of the earth, begat [68] children and they were earthly and had mortal bodies. And if we were faithful, we should become Gods as He was. He told Brother Pratt to lay aside his philosophical reasoning and get revelation from God to govern him and enlighten his mind more, and it would be a great blessing to him to lay aside his books and go into the canyons as some of the rest of us were doing and it

would be better for him. He said his philosophy injured him in a measure. Many good things were said by President Young--that we should grow up in revelation so that principle would govern every act of our lives. He had never found any difficulty in leading this people since Joseph's death.

February 3, 1855: I spent most of the day at home, but at 6 o'clock in the evening I attended the Universal Scientific Association. It received its organization this evening. The following persons were appointed the Board of the Society: Wilford Woodruff, President; John Taylor, Orson Spencer, Ezra T. Benson, Albert Carrington, Lorenzo Snow, Samuel Richards, Vice Presidents; George D. Watt, Assistant Clerk Reporter. The object of this society is to promote every good science, establish a museum and library, and lay a foundation for useful knowledge.

February 4, 1855: This was an important day to the Saints. Some of the strongest preaching ever delivered to the Saints was heard this day. Orson Pratt preached in the morning upon the subject of Zion in the last days and the Kingdom of God built upon the mountains of Israel. He was filled with the spirit of God and made the subject plain and spoke very pointed. In the afternoon Brother D. H. Wells spoke concerning his faith and first acquaintance with Joseph Smith; also of our public works. Then J. M. Grant arose and then commenced the [69] tug of war--strong and large guns were fired with red hot balls. The gentiles were told of their wickedness, corruptions, and abominations and strongly warned against attempting any further to traduce and corrupt the wives and daughters of the Latter-day Saints. The Latter-day Saints were strongly warned against associating with the gentiles in an unholy manner. When he closed, President Kimball arose and followed him in the same spirit and testimony. He said that he would withdraw fellowship from any sister that would run after any of the gentiles and he would withdraw fellowship from any mother that would give her consent for their daughters to go and associate with the gentiles, or from the father if he gave his consent. And if he caught any man committing adultery with one of his daughters, he would kill them both and so ought any righteous: man, but let not any person that has commit adultery ever kill another person for committing the same act. Many important things were said which were reported by the writers and will be published in due time.

May 6, 1855: I attended the prayer circle where I had some interesting teaching from President Young in social conversation which was not reported. The following is a key to some of the principles he advanced. He referred to the preaching of Orson Pratt and Orson Hyde the Sabbath before upon the subject of the resurrection. He said the identical particles of matter in which we had honored our spirits with, i.e., our tabernacles in which we had suffered, travelled, laboured, and built up the Kingdom of God, that would be the identical body and no other that would be raised from the grave to immortality and eternal life. Adam and Eve had lived upon another earth, and were immortal when they came here. Adam assisted in forming this earth and agreed to fall when he came here, and he fell that man might be. And [70] to oppose the principle of good, the Devil, the serpent, was placed upon the earth that man might know the good from the evil, for without an experience in these things, man could not know the one from the other. As soon as the devil was on earth, he sowed the seeds of death in everything so as soon as they began to eat of the fruit of the earth, they received into their system the seeds of mortality and of death, so their children were mortal and subject to death, sorrow, pain and woe. Then when they partook of life, joy, ease and happiness, they would know how to prize it. Father Adam would never cease his labours to redeem his posterity and exalt them to all the glory they were

capable of receiving He did not doubt but that Father Adam knew in the beginning how many of his posterity would receive a celestial glory and who they were and also a terrestrial and a telestial. Yet man had his agency to act, choose and refuse good or evil as seemed him good, and he would be rewarded according to his works. O. Pratt asks, "Will Adam or any God continue to make worlds, people them, taste of death to redeem them? Answer: I have no doubt but it is His privilege, but whether He will do it is a question in my mind. How then can his seed increase to all Eternity? Through the increase of his posterity. Many other remarks were made by the President.

July 8, 1855: Sunday, J. M. Grant spoke from the Lord's Prayer and was filled with the spirit of God. He spoke very plain concerning the Kingdom of God and gentiles who worked abominations in Zion. He was followed by O. Pratt upon the same subject in an interesting manner. In the afternoon President Young addressed the people upon the subject of the gentiles coming to Zion and interfering with our institutions, polluting our females and committing abominations in Israel. He [71] declared they should be put to death if they followed it any more. I attended the prayer circle in the evening.

August 5, 1855: I attended the prayer circle in the evening. Several missionaries were chosen to go to Texas and some German, Swiss, Norwegian elders to go to those of their nations in the states. In conversing upon various principles, President Young thought none would inherit this earth when it became celestial and translated into the presence of God but those who would be crowned as Gods and able to endure the fulness of the presence of God except they might be permitted to take with them some servants for whom they would be held responsible. All others would have to inherit another kingdom, even that kingdom agreeing with the law which they had kept. Yet he thought they would eventually have the privilege of proving themselves worthy and advancing to a celestial kingdom but it would be a slow progress.

September 18, 1855: He is appointed president of the Horticultural Society, with Jesse C. Little, William Staines, Edward Hunter, Samuel W. Richards, O. H. Oliphant and Lorenzo Dow Young as Vice Presidents.

January 1, 1856: He is appointed as one of the regents of the University of Deseret.

January 6, 1856: Part of remarks of Brigham Young on Sunday: "There is no other way for man to get an exaltation but to follow their file leaders. The Twelve have no right to ask the Presidency why they do this or that, or why they tell the Twelve to do this as they only go and do as they are told and this same principle should go through every quorum in the Church and Kingdom of God on earth; and when this rule is observed, then the Kingdom will be ours."

[72] February 17, 1856: I attended prayer meeting in the evening circle. President Young asked Elder Orson Pratt what he thought of his preaching that intelligent beings would continue to learn to all eternity. O. Pratt said that he believed the Gods had a knowledge at the present time of everything that ever did exist to the endless ages of all eternity. He believed it as much as any truth that he had ever learned in or out of this Church. President Young remarked that he had never learned that principle in the Church for it was not taught in the Church, for it was not true. It was false doctrine, for the Gods and all intelligent beings would never cease to learn except it was the Sons of Perdition. They would continue to decrease until they became dissolved back into their native element and lost their identity. In speaking of this people,

he said if they would behave half decent, they would not be driven away from this place.

March 2, 1856: H. C. Kimball preached in the afternoon and backed up President Young in what he said. He spoke very plain. He was followed by President Grant who rained down pitchforks and forked lightning figuratively speaking upon the gentiles who were working wickedness upon this people and defiling the females. He spoke very plain and pointed.

March 11, 1856: I spent a part of the day in the Committee Room and met with the Regency in the evening. The time was occupied till 10 o'clock writing lessons upon the blackboard. Then the subject was brought up concerning Adam being made of the dust of the earth and Elder Orson Pratt pursued a course of stubbornness and unbelief in what President Young said. That will destroy him if he does not repent and turn from his evil way, for when any man crosses the track of a leader in [73] Israel and tries to lead the prophet, he is no longer led by him but is in danger of falling.

Apr 15, 1856: I met with President B. Young at his office with G. A. Smith and T. Bullock. Read church history to him. I am about getting initiated into my office as Assistant Historian. While reading the revelation upon the patriarchal marriage and while reading that paragraph relating to the shedding of innocent blood, President Young remarked that that was a very nice point to distinguish between innocent blood and that which is not innocent. Were we now commanded to go and avenge the blood of the prophets where it would reach infants from the cradle to the third and fourth generation, would they know what to do in such a case? They would not. But there is one thing that is a consolation to me, and that is I am satisfied that the Lord will not require it of this people until they become sanctified and are led by the spirit of God so as not to shed innocent blood. Again what does the saying mean that says all shall be damned that do not keep this law unto whom it is revealed? Does it mean that they shall take more wives than one? I think it includes the whole law with its covenants. I think that many that come into this world will be damned or disorganized, and I think this is the 2nd death that is referred to that the brethren read. A few will enter through the straight gate into the fulness of eternal life for there are many who will not keep the law of life.

April 20, 1856: I met with the Presidency and Twelve in the prayer circle after prayers. President Young asked those who were going away if they were satisfied with him and felt satisfied that he was keeping up with the spirit of the times. They all said they were. They asked if he was satisfied with them. He said he was. He [74] advised Elder G. A. Smith not to indulge in arguing on point questions or principles which he did not believe for the sake of argument or to draw something out of others, as it was dangerous ground. Brother Smith thanked him for his advice and promised to follow it.

Brother G. A. Smith spoke in plainness his feelings concerning some principles of Elder O. Pratt's wherein I he differed from President Young concerning the creation of Adam out of the dust of the earth and the final consummation of knowledge and many other things. I am afraid when he comes to write, he will publish in opposition to President Young's views, but he promises he would not. Many remarks were made which Thomas Bullock took and it is filed in the Historian's Office.

June 1, 1856: I attended the prayer circle in the evening. The subject of the Kansas question was spoken of. W. Woodruff asked President Young if he remembered his dream that he had several years since. He said he did not recollect. He said several years since that he dreamed he saw two armies met,

one came from the south and another from the east and met and fought and as fast as they were killed, they continued to honner (sic) recruits from the east and south, and I, Wilford Woodruff, testify that I heard President Young relate this dream several years ago but cannot state the date.

June 24, 1856: I spent the day in the office. Brother Bullock showed the papers he had collected and journals in the secretary since he had been a clerk to the Church which was a great amount. I have many reflections concerning President Young. We find a great difficulty in writing the history of Joseph especially during the last few days of his life as no one kept a journal of the same except Dr. Richards wrote some, but died before the history was written out. I have a great desire to have [75] President Young's daily history written so that all things may be plain to the future historian.

We have very hot dry weather. The Church or inhabitants of this city have laboured hard for three weeks to bring the water of this Big Cottonwood to this city. President Young has spent much of his time during the last three weeks on the canal. President Young said to me that G. A. Smith said in speaking of the Church History in future, that it would be the History of the Church and not of a man. I said very well, we could not write the history of the Church without writing the history of the Prophet and President of the Church. President Young conversed freely upon the subject. I inquired of the clerks of the presidents office what they had written concerning him daily. They read some to me. I do not think it is sufficiently full.

July 2, 1856: A. Lyman was with the president in the morning. H. C. Kimball spent the day at home. P. P. Pratt asked President Young what he should do with regard to tithing. Said he had been travelling and preaching a good deal and had not paid any tithing. President Young said the law of tithing reached every man. He should pay his tithing if he had to have five times as much from the tithing office in order to live and all that he had from the tithing office should be charged to him and he should consecrate what he had to the Church. He said that he should consecrate what he had to the Church that his children, when he was dead, should not squander his property and go to hell upon it.

July 11, 1856; I am still quite lame. I spent the day at the office. I called upon President Young. Read a piece of history on Book E-1, page 1681-2, concerning Hyrum leading the Church and tracing the Aaronic Priesthood. It was in detached sentences. President Young thought [76] it was not essential to be inserted in the history and had better be omitted. He spoke of the piece of history published in the News, Vol. vi, No. 18, concerning Joseph's words upon South Carolina. He wished it not published.

August 6, 1856: I spent the day in the office. President Young was with us 3-hours in hearing history read. He asked if there had been any note made of his meeting in Nauvoo at Joseph's house at the time Hyrum had preached the Book of Mormon and Doctrine and Covenants as the Standard, while I took the ground that they were of no account to us without a living prophet and revelations. I told him we would examine and see.

October 3, 1856: President Heber C. Kimball rebuked Albert P. Rockwood in the presence of the Saints in the Deseret Store for his stupidity and folly. Brother Kimball says, "As I pass by you I cannot even get your eye. You do not speak to me. You are as dry as an old cabbage leaf, wilted up. You have not the spirit of God and you have tried to ride me for years and if you do not wake up and do your duty, I will ride you and that too with sharp spurs. I feel to rebuke you in the name of the Lord, and Brother Woodruff, you write

it, that it may stand on record against him."

October 7, 1856: I met at early candlelight with the Seventies and Elders in the Tabernacle. The house was nearly full. The First Seven Presidents were present with Joseph Young presiding. President Joseph Young occupied the forepart of the meeting in transacting the business of the Quorum. Seventy Quorum were called upon and found to be mostly full. President J. Young then called for a subscription for the Seventies. He got but little.

[77] President J. M. Grant then arose and said I feel that there are some things that grieve me. President Young was asked if it would not be well to send the Presidents of Seventies out. He said, no, they would preach the people to sleep and then to hell. Now this shows me that the Presidents of the Seventies, the first seven Presidents, are asleep and there is something wrong with them. If this is the case, that they would preach the people to sleep and then to hell, then this body of counselors are guilty of great sins either of omission or commission, and I would advise Joseph Young to cut off his council or drop them and appoint men in his stead who are full of the Holy Ghost and will act with him and assist him. Now we will take up his council and look at them. Now here is Brother Levi Hancock--why he will fiddle diddle di, fiddle diddle do, fiddle diddle cum, and twaddle diddle ta. Now he might preach a month and there would be no more spirit of God in it than there would be in a cabbage leaf. Now if you would preach the people to sleep and to hell, you are guilty of some great heinous sins, either of commission or omission. You have either committed adultery or some other sins and you ought to be dropped. Here is Brother Harriman--now if you will preach the people to sleep and to hell, you are guilty of some great sins either of commission or omission, have committed adultery or some great sins and you ought to be dropped. Brother Harriman might preach a month, then you might put it all in the eye of a Cambrick needle and there would be as much room in it as there would be for a bullfrog in the Atlantic Ocean. Albert P. Rockwood, if you would preach the people to sleep then to hell, you are asleep, dead and guilty of committing adultery or some great sins. There is no sap in you. You are as dry as an old muskrat skin and you ought to be dropped. And Zerah Pulsipher, if he would preach the people to sleep and to [78] hell, you're guilty of some abominable sins of commission or omission, of committing adultery or some great sins and ought to be dropped. I will say the same of Benjamin Clapp and H. S. Eldredge. According to the president's words they are asleep and ought to be dropped. I think that Brother Joseph ought to cut them off and prune the trees around him. How can the body be kept awake and healthy when the head is asleep and dead. It has been with great reluctance that I have voted for the presidents of the Seventies for a long time. And I will say to these Seventies, if your Presidents have gone to sleep, don't you go to sleep, but keep awake. If your Presidency have committed adultery and done wrong and committed great sins that will damn them, don't you do it but wake up. Is there any man that is in that council that has been ordained a counselor to Joseph Young? If so, I do not know it, but each man was ordained a president and is under as much obligation as Joseph Young is to magnify his calling and do his duty, but they never think of such a thing of taking any burden upon their shoulders, but leave it all for Joseph Young to do and he has to drag them along. When I vote for Rockwood, Pulsipher, Harriman and Levi Hancock, I do it very reluctantly, and I have done so for years, and now I want to have you wake up and do your duty. There is no life, spirit, sap or juice in Hancock, Harriman, Pulsipher and Rockwood's preaching. No more than there is in an old mummy. These are the kind of men that are your presidents. And the Seventies as a body are as dry and dead as an old chip and you are as tight as the back of a tree. It is the duty of the Seventies to sustain Brother Joseph Young, to furnish him with food, fuel and raiment that he may give himself to the work of the ministry.

Who has established the president to take men who were in the battallion to be presidents? I would take men who were full of the Holy Ghost. I do not care where the hell [79] they come from. This is what I want. I say again, the Presidents of the Seventies are asleep, and if they do not wake up, they should be cut off. (He spoke in the power of God and the gift of the Holy Ghost.)

Levi Hancock followed him and said he had not commit adultery. He never courted any woman but his wife and she courted him. He justified himself in a measure. He was followed by Benjamin Clap, who said he had not committed adultery and if he had gone to sleep, he had done it since he came here, for he was not asleep when he came here. He intends to serve God with all his heart and was willing to go through this territory with his pack upon his back and preach the gospel. A. P. Rockwood received the chastisement and meant to repent and go into the waters of baptism as soon as he got a chance. J. M. Grant asked me if I had not something to say, that the Seventies were under the Twelve. I told him I would like to bear testimony to what he had said. I arose and said to the people that I wish them not to trifle with the teachings of President Grant for what he had said was true. He had shot arrows of the Almighty among the people and if they did not wake up and take the warning and repent of their sins, the day has come when it will not do to trifle with the things of God, nor with his servants who hold the keys of the Kingdom, and are called to lead us. I called upon the Presidents of the Seventies and all the Seventies to begin this hour to call upon God for the Holy Spirit and advised them to stop work and give themselves to prayer until they could get the spirit of God. I had the spirit of God in speaking unto the people. I told them I had recorded what Elder Grant had said and I should keep it on record.

[80] October 9, 1856: Some remarks were made last Sunday night relative to the family of Joseph Smith. President Young said, "I have no fears with regard to the children of Joseph. God will take care of them and all will be right."

October 9, 1856: We have passed through another conference and such a one I never saw before. The spirit of God is like flame among the leaders of this people and they are throwing the arrows of the Almighty among the people. J. M. Grant is pruning with a sharp two edged sword and calling loudly upon the people to wake up and repent of their sins. The elders who have returned are full of the Holy Ghost and power of God.

October 19, 1856: President Young said I have got a letter from Elder Hyde. He officiated as clerk in Drummonds Court and wrote things there day after day against God, our religion and the people for a few dimes. He ought to be cut off from the Quorum of the Twelve and the Church. He is no more fit to stand at the head of the Quorum of the Twelve than a dog. His soul is entirely occupied with a few dimes and it is much more in his eyes than God, Heaven, and Eternal Life. He is a stink in my nostrils.

October 26, 1856: I attended the prayer circle. President B. Young was present. He was unwell and did not attend meeting through the day. The subject came up concerning the emigration starting so late that it had lost this territory more than it would to have bought oxen and brought them through, for we have had to send some 250 teams out to meet the emigration and send some 20 tons of flour and many thousands of dollars worth of shoes and clothing. President Young asked why they were so late. Brother Richards said that Elder [81] Taylor wanted to control the emigration and means and would not take hold and assist in the work without it. President Young said Brother Taylor was a good man in many things, but he was not fit to handle means no more than a child. I am going to inform all churches, people and agents next season who do

not take my counsel that they shall be suspended from the Church. Elder Taylor said that they could not be forward short of 12, \$58 which would not do at all. President Young said you had your positive instructions what to do, but John Taylor stood in your way and you did not do as you were told and the people were sent so late that it has cost us many thousands of dollars to get them in. Now what did you think of such things? Elder Franklin Richards said the only excuse I have to offer is that Orson Spencer was dead and John Taylor took charge of all things in the States and informed me that he had instructions from President Young to attend to it, which it appears was not correct. Elder Taylor wanted to handle the money himself, which was wrong.

November 8, 1856: The Presidency and Twelve, and others met in council at the Historians Office. They took up the subject of reading the sermon of President Young's concerning the late emigration and what caused so much suffering. He cast reflections upon J. Taylor and F. D. Richards as Taylor had hindered the brethren from doing business for several weeks. The greatest reflections were cast upon him. The Presidency finally concluded that they would strike out those sentences that cast reflections upon those brethren and print the rest.

November 16, 1856: I attended the prayer circle in the evening, and President Young said that all that would not come direct from the tabernacle to the [82] Council Room for prayers might consider themselves cut off from the Circle.

December 7, 1856: I attended the prayer circle. Heard the letters read from Elders Hyde and others. Elder Orson Hyde calls for 100 more men. Thinks there will be a prospect of a fight with the Californians. President Young said he wished all the men were at home, and that Elder Hyde was at home, and in his store, and that he would not take another mission while he lived, for he had lost the spirit of his office and was of no account. It made the President feel sorrowful to see the Twelve and others not feel the spirit of their office.

December 21, 1856: In the afternoon Jesse Haven spoke very well. Was followed by John A. Hunt. Then I spoke and the power of God rested upon me and I called upon Elder O. Hyde to rise up in the power of God and lead out as He is the President of the Twelve and awake up and get the Holy Ghost and the Twelve will follow you in the field. I called upon the people to awake and listen to the words of the Presidency of the Church.

December 22, 1856: At the meeting of the Seventies in the evening, Elder O. Hyde spoke; then I followed and the spirit and power of God rested upon me like a burning flame, and so it did upon Brother Snow and Brother Richards as they spoke. We all advised the First Presidents of the Seventies to go forward and present a resignation of their Presidency to President Young and let some man take that place who could magnify it. Hancock and Z. Pulsipher said they would and B. L. Clapp spoke. We had the spirit and power of God rest upon us like fire shut up in our bones revealed many things unto us. I went home and did not feel like going to bed. I felt as though I wanted to sit up and pray all night.

[83] December 23, 1856: I met in the Legislative Council; there was no spirit to transact business. L. Snow moved that President Kimball should give us an address. President Kimball said I do not feel much like speaking today. I feel feeble in body and want my liberty to act as I am moved by the Holy Ghost. But he began to talk and the power of God came upon him and he spoke for an hour. I followed him and the room was filled as with consuming fire and all the members of the house came in and they all spoke until sundown and the house

was filled with the spirit of God almost to the consuming of our flesh and many things were revealed which were marvelous.

I attended the Bishops Meeting in the evening Bishop Hunter, O. Hyde, W. Woodruff, L. Snow and F. D. Richards and the fire of God still burned in us and many things were said. I never spent such a day or night in Israel.

December 29, 1856: I met in the Legislative Council in the forenoon, in council in the office at noon, and in a committee of the Judiciary at 4 o'clock. I went to President Young's office with Elder Snow. We there found him and H. C. Kimball and O. Hyde. I, Wilford Woodruff, told President Brigham Young that we had drawn up a few lines for the presidents of the seventies to sign. I also said to him that I would not ask my brethren to do what I was not willing to do myself, and inasmuch as I received my apostleship from your hands, I now surrender it unto you and throw myself into your hands and if there is any other man in Israel that you think will fill that place better than I do, I will freely take it and not complain about it. Elder Lorenzo Snow said the same thing to President Young. Also did Elder Orson Hyde. President Young said, as for you Brother Woodruff and Brother Snow, I have never (known?) you [84] when you felt (not) the responsibility of your apostleship, or were as well qualified to magnify your calling as at the present time. But as for you, Brother Hyde, I will say if you do not magnify your calling better than you have done, I shall object to your standing where you do, if nobody else does, for you have not had the spirit of your calling upon you. You have been trying to build yourself up and not the Kingdom of God. I remarked, yes, Brother Hyde, the Quorum of the Twelve feel this and have felt it for a good while. We want you to take, hold and lead as you are our President. We want a leader and if you will magnify your calling, we will be with you. President Young made some remarks about Orson Pratt and said if he did not take a different course in his philosophy, he would not stay long in this Church. He made other remarks.

December 30, 1856: At a joint meeting of the Legislative Assembly, among the remarks made by President Young, he said when the first Twelve were called, he and Brother Kimball almost needed a stool in order to reach high enough to tie the shoes of John Boynton, Lyman Johnson and Wm. E. McLellin, but now they are gone and we remain. Brother Woodruff and Lorenzo Snow say that they never have felt the weight of their apostleship as they do now. This I have known all the time. If Brother Orson Hyde feels the weight of his responsibility as an apostle today, I am glad of it, for it is the first day of his life that he ever did feel it. Many other remarks were made.

February 1, 1857: I attended the prayer circle in the evening. When I arrived there, I saw a large company of men and women coming out of the President's office. He had been sealing men and women from the close of the meeting up to that time and had to turn away many which he could not attend to.

[85] February 8, 1857: I attended the prayer circle in the evening. President Young in speaking of a blank in the history said that it was during that time in the fall and winter of 1844 that Sidney Rigdon preached his great sermon where he was going to take Queen Victoria by the nose.

February 17, 1857: In company with F. D. Richards, I called upon President Young and asked him what I should do where council was asked of me____by the____or bishops. Joseph Young said to the Quorum of Seventies, that when they were called to be bishops or counselors that they might still retain their place as Presidents of the Seventies and not be ordained High Priests. Bishop Hunter thinks that they should be ordained bishops and High Priests.

What shall I do about it? President Young said if they would go there and hold their tongue about it, they might stand as they are and act as counselors to a bishop; but if they will not, ordain them. I said I thought that men ought to walk in the channel pointed out for them and not complain about it. President Young said, yes, let them do as they are told.

February 17, 1857: Later that night in a meeting of Bishops, again I told them they should not boast of their authority and power or that a Seventy was greater than a High Priest, or that the High Priest was greater than a Seventy. No man should boast of the power of the Priesthood until he obtained some of that power and it was manifested upon him. When that was upon him, he certainly would not boast of it, for the Holy Spirit would teach him sense enough to know better.

February 18, 1857: Brother Young said I do not wish to have Father Morely to seal any more men and women without my consent.

[86] March 8, 1857: I attended the prayer meeting in the evening. President Young had O. Pratt's pamphlet read called the "Holy Spirit" and he made the following remarks after hearing it read. He said that Brother Pratt had got beyond the stars. He had corralled them and got beyond them.

President Young asked Wm. W. Phelps by what authority he had proclaimed in public that he (Brigham Young) was the man that the Lord said he would raise up like unto Moses? Phelps said Joseph was gone and you are left to lead the people. B.Y. (said) that is no argument at all. I may die and others be left; that does not prove that I or they would be the one referred to. If I thought I was the man, I would not tell of it. But I think I am the great man that none of the prophets ever thought of or spoke of.

Orson Hyde said there was a man in Provo professed to have a visit from a departed spirit. He comes to him dressed in his temple robes and the man he comes to has not had his endowments and I want to know what you think of it. I thought the whole of it smelt strongly of brimstone.

President Young said how if the people in Provo can be made to believe that that is a true visit, about the third time he comes he will say that this Church is not led by the man that ought to lead it but the man that has these visits will tell you that he is to lead the Church. Now I will tell you how you may know it is false. A spirit will not come to a man in the flesh without he appears in his glory and man cannot endure his glory. A resurrected body may come and hide his glory, but that visitation is false. It is not true.

April 7, 1857: The conference held through the day. President Young spoke of O. Hyde and F. D. Richards and chastized their errors very severely.

[87] June 2, 1857: I spent the day in the office. President Young called in the afternoon also George A. Smith. We conversed upon various subjects; heard one of G. A. Smith's sermons read. We conversed upon the subject of the present excitement in the states concerning Mormonism. We then went into the temple block to see the form of the first_____made of white sandstone. I then went into the president's office and spent the evening. Bishop Blackburn was present--the subject came up of some persons leaving Provo who had apostatized. Some thought that Bishop Blackburn and President Snow were to blame. Brother Joseph Young presented the thing to President Young. But when the circumstances were told, President Brigham Young sustained the brethren who presided at Provo. He said they had done (right). The subject of eunuchs came up and Joseph said that he would rather die than to be made a eunuch. Brigham said the day would come when thousands would be made eunuchs in order for them to be saved in the Kingdom of God. The subject of women and adultery

came up. Joseph asked if a woman and man who were married could commit adultery. Brigham said that Joseph said they could not, yet he was satisfied they could do wrong. President Young said we cannot cleanse the platter because the people will not bear it. Joseph--I am willing to have the people cleanse the platter if they can do it in righteousness and judge righteous judgment. Brigham--This people never were half as well prepared to execute righteousness as now. I will tell you that when a man is trying to do right and do something that is not exactly in order, I feel to sustain him and we all should. I wish there was some people on earth who could tell us just how much sin we must sustain before we can chastise the people and correct their errors. The wicked may go to the states and call for troops. I don't think the people will get rich to [88] come after us. They have got a long road to travel. We have either got to join hands with sin and sinners, or we have got to fight them. The subject of adultery again came up. Joseph said a man cannot commit adultery with his wife, so says the revelation on patriarchal marriage. Yet a man can do wrong in having connection with his wife at times. Joseph Young said the Ancient Apostle said that a man should not put away his wife save for the cause of fornication. If he did, they would both commit adultery. Brigham Young said Joseph taught that when a woman's affections were entirely weaned from her husband, that was adultery in spirit; her affections were adulterated from his. He also said that there was no law in heaven or on earth that would compel a woman to stay with a man either in time or eternity. This I think is true (but I do not know). Then if a man that is a High Priest takes a woman and she leaves him and goes to one of a lesser office, say the lesser priesthood or member, I think in the resurrection that that High Priest can claim her. Joseph--what if she should not want to go with him? I should not want a woman under those circumstances. Brigham--I will tell you what you will find, that all those evil traditions and affections or passions that haunt the mind in this life will all be done away in the resurrection. You will find then that any man who gets a glory and exaltation will be so beautiful that any woman will be willing to have him, if it was right, and whenever it is right for the woman to go there, she will be willing to go, for all those evils will vanish to which we are subject in this life. I have told the people the truth just as it is, but others will at times get up and tell the people that they will get no heaven only what they make in this life, and that it will be in the next world as it is in this. Now they do not mean what they say. They do not explain themselves, hence the people will not understand what is said to [89] them. Joseph said I wish I knew what my limits were. Brigham--your limits are endless and you have not got half way to the end of it yet. Now when I was an elder, I was as willing to correct an error in the brethren as I am now. But the people do not see it so. Now if you should be with the 12, or anybody, you would have a right to correct an error as well as with a member, but you could not correct them by cutting them off from the Church, because they are over you in the priesthood. Many other remarks were made after this.

June 14, 1857: I attended the prayer circle. The presidency and W. W., G.A.S., A. Lyman, and C. C. Rich of the Twelve were present. There was much conversation upon various subjects. President Young said I shall not seal the people as I have done. Old Father Allred brought three young girls 12 and 13 years old. I would not seal them to him. They would not be equally yoked together. The devil can get as many recommends as he can back. Many get their endowments who are not worthy to, and this is the way devils are made. There will be some needed in the next world. J. C. Little and L. W. Hardy were sent out to obtain cattle to help pay a Church debt. In a few days they returned. Little from the north and Hardy from the south. There was cattle gotten so the presidency paid fifteen thousand dollars debts with them. The subject of Wm.

Smith was brought up. It was said that Joseph Smith prophesied that he would become a good man when he became an old man. The brethren thought that he said if he ever did become good, it would be when he was an old man. President Young then said, "Whether Joseph said it or not, I will say in the name of the Lord, that if Wm. Smith lives until he is 65 or 70 years old, he will become a good humble man. He will do the best he can. He will have to answer for his sins. Write this, Brother Woodruff, and [90] put it into the Church history. When a man gives way to the power of the devil, he finds it hard to recover himself again."

June 25, 1857: I spent most of the day on the history. When in the President's office on the 23rd, President Young asked G. A. Smith if it was not hard to acknowledge the hand of God in the death of Parley P. Pratt by as wicked a man as McLain. Yet we will have to do it. T. B. Marsh pleads for mercy and asks if it is not too late for him to fill his mission. B. Young says yes it is, but I am willing to forgive him that he may be baptized and confirmed, then let him come here.

June 25, 1857: President B. Young and H. C. Kimball, G. A. Smith, A. Lyman, and C. C. Rich came into the office at 2 o'clock and sat and conversed upon various things. He said that David Patten and T. B. Marsh came to him in the fall of 1837. He said as soon as they came, I got Marsh to go to Joseph, but Patten would go to W. Parrish. He got his mind prejudiced and when he went to see Joseph, David insulted Joseph and Joseph slapped him in the face and kicked him out of the yard. This done David good. I could not sleep those days. I spent many a night all night without sleeping at all. I prayed a good deal. My mind was constantly active those days. Brother C. C. Rich gave an account of the death of David W. Patten. He said as they charged upon the mob, two men remained behind the tank. Patten took after one of them and C. C. Rich the other. The man that Patten was after turned around and shot him, and he fell to the ground but a few steps from Brother Rich.

[91] June 28, 1857: President Young asked Wm. W. Phelps if astrology is true. Phelps says I don't know. BY--Brother Woodruff, write that down. This is the first thing that I ever heard of but what Brother Phelps (didn't) know. He says he doesn't know anything about astrology, but I believe it is true; so is messmerism, or there are true principles in it.

July 12, 1857: I attended the prayer circle. The council spoke of the delegate to Washington. J. M. Bernhisel was nominated.

July 15, 1857: I sent Sister Eliza R. Snow a poem. The production of my pen directed to herself as a poetess in Zion.

July 24, 1857: At about noon Bishop A. O. Smoot, Elder Hudson Stodard, O. P. Rockwood and Judge E. Smith rode into camp--the two former from the States in 20 days. They informed us that the United States had taken away the mail contract and that a new governor and judges and 2600 troops would start for Utah soon. We went into the President's tent and questions were asked and answered. President Young said that if General Harnay crossed the South Pass he should send him word that he must not come into the valley. If the Governor and officers wish to come and would behave themselves well, they would be well treated. President Young felt determined no more to submit to oppression either to individuals, towns, counties, states or nation.

July 31, 1857: I spent the afternoon in the office. While in the Endowment House, President Kimball said he wished me to write the account of the saying

of Joseph the Prophet when he pledged himself that he would not speak upon a certain occasion until all the [92] Twelve had spoken. So he had to sit 3/4 of a day and hear the Twelve express their feelings, and he could not say a word. He then said to the Twelve, "You have caught me this once and I now want to give you some advice. Never get caught as I have. Never go into a corner unless you can see your way out in some manner."

August 2, 1857: At Sunday prayer circle, President Young said that our enemies will perish in their own corruptions. I think it will be well to send some missionaries through the States and tell the brethren to pick up their budgets and come to the valley and go to England. Let the brethren do this that go with the mail. The U. S. are fools to come upon this people and so are those men who are bringing great quantities of goods unto us. The same if the United States send out troops to fight us. This season we shall whip them out; then they will send out reinforcements; then we shall have the Lamanites with us and the more the United States send out, the worse off they will be, for they will perish with famine. I do not think anything about guns or powder, for if the United States begin war with us, I intend they shall furnish (us) with arms and ammunition--all we want. If they do undertake it, the Lord will lead them or let them go into a snare and their folly will be manifest. G. A. Smith said if we defeat them, you may look for 100,000 men. President Young said it would be so much the worse for them, but I do not believe that he will get a great force here, for if they are defeated this year, the people will be down upon Buchanan. But I should not wonder if we heard he was dead soon. Wells said this was Buchanan's own measure some time ago.

[93] August 9, 1857: I attended the prayer circle, there being 24 in the Circle. We occupied President Young's new upper room in his new house for the first time. John Taylor and Erastus Snow were with us. Speaking of the army, Brother Kimball said we had better do as we said. If officers came here and did not behave themselves, we would kick them out, soldiers and all. President Young said that if the Lord permitted that army to come here, I believe he wants us to give them a whipping. If he does not wish it, I do not think they will come; that is what I believe. Some emigrants killed each other. The survivors asked Thomas Dunn if they would be taken up for it. He said no if they would keep under so. Thomas B. Marsh is coming. He is a poor old man. He asked if Brigham or Heber would not adopt him as their son. John E. Page is not dead, nor G. J. Adams as reported. George Miller is dead. Sylvester Stoddard is in St. Louis.

August 11, 1857: At the president's office, referring to Heber C. Kimball, he then chastised Thomas Ellerbeck in a very sharp manner for insulting him and trying to take a course to bring a collision between him and Daniel H. Wells. He spoke for more than an hour upon the subjects of the clerks in the various offices and his rights, place and station, and the place and station of all the presidency and other men. Brother Thomas asked his forgiveness and Brother Kimball forgave him and all was settled.

August 23, 1857: At Sunday meeting, part of remarks of Heber C. Kimball, "Now the U.S. are trying to force a governor upon us. We will not receive him. The Lord has said our governors shall proceed out of the midst of us. This is in the Bible. Brother Woodruff turn to it (Brother Woodruff opened the Bible promiscuously and [94] opened directly to the passage in the 30th chapter of Jeremiah, 21st verse) and read it to the congregation.

August 23, 1857: We went to the prayer circle. President Young was sick, but he was in the Circle. Said he could not feel that the enemy would come this

season.

August 26, 1857: At the President's Office, President Young said, "I have sent General Harney word that I wish for peace and do not wish to fight anybody, but he must not come here with his army. If he undertakes it, I shall stop him." He said to Brother Mathews, "When you get in California, the people will try to stop you and hedge you up so that you cannot strengthen us. You must be upon the watchtower. The nation is determined to make us free. They are determined to drive us to defend ourselves and become independent. The nation is breaking to pieces in spirit. There is no union among them, and before the United States get through trying to destroy us, they will want to let out the job. I told the people years ago that if they would let us alone, we would convert and revolutionize the world; if they did not let us alone, but undertook to break us up, we would spread abroad the faster and do the work so much the sooner. We will do it if this nation now makes war upon us. We will be free and build up the Kingdom of God the sooner. The people have tried all the time to destroy us, but they have failed all the time. When the government called for 500 of our men, they had no idea that we would comply with their request. This plan was laid to destroy the saints and it was Benton that had orders in his pocket to destroy the Mormons if they refused. Jesus said the time would come and we have got to go and deliver ourselves from our enemies and the Lord will help us. He will fight our battles and we will become a independent kingdom."

[95] August 28, 1857: President Young stayed 3+ hours in compiling his history. He remarked that the revelation upon a plurality of wives was given to Joseph Smith in 1831. He revealed it to Oliver Cowdery alone upon the solemn pledge that he would not reveal it or act upon it, but he did act upon it in a secret manner and that was the cause of his overthrow.

September 5, 1857: Attended the prayer meeting in President's upper room. We heard letters read from Samuel Richards and Snider, H.S. Eldridge and Goosebeck (sic). President Young said, "Brother Bernhisel, I presume we shall not have anyone in Congress next winter to present our memorials and interest." (JMBM, I think not.) I think it will make some of the people squirm when they hear that I am taking the property which the Government has sent into this territory. Some of our brethren going down to the States met about 60 of the Chians (sic). They were very friendly to them. The Indians stole 300 fat cattle and the rest were driven back to the States so that the Army has no cattle with them only for their present use. Some said that they believed that those Indians who stole the cattle were half Mormon and began to damn them. Brother Murdock remarked we are all Mormons here in this company and I don't wish to hear my friends abused. President Young said what will the people think in Europe when they come to hear that Brigham Young is at the head of the vigilance committee in California and the Kansas troubles, and that the Government of the United States could not remove him until the Lord sees fit to let them. The world accuses me of controlling the affairs of California and Kansas, and the people do believe that we have a band called the Danites, but how could they exist so long without shedding blood, for we cannot find that they have killed anybody. [96] But I do not know of any such men. I think that James Buchanan has got in a fix. He has got the yoke on his neck and has to carry it alone with no one to carry the other end, but he is pounding his own shins and will soon pound the shins of others, for the moment he gave consent to send an army to destroy this people, he placed himself as the shedder of innocent blood and the judgments of God will follow him. When war does break out between the north and south, it will be the most bloody. G. A. Smith said that the only thing for the President of the United States to get out of his

trouble is to get a bill through Congress to admit any territory as soon as they had population enough to organize a state government and to be received at once into the government or Union with equal privileges with the other states. President Young then said, let me suggest a matter, Brother Smith is presiding at Lemhi Salmon River; now do we not want a station about half way from here, say near Fort Hall? Should we not send men, say 20, to make a station there. It was thought best to do so. He said that the north is the place for us and not the south. No one but the Saints would want the cold North Country. This is the key of this continent and I think we had better keep near the lock and have the key in our own hand. If we send a company, we want to send them this fall so that we can put in grain there this season.

September 12, 1857: In conversation with Capt. Van Vliet, Brigham Young said, in part, "Capt. Van Vliet, we have treated all men as well as we have you, who have been sent here as officers of the U.S. Government. We wish still to treat them well and we would like to ward off this blot if we could. But the United States are determined to drive us to fight. We cannot do anything but what the Government will take exception to it. They will kill us if they can. I have proof of this. They killed [97] Joseph and Hyrum in jail, notwithstanding the faith of the Governor. The army and the state were pledged to protect them and when they had killed them, they then got a writ for me. I carried a large bowie knife with me and I said that any man that laid hands upon my shoulder and said, Mr. Young, you are my prisoner, I would send that man to hell across lots, and I have said that all the time since and I say it now. I have broken no law, neither will I be taken by any United States officer to be killed as they have killed Joseph."

September 13, 1857: In conversation with Capt. Van Vliet, Brigham Young said in part, "If the government of the United States persists in sending armies to destroy us, in the name of the Lord, we shall conquer them. If the government calls for volunteers in California and the people turn out to come to destroy us, they will find their own buildings in flames before they get far from home and so throughout the United States. Again if they commence the war, I shall not hold the Indians still by the wrist any longer for white men to shoot at them, but I shall let them go ahead and do as they please and I shall carry the war into their own land and they will want to let out the job before they get half through. Even should an army of 50,000 men get into this valley, when they got here they would find nothing but a barren waste. We should burn everything that was wood and every acre of grass that would burn, and you may tell them that they must bring with them their forage for their animals, for they will not find anything to eat in this territory when they come. Again you may tell them they must stop all emigration across this continent for they cannot travel in safety. The Indians will kill all that attempt it. You may tell Judge Douglass that when he comes here again to enter into a treaty of peace, we shall dictate those terms of peace and not him as he did before."

[98] September 29, 1857: Elder John D. Lee also arrived from Harmony with an express and an awful tale of blood. A company of California emigrants of about 150 men, women and children, many of them belonged to the mob in Missouri and Illinois. They had many cattle and horses with them as they travelled along south. They went damning Brigham Young, Heber C. Kimball, and the heads of the Church, saying that Joseph Smith ought to have been shot a long time before he was. They wanted to do all the evil they could, so they poisoned the springs of water; several of the saints died. The Indians became enraged at their conduct and they surrounded them on a prairie and the emigrants formed a bulwark of the wagons and dug in entrenchment up to the hubs of the wagons, but the Indians fought them 5 days until they killed all their men about 60 in

number. They then rushed into their corral and cut the throats of their women and children, except some 8 or 10 children, which they brought and sold to the whites. They stripped the men and women naked and left them stinking in the boiling sun. When Brother Lee found it out, he took some men and went and buried their bodies. It was a horrid awful job. The whole air was filled with an awful stench. Many of the men and women were rotten with the pox before they were hurt by the Indians. The Indians obtained all their cattle, horses and property and guns, etc. There was another large company of emigrants who had 1000 head of cattle who were also damning both Indians and Mormons. They were afraid of sharing the same fate. Brother Lee had to send interpreters with them to the Indians to try to save their lives while at the same time they are trying to kill us.

We spent most of the day in trying to get the brethren ready to go to the mountains. Brother Brigham while speaking of the cutting of the throats of women and children with Indians down south said that it was [99] heart-rending. That emigration must stop as he had before said. Brother Lee said that he did not think there was a drop of innocent blood in the camp for he had two of their children in his house and he could not get but one to kneel down in prayer time and the other would laugh at him for doing it and they would swear like pirates. The scene of blood has commenced and Joseph said that we should see so much of it that it would make our hearts sick.

September 30, 1857: At 6 o'clock His morning the drums beat and an army of soldiers paraded in our streets of some 400 who were in readiness to march at a moment's warning to the seat of war when ordered. We have about 800 men in the mountains. It is a solemn time. The armies of the gentiles are making war upon us because of our religion and we have to defend ourselves against a nation of 25,000,000 of people and the war has just commenced. We have to trust in God for the result. We shall do what we can and leave the work in His hands. There is a still solemnity resting over our city. All are anxiously awaiting the arrival of the express I told President Young that I was on hand any moment to go into the mountains if he should say the word.

October 16, 1857: In turning from this subject to little children, President Young said when some people have little children born at 6 and 7 months from pregnancy and they live a few hours then die, they bless them, name them, but I don't do it for I think that such a spirit has not a fair chance, for I think that such a spirit will have a chance of occupying another tabernacle and develop itself. This is new doctrine, yet it looks consistent. What period of demarkation or age the spirit would take another body we were not informed.

[100] October 26, 1857: The Presidency and Twelve were in conversation all the forenoon at his office upon the subject of war. President Young said that the United States Government was loosing their national greatness, and wisdom is departed from them and we need not have as much fear of them as we would of an army of grasshoppers. If they take away our charter from us and divide up our territory, it will be unconstitutional as everything is they do against us. I told Brother Bernhisel that if they took away our charter, to come immediately home as soon as he could and we would organize our State Government and fall back upon our original boundaries. Our east boundary should be at Laramie and the west the summit of the Sierra Nevada and run to the Pacific Ocean, etc. and we would defend it. John Taylor who sat in the judgment seat said that was our legal lawful and legitimate right. President Young said I want San Bernadino and Carson Valley to remain and not be disturbed for I want the people there to raise stock to supply us from time to time as we need. The U.S. may do as they please; we will do as the Lord wants us. One young officer of the army said that Old Jesus Christ could not keep him out of Salt Lake

City. But they will find out who rules on earth and in heaven. Another officer said the United States would wipe us out another year. Should they send an army of 20,000 men, it would take more than 20 miles for their army train to move at all, and the more there is of them, the worse off they will be. Mr. Ray called upon President Young and wished him to buy his goods. He told him his goods were a poor lot in comparison to Mr. Hall's, yet if Hooper would buy him out, he would back him up. President Young also told Mr. Ray that he would give him a little counsel if he would take it. He told him to stop taking opium and alcohol and stop your fears and hold up your head and be cheerful. "Mr. Ray, I will now tell [101] you the truth. The gentile merchants with yourself have been the means of bringing on this present war. You have been selling my blood and the blood of my brethren for God. This I shall not put up with any longer. I shall not permit any gentile merchant to do business in the territory after this year, in the way they have. We have been kind to them and I have been their friend and our people have paid them promptly and they should have been our friends and told the truth about us, but they have not realized what they were doing." Many other remarks were made. Brother Taylor said will not the army go into Winter Quarters and entrench themselves and remain until they get help from the states? President Young said if an army comes to help them in the spring, we will use up this army first and then we will use up the other before they get to the South Pass. In the spring we must ask Alexander what he intends to do. Inform him he must not stay there until he gets reinforcements in the spring and if they will not leave in the spring, we will use them up first the best we can. In 10 days we can put 2000 men around them which would soon use them up. I do not believe that they will have 500 fighting men in the spring. They are in a very critical situation. They say they have no other way to get a living for their families but to war. I think it is better to let the army alone this winter. They will die, many of them, and others desert and many be weakened with the scurvey and in the spring we will wipe them out, if necessary, if they do not go away. We do all of our business in the name of Israel's God and they in their own way. The whole matter can be summed up in those few words. We are here at home by our own fireside while they are a great way from home. I intend to send those teamsters to the south where they cannot get back to the army.

[102] October 27, 1857: I spent most of the day in the office. In the afternoon G. A. Smith, A. Lyman and myself spent an hour in conversing about the war. Brother G. A. Smith said he believed their artillery could be taken with but little loss by rushing in the night into their encampment and about 20 men to each piece, put on larriots onto the tongue and draw it off on horseback upon a gallop, all being mounted on good horses; and before the enemy were prepared for defense, their cannon would be leaving them.

October 28, 1857: President Heber C. Kimball called upon us at the Historians Office at 11 o'clock and read his history til 12 o'clock; then Presidents Young and Wells, A. Lyman and L. Snow came in and all conversed upon the war til 2 o'clock. We had an express in from Box Elder with a report that soldiers were at Fort Hall, also one from the east saying that the enemy had not moved for several days but were waiting for Col. Johnston to come up with four companies of cavalry and two companies of infantry. It was decided in council that General Wells, John Taylor and Charles C. Rich return to the seat of war and take charge of the command. The following is a synopsis of the conversation. President Young said if any officer comes to the army, the governor, or judges and send word that they want to come in, just inform them that they are as near as they can come. Had they come without a military array, they could have come and not been molested, but now they cannot come. We will not have any cursed scoundrel forced upon us to judge or rule over us

and they shall not come among us. If Johnson comes with troops and intends to come in, I expect they will leave their baggage, battery and a company to guard it and come in on a forced march without it. Then we must not let them sleep but use them up as soon as we can work night and day and [103] not let them sleep. Brother Wells thinks they are determined to try to come in. I have sent word that if General Harney is on the way to get into the camp and kill him if possible and take the animals from Johnston if possible and take charge of the goods train. President Young said I am glad of one thing, i.e., this thing will be just as the Lord wants it. If He wants them to come and get killed, it will be so. If he wants them to go north, south or east, he will have it just as He wants, and this I am thankful for and I feel perfectly easy about it all. You will find that when the Lord sees that we are willing to fight and get just ready to shoot, He will fight our battles. He said G. A. Smith may stop in the city this time and let C. C. Rich go. He is a good general and a wise man in calculation. I reckon a good deal upon in the future.

November 8, 1857: Sunday, I was unwell. I did not attend meeting. I attended a prayer meeting in the evening. President Young related the circumstances of their society--a circle of about 40 persons dressed in white robes and caps in the upper story of the temple in Kirtland during the spring of 1835 after the endowments. There was no person in that room at the time that was mortal yet the room was filled with light and many personages did appear clothed in white and frequently went to the windows and looked out so that the brethren in the street could see them plainly. Brother Young and Truman Angel stood together in the street and looked at them a long time. W. W. Phelps says he saw them for three hours. They were visible by all the brethren present. Brother Angel said they must have stood some two feet from the floor. If they were only the size of common men, they could not have been seen from the place where they stood, except it should be the head, and those personages appeared nearly down to the waist [104] as they looked out of the window with a front view. See if this is named in the history.

November 9, 1857: An express arrived during the night saying that the cavalry was advancing upon Bridger under a gallop and the picket guard had to run their horse to get out of the way. Col. Johnston arrived in camp of the main army. He said to Major Allen, whom they held a prisoner, "Goddam you; when I get to Bridger, I will hang you." Maj. Allen thinking there was not much chance for his life, preferred shooting to hanging. During the same evening being closely guarded by 24 men, he pulled off his boots and walked up to a fire to warm his toes. While stamping around to warm his feet, he made a spring and cleared himself from the guard. He ran into the midst of a herd of cattle so they could not shoot him. Horsemen immediately started in pursuit of him but in the darkness of the night they could not overtake him. He ran in his stocking feet in the snow for 30 miles carrying his boots in his hand, not daring to stop to put them on and arrived in our camp in safety. Our men took 100 head of cattle one night and 300 head another which were now coming in.

November 11, 1857: At 7 o'clock Dr. Hickman arrived in this city. He had been a prisoner in the enemy's camp for a long time, but they let him go. He thinks Col. Johnston will try to come in. They talk of breaking up into small companies and trying to come in in various ways.

November 18, 1857: I dreamed at night that our enemies came suddenly upon us quite unexpectedly. Women and children were running before them. I was with a pair of mules in the wagon and trying to get away with them as I awoke.

[105] November 19, 1857: As I arrived at the office this morning, I related my dream to G. A. Smith and J. C. Little, when Brother G. A. Smith said he had the same dream himself and related to his wife when he awoke.

November 26, 1857: In company with G. A. Smith, I called upon President Brigham Young and asked council about publishing the endowments or an outline of it telling the time when the Twelve received their second anointing and about the organization of the Council of 50. He gave his consent for us to publish an account of it so that the Saints might understand it. He gave into our hands all the records of the Council of 50 and all of his own private letters, notes received, pocket books, etc., which I took to the Historians Office and spent the day and evening in examining and filing. All that was not for historical purposes I did up carefully on file to return to him.

November 29, 1857: Sunday early in the morning, G. A. Smith and myself were called upon to go to the Governor's Office as an express had arrived from the enemy. When we arrived at the office, we found Brother Young and Carrington at the office. Soon Brother Heber C. Kimball, A. O. Smoot, Lorenzo Young, and others came, and Brother Carrington read a proclamation from A. Cumming, called himself Governor of Utah, and said that the President appointed him Governor of Utah, but did not say what President appointed him, whether it was President Young or Buchanan. He commands all armed people to disperse to their homes and said all that opposed them would be treated as traitors. He also wrote a letter to Governor Young accusing him of treason and said that he would establish his quarters in Green River Country, and organize a temporary government that all will be tried for treason that oppose them.

[106] December 2, 1857: From a long section titled, "Reflections" concerning the development of the Utah War, President Young testified unto the people in the name of God if they would be united with him in their faith, prayers and works, that the enemy should not have power to come into our valley, that the Lord would hedge up their way and we should not be called to shed their blood, neither should they have power to shed ours. This principle President Young has taught from day to day, when there was every prospect that the enemy would try to come.

December 6, 1857: At Sunday evening prayer circle, President Young said concerning the enemy, I know they will begin to waste away before spring and I think they will get orders to return back. If they attempt to come in, Col. Johnston will ride the best horse he can get and say to Col. Alexander and Cook and the other officers, now you go ahead; you had better all get killed than to loose your next president--thinking that he would stand a chance to be president.

December 8, 1857: I spent the day in the office, the forenoon in examining the record of the Council of 50.

December 16, 1857: Part of his "Lines Written to Miss E. R. Snow": "Thy words and testimony will live and speak in flames of holy fire to inspire the hearts of prophets, apostles, and holy men of God, to noble deeds, and steel the nerve of many a noble son of Zion, to avenge the blood of the prophets and martyrs of Jesus Christ, long after thou art with thy Father in heaven clothed with immortality and crowned with light." A closing reference indicates that this had been written in July 1857.

[107] December 18, 1857: President Brigham Young called into the Historian's Office 20 minutes to 10 o'clock and sat and heard his history read up to the

reorganization of the Church on the 8th of August 1844. We spent the day in the office and in the evening, we called upon President Brigham Young at his office to make some inquiry upon certain teachings of Joseph concerning the endowments. Elder G. A. Smith said that Joseph taught that but one king and priest could be anointed at one meeting in a private room dedicated by permission to anoint in, but one person could be anointed in a day, but in the temple several could be anointed in a day, but at each anointing, the meeting was dismissed and then came together. President Young said Joseph taught him to take the Quorum of the Church in their order beginning at the oldest of each quorum and anoint them kings and priests unto God. When I got through with that, begin at the beginning again to administer for the dead. When the temple is finished and a place duly prepared, we should not be confined to any particular number in sealing and anointing. The rooms next to the east pulpit or over it will be the place to attend to the second anointing. Under the pulpit in the west end will be a place to offer sacrifices. There will be an altar prepared for that purpose so that when any sacrifices are to be offered, they should be offered there.

December 21, 1857: Monday, I met with the Legislative Council most of the time in the Joint Session. Resolutions were offered upon the merits of the Governor's Message which resolutions were like a declaration of independence against wicked and ungodly men. This drew speeches from John Taylor, G. A. Smith, W. Woodruff, O. Hyde, H. Stout, Bishop Rowberry, J. C. Little, W. W. Phelps, etc. Many interesting remarks were made. G. A. Smith said it was a grave question before us and one of [108] vast import. If we carry out these resolutions, we may prepare our neck for the halter if our enemies catch us. I am in for the measure because it is right. The United States are determined to destroy the Mormons if it is in their power, but we have to defend ourselves. In the remarks which I made, I said that I did not think there ever was an assembly of men on earth that deliberated upon so weighty a subject upon which hung such important consequences with the same feeling which pervades the bosoms of this assembly. For all that we possess in this life including our lives are couched in this important subject, yet every mind is calm and serene and not a dissenting vote or voice. Why is this? When our fathers sat in solemn convention upon the subject of the Declaration of Independence, they knew well that their cause was just, yet it required the strongest talent and argument, and language was exhausted to bring that august body of senators to agree as a unit in putting their names to that sacred instrument. The speech of Sir Patrick Henry was a masterly effort of talent and oratory upon that solemn occasion. It does not require any argument with this body of men to convince them what course to pursue. What causes this difference? They were inspired by the Lord to step forth to establish an independent government in America, but this body of men are far more inspired by the same God to establish the Kingdom of God upon the earth, and lay a foundation for the liberty and salvation of our children and to lift up a standard for the oppressed of all nations. Our path is marked out as plain to our view as is our broad street or the Mississippi River to the natural eyes. The same God who inspired our fathers to establish a free government said through the Prophet Joseph Smith that if ever the Constitution of the United States or its principles were ever preserved, it would have to be done by the servants of God holding the Holy Priesthood. [109] That day has now come and the day is dawning when we are called to act. The same God who has destroyed two nations who have dwelt upon this continent because of their iniquity has also said that all other nations who should occupy this continent when they were ripened in iniquity should in like manner be cut off from the earth and not left to pollute the land of Joseph or the land of Zion. I do not know what else our nation can do in order to fill up their cup of iniquity than what they have

done and are doing. I do not know of any other key the United States can turn to seal fast their condemnation than the exertions which they are making to destroy the saints of God for their religion. I am in for the measure because it is right. The council adjourned till Wednesday 25th.

January 3, 1858: The subject of the death of P. P. Pratt came up. Erastus Snow said there is some man in this city that thirsts for my blood. He felt this strongly in spirit as he was about to start for meeting. This feeling was so strongly upon him, that he did not wish to go to meeting. Brother Pollard did not think there was any danger. Brother Pratt made Brother Pollard promise that he would protect him until his return before he would leave for the meeting. At this very time Mr. McClain had taken lodging joining Parley's room and was attending his meetings with loaded weapons, seeking an opportunity to kill him. G. A. Smith advised P. P. Pratt not to go to Arkansas but to go direct to Salt Lake, [and] take care of himself. He told Parley if he went to try to protect Eleanor and her children, he would loose his life. But he did not take care of himself or take G. A. Smith's counsel, but went to Arkansas and was murdered by Mr. McClain.

[110] January 9, 1858: In company with Brother G. A. Smith, I called upon President Heber C. Kimball who had been sick for several days with the Quinicy. He was able to sit up. We conversed for some three hours. He said that the United States would not go down very speedily, but gradually, and we would be held up as a target or as an ensign for the kings and nations of the earth to look at from time to time and he was satisfied that the Indians would do their rough work in a great measure before they embraced the Gospel. Many remarks were made.

January 17, 1858: At Sunday evening prayer circle, the subject of the bank came up and much was said upon the subject. President Young said if Gen. Jackson had with his influence established a United States Bank and branches and not permitted any other banks in the country, it would have been a good thing for the country.

February 21, 1858: I attended the prayer circle. O Pratt prayed and G. A. Smith was mouth. President Young proposed sending some men into the desert to look out for habitations for this people and to plant some grain. He said if any one of the brethren wished to join in sending a man, they could do so.

March 18, 1858: A Council of War was called at the Historian's Office at 2 o'clock, there being present Presidents Young, H. C. Kimball, D. H. Wells, and O. Hyde, O. Pratt, W. Woodruff, G. A. Smith, F. D. Richards, Benson, C. C. Rich and Snow of the Twelve; A. Carrington and 30 military officers. Speeches were made by the Presidency, Twelve and other officers. President Young's plan was to go into the desert and not war with the people and let them destroy themselves.

[111] March 21, 1858: Sunday, I attended meeting at the Tabernacle. The Presidency and a part of the Twelve were present. I spoke in the morning and then the meeting was turned into a special conference. The Presidency spoke; then it was resolved to move all the people and provision to the Southern Country and go into the desert as soon as possible and evacuate this city and be ready to burn the whole city to the ground before our enemies come to take possession of it.

March 24, 1858: The Presidency and Twelve met in Council at the office. Meeting opened by prayer by O. Hyde. I presented before the meeting the case

of O. Pratt who did not believe in some of the teachings of President Young and thought President Young had reproved him unjustly. The subject was discussed at length by the Twelve and President Young. Much instruction was given at the close. Orson Pratt confessed his faults and said that he would never teach these principles again or speak them to any person on the earth. We all forgave him and voted to receive him into full fellowship.

April 12, 1858: A. Cummings, that would be Governor of Utah, arrived in this city today with Col. Kane, accompanied by a small Mormon guard. When he saw the streets lined with people moving, he said don't move, you shall not be hurt. I will not be Governor if you don't want me. The poor devil should have thought of this principle before he started from home and not come with an armed force to force himself as governor upon a people who did not want him.

April 24, 1858: When A. Cummings got to Tooele City on his way to Rush Valley, he found all the people moving; he said, my God, have I come too late to stop all [112] this moving and burning property. I must stop the burning somehow.

April 25, 1858: Sunday I attended the meeting at the Tabernacle. Mr. A. Cummings and Col. Kane attended the meeting. Gov. Cummings addressed the people, professed to be our friend, wished if any felt oppressed or wanted his protection, to manifest it by vote and to write to him under a sealed note. A vote was taken and three hands raised out of 3000. Mr. Cummings was answered in a masterly manner by Bro. Gilbert Claments. John Taylor followed, but being very hard and personal to Mr. Cummings, was stopped by President Young, who also introduced Mr. Cummings to the congregation at the commencement. I attended the prayer meeting in the evening. President Young said the family altar was the same as an altar in the prayer circle. It is for parents and children to join hands over the altar and pray. President Young said we have a report from the brethren. We went into the desert and they have found a desert as we have been looking for. He said I told Hyrum to make some thin boxes and put my windows in, mark them so we may know where they go for I should not think strange if we used them in the same place.

May 19, 1858: In conversation with two men from Nicaragua about an offer to have the Mormons purchase land there and remove there; B. Young said, as far as I am concerned I will say that if Mr. Kenney owned all that country and Mexico and would give me the whole of it, I would not go there. There would not be but very few from the Northern Country that would live there.

May 26, 1858: Mr. Cooper called also, and said that he was in the Musketoe country nine months and that [113] he found it a good country and would rather live there than in any other country. President Young said to Mr. Cooper what could Mr. Kenney mean or think of us to send to us as he has done. Does he think we are fools? The United States would give millions of dollars to have us go to that country for then they could lay their hands upon us. I would not go to that country if it was covered 15 inches deep with gold and we owned it all. We are here and here we will stay in this territory.

June 22, 1858: Brother Enoch Reese arrived in Provo this morning with several others direct from the States. He called at Gov. Young's office.... The brethren had called at Kirtland. Martin Harris had reorganized the Church in the place with six members, appointed Wm. Smith their leader, prophet, seer and revelator. In a few days Harris drove Wm. Smith out of the place and damned him to hell.

July 25, 1858: I spent the day at the President's Office most of the day. The Presidency wished the Twelve to get up a company, each one of them to form a

prayer circle. The following are the names of the company given to me to meet on Wednesday evening at the Endowment Room to form a prayer circle, viz, Wilford Woodruff, Edward Hunter, Leonard Hardy, J. C. Little, A. Hoagland, A. O. Smoot, S. M. Blair, E. H. Sheets, G. D. Grant, R. T. Burton, Wm. H. Kimball, Jonathan Pugmire, and R. L. Campbell.

September 26, 1858: At 4 o'clock I met with Presidents B. Young, H. C. Kimball, D. H. Wells, and G. A. Smith in President Young's upper room for prayers. B. Young prayed and Pres. Young requested the Twelve to meet at the Historians Office for their prayer circle instead of Brother Benson's. The following dream was [114] related which President Young had on Friday night, Sept. 24, 1848. He dreamed that men came into his room and tried to get in. He tried to shoot them with his pistol, but could not get it off. He then drew a bowie knife but found it to be a carving knife with a saw on one side. At the same time, Mr. Clarkson reached over his shoulder and drew a large bowie knife from between his shoulders and attempted to kill President Young who said to him, you may think that you are going to do something, but I will show you. He then threw his saw knife at Clarkson and just as it was about to enter his body, Brigham Young reached out his hand and caught it so that it did not hurt him, saying at the same time, you now see what I can do. Clarkson said I see that my life is in your power; at the same time he plunged his knife into his own breast and split it open; then handed the handle of the knife all bloody to B. Young and walked a short distance and fell dead.

November 2, 1858: I did not know that the Twelve were going to meet there. Elders O. Hyde and John Taylor gave an account of their mission north. They went to Farmington and preached to the people.... The brethren then went to Willow Creek to settle a difficulty with Elder A. Cordon, the President, and Bishop Dives. There were three or four charges brought against Brother Cordon, but when they were all investigated, they did not amount to anything as a fault. All the brethren voted to sustain him as president. The Bishop's counselor for the man who accused him, four of his accusers were cut off from the Church. The people did not like to vote for Bishop Dives unless he would go by the counsel given him. He had, it was said, a watch which he carried that was tithing property and a cow they had milked all summer and no credit given on the tithing books, etc. These matters were not much investigated. [115] President Young said the Twelve should look into all such matters and regulate them. He asked if they saw anybody there that would make a Bishop. They said no except it was Elder Cordon. O. Hyde thought he knew much more than Bishop Dives. President Young said he is not calculated for a Bishop. He is a good man for a President and in spiritual things, but was not calculate for a Bishop. There is another thing. Lorenzo Snow presides over that region and is a prudent wise man, yet he has strong prejudices and does not pull on the same strings that I do. There has been a kind of a spirit to keep Dives down, but I believe if he had had the sole control of the people, he would have made a good smart preacher. But I never saw the man that was kept down by his superiors that could rise above it. John Taylor asked who is the greatest--the President or the Bishop? President Young said the Bishop should attend to his own business and let the President alone, and the President should attend to his business and let the Bishop alone. The President should say to the Bishop, can I do anything for you, and the Bishop should say to the President, can I do anything for you; and they should mutually help each other. President Young asked can a Bishop try a President? Answered, yes. Can a President try a Bishop? John Taylor thought there might be cases when a President might try a Bishop. President Young said a bishop might try an apostle and cut him off, where he committed any outrageous act in his ward. G. A. Smith said a teacher might do the same as far as his authority went, but of

course he could appeal. President Young said a man cut himself off or on, just as he pleased, by his own acts. But any one of the Twelve while officiating in his office in any part of the world are the Presidency of the Church the same as we are at home. Their power is the same as ours and they should investigate and regulate all matters appertaining to the [116] church, without any regard to whatever instruction they may have received.

November 8, 1858: I called upon President Young and spent the evening with him and D. H. Wells. We read to him the article of agreement between Mr. Benson of New York and Samuel Brannan drawn up by Amos Kendall. President Young said not to put it in history, but copy it in a book and seal it up, stating on the outside of it what it is and let it lie until we want it. It may be 20 years here, he said. President Polk was at the bottom of it and Polk wanted to give the Mormons a grant of land somewhere in the west, but secretary Marcy opposed him strongly and said if he did it, he would resign and do all he could against him. There was a strong opposition against the Saints and Thomas Benton had prepared an Army to destroy the saints in the wilderness and nothing saved us only our fitting out the Mormon Battalion to go to Mexico at the call of the Government.

November 13, 1858: A conference of authorities, at which many [were] excommunicated.

November 18, 1858: John Banks was cut off from the Church during the last conference. He was baptized again today and thinks of studying law. Brother Nathan E. Tinney was asked by President Young about John D. Lee marrying a squaw. He told the story. President Young said I think there has been more fuss made about it than was necessary. President Young said we have sent Elders for several years to go among the Indians, marry their squaws and identify themselves with the Indians, go and live with them; but up to this day I could not get an Elder to do it. I have said if any man could get appointed to take my place, I would show them [117] how it was done. He said when an Elder goes among the Lamanites and finds a good spirited young squaw, let him take her and make a wife of her, and if any of the brethren in the south want to take a squaw to wife, let him go to Amasa while he is in the south and let him seal them the same as anybody.

January 19, 1859: I spent the evening at President Young's. W. Woodruff, J. Taylor, O. Hyde, and C. C. Rich of the Twelve. President Young conversed upon the subject of the present position of the United States in connection with England and France in relation to the South American question. He said, if I had been president of the United States seven years ago, I would have disbanded all of the army and expended the same amount of money in building a navy or armed steamers. I would have settled the Southern Mexico with Americans and bought the Mexicans and finally annexed it to the United States. And now if we have war with England, the United States will have to send their armies by land. He also said, I have found out of late what I have said before, that the British Government sent four regiments to Lake Superior to stop the Mormons from going into the British possessions, and told the Governor that England would support him with all the British force if necessary to keep the Mormons from entering the British possession. President Young said we are here in these valleys where we shall stay until the Lord shall lead us. We shall never be driven from these mountains I do not believe.

February 6, 1859: I met with O. Hyde, O. Pratt, and C. C. Rich of the Twelve in the prayer room. O. Hyde prayed. O. Pratt was mouth. We conversed upon the things of the Kingdom of God. Spoke of prayer and fasting. O. Pratt said that

he had often wished that he could [118] get faith enough to enjoy the blessings the ancient apostles enjoyed. He said Joseph taught that unless the apostles and elders of this Church did fast and pray until they could get the heavens opened unto them so they could see the face of the Lord, their resting (sic) would not be worth much to this generation. Brother Hyde moved that we ask the privilege of President Young to fast and pray as a quorum in the Endowment House for one week, to which we all agreed.

February 13, 1859: I spent an hour with President Young in the afternoon. He spoke upon the subject of the book published by Mother Smith called Joseph Smith, the Prophet. He said he wished us to take up that work and revise it and correct it, that it belonged to the historian to attend to it that there were many false statements made in it and he wished them to be left out and all other statements which we did not know to be true, and give the reason why they are left out. G.A. Smith and Elias Smith should be present. That book makes out William Smith according to Mother Smith's statement, to be full of the Holy Ghost and the power of God, while at the same time I heard him say in the presence of Heber C. Kimball while Joseph Smith was a prisoner in the hands of his enemies and I said that God would deliver him, William Smith said, "Damn him; Joseph Smith ought to have been hung up by the neck years ago and damn him, he will get it now anyhow." President Brigham Young said Wm. Smith is the most wicked man I ever saw in my life. He has been filled with all manner of wickedness.

When I was in Nauvoo, I commenced to build me a carriage. William got up a rumor that I was finishing a carriage for my own use which Joseph had commenced for his mother. Then Mother Smith soon reported that I was building her a carriage, and the first time she got [119] me in company, she asked me for the carriage. I did not care much about the carriage, but I was sorry to have her take that course. W. Woodruff remarked that Mother Smith was under the influence of Wm. Smith and the spirit of apostacy which was in Nauvoo. President Young said, Yes I do not think the Lord would impute evil to her, and I shall meet with her in eternity, and I am sure I shall not bring an accusation against her. Elder O. Pratt published that work and bought it of A. W. Babbitt at a high price. We had a copy of it in our office. It is marvelous that he should have published it without my counsel. Many other remarks were made by President Young. (See private journal.)

February 21, 1859: At a fast meeting of the Quorum of the Twelve, Erastus Snow spoke; said he felt rather stupid but he had a great desire to enjoy the Holy Spirit. He talked as stupid as he felt, and I thought rather quenched the spirit, but he prayed and asked for many things which were good.

February 21, 1859: Same meeting, O. Hyde said that he must confess that he was more stupid and dull than he wished to be. He thought it was in consequence of going without food and tobacco, which he had been in the habit of using. He said if we got the spirit of the Lord and pray in the spirit, we shall be agreed.

February 22, 1859: Another meeting of the Twelve Apostles, Erastus Snow spoke concerning the feelings of many of the people against seeing the Twelve prosper in temporal things. He thought if the Lord did not sanction this, he permitted it to be and he thought perhaps it was not the will of God that we should be engaged in temporal business. When I was ordained, Brother Brigham told me to lay down my hoe and all farming [120] tools and labor in the ministry, and I do not prosper in any temporal business. F. D. Richards said Brother Snow had spoken his feelings exactly; he did not feel like engaging in any temporal bonds.

C. C. Rich spoke upon the same subject and said that he did not know as all the Twelve all experienced the same thing, but I think the people are exercised by a spirit that they do not comprehend or know what it meant but there is an opposition to Joseph and the Presidency and Twelve against their prosperity. I think we should use wisdom in the preservation of our bodies and lives. We have received a gospel and principles which will save us, but we must apply it to our bodies as well as our souls in the season thereof in order to be saved.

Lorenzo Snow spoke with regard to our attending to temporal matters. I think we shall have to attend to temporal matters and understand them in order to build up the Kingdom of God. I have no doubt but that if Bishop Hunter would take care of our families and we do nothing else and make the hearts of men tremble and be filled with the power of God, but would this benefit the people more than for us to know how to teach the people in temporal things.

O. Hyde said I have thought of the subject as Erastus spoke of it, but I have thought it was best for us to take a medium course. We must have cares and if we could do as Bishop Hunter spoke of, we might become dry and dull. I believe we shall have a variety sometimes fat and sometimes lean, and sometimes nothing. We shall have trials, but I think we ought to do our duty, magnify our calling and trust in God and all will be right. I believe the day is not far off when the Twelve will have all that is necessary.

We had a mixed conversation upon the subject before us. We finally concluded to fulfill our mission first [121] and be industrious and provide for our families as well as we can and then trust in God.

February 23, 1859: Following a meeting of the Quorum of the Twelve, at a quarter to 12 o'clock H. C. Kimball and D. H. Wells called. H. C. Kimball said this made me think of the time when I returned from England. Joseph was present and the presidency of the Seventies. They had met with a seer stone to see what they could see when I went in. Z. Pulsipher said, don't be excited; Brother Kimball is nothing but a man. They treated me very coolly and I went home and wept and the Twelve all rose up and shook hands with them and received them joyfully.

O. Hyde explained to Brother Kimball and Wells what we had done, and would like to hear from them. Brother Kimball said, I consider every ruling man in the Church that has the Holy Ghost as a prophet, seer and revelator, and he should have the spirit of that office.

February 23, 1859: Same meeting, Brother Kimball said Joseph nominated G. A. Smith to take the place of Thomas B. Marsh, and Lyman Sherman was appointed to take the place of Orson Hyde; but Brother Sherman was very sick and died shortly after. Brother G. A. Smith said when he heard of Brother Sherman's death, he thought his time would soon come. Brother Kimball said it was not the will of God for a man to take Brother Hyde's place. The Twelve can ordain men to the apostleship and give them all the power you have and you have all that we have got, but you cannot make a prophet only the natural way and a man cannot be a patriarch and not a prophet, for a man must have the spirit of a prophet before he can bless and prophesy. The gifts and callings of God are without repentance. There are [122] thousands of prophets among the gentiles and spiritualists that have not repented or obeyed the gospel. There are natural gifts to man. If they would receive the gospel, their gifts would be made more manifest. G. A. Smith read some in the Doctrine and Covenants. H. C. Kimball said, "I always believed that Lyman Wight would be saved. I never had any but good feelings towards him."

April 3, 1859: I met with my Quorum for prayer. L. W. Hardy prayed. J. C. Little was mouth. I spent several hours with President Young, D. H. Wells, G.

A. Smith and A. Carrington. President Young said we must begin to look out for some good hiding places to put the women and children and old men and provisions and prepare for another war. I am satisfied the present one will fizzle out. I would recommend to lay up a good quantity of dried beans and peas. They will keep longer than any other grain and we want to find a place which will be hard of access that cannot be taken, but that has water that cannot be cut off and we want to store up provisions against a time of need.

July 20, 1859: I met with the Presidency and Twelve at President Young's office at 8 o'clock for the purpose of taking into consideration the subject of our candidate or delegate to Washington. We ascertained that our enemies intend to run Dr. Hurt for candidate and Hartnet (?) would give him a certificate if he did not get more than five votes on the plea that Horace Eldridge was not a resident of this territory having been absent nearly a year. A number of voters came in. We organized a caucus or meeting by appointing S. M. Blair chairman and A. Carrington secretary. The meeting resolved to drop the name of Horace Eldridge and insert in its stead the name of William H. Hooper so that our enemies will have no chance to cavil about it.

[123] August 31, 1859: After I had retired to rest, Dimick Huntington called upon me and informed me that Elder Hyde wished to see me. I went and had an interview with him. He informed me that a young man had ridden 100 miles to inform him that Judge Eckless, who was holding a court at Nephi, had issued a warrant for him on the false testimony of a woman who said that he gave counsel concerning the killing of the Parrishes which O. Hyde said was false. The messenger said a posse was sent for at Camp Floyd to come and take him and he knew not what hour the posse would come. He said his course was marked out. Ormus Bate informed me that Wm. Hickman told him that what he was doing was by the counsel of the authorities of the Church meaning the crimes which were being committed such as stealing cattle, etc. I told Bate it was false. There was not a righteous man in Israel who either counseled him to take such a course or sanctioned his doing so. I told President Young what he had said.

September 25, 1859: I met with the Twelve in the evening. O. Hyde prayed. O. Pratt was mouth. It was the first time Elder Hyde has met with us for some time. He has been about for some three weeks in consequence of hearing that there were some warrants out for him. The evening was spent in conversing upon the subject of the Ten Tribes in the North Country; the higher law of God in opposition to the law of gravitation in the ascension of Christ; Elijah and Enoch and the City of Zion to heaven upon the same principle. A portion of the North Country containing the ten tribes may be separated from the earth. O. Hyde and others believed they would soon return.

January 9, 1860: I spent the afternoon and evening with President Young and his family with Mrs. [124] Woodruff and Phebe, Brother and Sister Stenhouse, Judge E. Smith and lady and N. H. Felt and ladies. We took a good supper. In the edge of the evening we met in the sitting room, had singing and prayer. Brother Stenhouse was mouth. President Young's family was present. A good spirit prevailed and such order I never saw in any numerous family in my life. His immediate family cannot be less than 100 persons.

January 22, 1860: At Sunday evening prayer circle, Brother Kimball said in speaking of our Prayer Circle, I never saw T. D. Brown in that circle but what I felt sorry to see him there. President Young said he would never have been there if you had not recommended him, for I had not confidence enough in him. He laughed and so did Wm. W. Phelps and others. What is spoken in a prayer

circle should never be named out of the Circle--not to a wife or anybody else. If there is anything to be said I will say it. I could preach all about the endowments in public and the world know nothing about it. I could preach all about Masonry and none but a mason know anything about it. And the more part of Masonry is to keep a secret.

January 27, 1860: Minutes of a meeting of the Presidency and Twelve, Presidents of Seventies and others assembled in President Young's Council Room at 6 o'clock. There were present--President Young, President Kimball, (D. H. Wells sick), all of the Twelve except A. Lyman and G. A. Smith, who were sick, the Presidency of the Seventies, Bishop Hunter and many others. A hymn was sung, "O Happy Souls who Pray." Prayer by O. Hyde. President Young stated the object of the meeting was to converse upon doctrinal points to see if we see alike and think alike. I pray that we may have the spirit of God to rest upon us that our minds may be [125] upon the subject and that we may speak by the Holy Spirit. He then called upon A. Carrington to read a sermon. He read it before the company--a piece prepared for the press written by Orson Pratt upon the Godhead. He claimed that it was the attributes of God that he worshipped and not the person, and that he worshipped those attributes whether he found them in God, Jesus Christ, Adam, Moses, the Apostles, Joseph, Brigham, or in anybody else. After the document was read, President Young then called upon the Twelve to express their feelings upon the subject. He called upon O. Hyde to speak and he called upon J. Taylor to speak. He spoke a short time. No one knew at the time (except the President and Carrington) who was the author of the document read. Brother Taylor said he did not see it in that light. He worshipped a personage and not the attributes. He thought God was located and could not worship the attributes in anybody. President Young then called a vote of the assembly and said if you understand this to be a correct doctrine as here written, I wish you to manifest it by saying yes. No one spoke. President Young then said, do I worship attributes or the dispenser of these attributes? This is O. Pratt's sermon prepared for the press. I do not want to have it published if it is not right. Brother Orson worships the attributes of God, but not God. I worship not the attributes, but that God who holds and dispenses. If eternity was full of attributes and no one to dispense them, they would not be worth a feather. Suppose an angel comes to us tonight with a message from God and he tells the angel not to make himself known. He comes to us with a message and gives a New Law and a penalty for not obeying. You may ask who are you? He may not tell you who he is or he may say God sent me. You may say, where is that God who sent you? I don't know or care anything about you or what you say. He might say to you, I am a god to [126] you. Moses said to Israel, I am a god to you. Joseph said to us, I am a god to you. This was true and upon the same principles, I am a god to this people and so is any man who is appointed to lead Israel or the Kingdom of God. If the people reject him, they reject the one who sent him; but we will let that drop and turn to the other subject now. Suppose we were all to receive a fulness of the attributes of God and according to Orson Pratt's theory, the Lord had a fulness and He could not advance, but we could advance till we were equal to Him. Then if we worshipped the attributes instead of God, we would soon worship ourselves as soon as we had a fulness of these attributes. Then you cannot worship anything beyond, yourself. You would then worship the attributes and not the dispenser of those attributes. "This is false doctrine." God did not say worship Moses because he was a god to the people. You may say to your wife or son, do so and so. They will say I will not, but I will go to a greater man. I will go to Brigham Young. You might say I am your counselor, dictator or your God. Either would be correct and they should obey your just and righteous command, yet they should not worship you, for this would be sin. Orson Pratt has differed from me in many things. But this is a

great principle and I do not wish to say you shall do so and so. I do not know of a man who has a mathematical turn of mind, but what goes too far. The trouble between Orson Pratt and me is I do not know enough and he knows too much. I do not know everything. There is a mystery concerning the God I worship which mystery will be removed when I come to a full knowledge of God. One of the greatest things Joseph Smith ever did was to familiarize heaven and earth and cause them to shake hands together and become familiar together. This was a great principle. It is simple yet true. When I meet the God I worship, I expect to [meet a] personage with whom I have been [127] acquainted upon the same principle that I would to meet with my earthly father after going upon a journey and returning home. W. Woodruff spoke and said that it is our privilege so to live as to have the spirit of God to bear record of the truth of any revelation that comes from God through the mouth of his prophet who leads his people and it has ever been a key with me that when the Prophet who leads presents a doctrine or principle or says thus saith the Lord, I make it a policy to receive it even if it comes in contact with my tradition or views, being well satisfied that the Lord would reveal the truth unto His prophet whom He has called to lead His church before He would unto me, and the word of the Lord through the prophet is the end of the Law unto me. O. Hyde and Joseph Young both backed me up. Joseph Young said, "I do not believe in the doctrine of worshipping the attributes and not the author. I once loved a woman. She says to me you shall have my respect and kind regard, and she told me to go in peace. I told her it was not her good will that I wanted alone; I wanted her. So with my God. If He was to say to me, Joseph, here take my attributes and go, I would say, No, Father, it is not your attributes alone that I want, but I want you. When I read O. Pratt's views in The Seer, I could not swallow it. Joseph the Prophet said when you see your Father, you will see him just as He was in this life, only He will be full of strength, glory, immortality and eternal life." President Brigham Young said now here is the Twelve. I wish to extend their influence as far as I can but I cannot do it while they teach false doctrine. One of the causes of the decline in England (as I understand the people are clear down), is what Orson Pratt preached in The Seer. There is not a man in the Church that can preach better than Orson Pratt upon any subject which he understands. It is music to hear him, but the trouble is he will preach upon things he does not [128] know a thing about, and then he will preach false doctrine and so will Elder Hyde. He preaches upon the resurrection and teaches things which are not true. I will tell you the God which you and I worship is a Being that was on an earth like this. He has been clothed in mortality the same as we have been and he has had devils to fight the same as we have had, but I do not expect they were the same devils that we have. That God says I am your God and there is none else. Let us worship Him and none else. He is the God that we have. No matter what Gods Enoch saw when the heavens were opened unto him, if the God he saw had been exalted millions of years before our God was, he also had to occupy an earth like ourselves and we shall find it out at some period and this is all the mystery there is about it. If we are faithful, we in our turn shall be exalted and become Gods and there will be no mystery about it when we understand it.

Orson Hyde said I am satisfied that I have used a good deal of philosophy which is not true, but that is all done away with, and I did not think I should meet with the prejudices of Potawatamia here tonight. President Young said if you bring Potawatamia with you, do not expect to meet it. O. Hyde said that he did not preach in Grantsville as Brother Joseph Young reported he did. Brother Joseph was not present and he has been misinformed concerning it. E. T. Benson explained the way O. Hyde did preach. He compared the resurrection to taking a journey around the world. We travel all day, stop at a station at night, lie down and sleep at night, arise in the morning and continue our journey through another day and so on. So at the end of this life we sleep in

the grave till the morning of the resurrection; we then arise and continue our journey. Brother Benson also said I do not preach things which I do not know. I keep in shallow water. I wish to teach the people those [129] things which they can understand and those things we cannot understand, I do not trouble myself about. I know it is my duty to sustain the president of this Church. If I do not respect the President of this Church and believe his word and I set myself up against him, I am under condemnation. I would as leave cut off my right hand. If he speaks to us, we must believe him and obey him. I mean to do it.

Erastus Snow said President Young has put words in my mouth so that I can convey what I want. We are apt to say many things which we do not mean and we injure ourselves. I cannot see things in the same light that Orson Pratt does, but when President Young has taught doctrine, it has always tasted good to me. I do not wish to know any more than God wishes me to.

Orson Pratt said I will speak upon this subject. I have not spoken but once in the Tabernacle since conference. I then spoke upon the revelations in the Doctrine and Covenants concerning the Father and Son and their attributes. I spoke upon those attributes of the Father and Son. I spoke of the attributes of the Saints. I gave my views upon the attributes of God. I sincerely believed what I preached. How long I have believed this doctrine, I do not know, but it has been for years. I have published it in The Seer. I spoke of a plurality of gods. In order to worship this God I said that I adored the attributes wherever I found them. I was honest in this matter. I would not worship a god or tabernacle that did not possess attributes. If I did, I should worship idols. I have taught this doctrine. Now the reason I worship the Father is because in Him is combined the attributes. If He had not those attributes, I would not worship Him any more than I would this chair. I cannot see any difference between myself and President Young. If you had told me what you worshipped him for, you would have told me something, but now I can see no difference [130] between us. I wish to explain. Now Jesus said, I am in the Father and the Father in me. Now I do not suppose that the Father is in the Son and the Son in the Father in the tabernacle, but in the spirit and attributes, truth, light, power, etc. We are told that the son represents the Father in attributes, etc. I called upon the brethren to come to this meeting to settle this. But I must have something more than a declaration of President Young to convince me. I must have evidence. I am willing to take President Young as a guide in most things but not in ALL. President Young does not propose to have revelations in all things. I am not to loose in my agency. I have said many things which President Young says are false. I do not know how it is. I count President Young equal to Joseph and Joseph equal to President Young. I find things in Joseph's revelations that govern me. I would as leave believe Joseph as Brigham. When Joseph teaches anything and Brigham seems to teach another contrary to Joseph (I say seems to), I believe them as Joseph has spoken them and as the Apostle speaks of them. I do not know God only by His attributes, and that God who has the most attributes I worship. I worship but one God, and God does not dwell in my, only His attributes. I have spoken plainly. I would rather not have spoken so plainly, but I have no excuses to make. President Young said I ought to make a confession. But Orson Pratt is not a man to make a confession of what I do not believe. I am not going to crawl to Brigham Young and act the hypocrite and confess what I do not believe. I will be a free man. President Young condemns my doctrines to be false. I do not believe them to be false which I published in The Seer in England. It has been said we should let these things sleep. But you do not let them sleep. If I had thought while in England that President Young worshipped a God without attributes, I would not have written what I did. (The above remark [131] was an unkind cut by Orson Pratt; he should not have said it.) But I do not believe it, yet I will not act the hypocrite. It may cost me my

fellowship, but I will stick to it. If I die tonight, I would say, O Lord God Almighty, I believe what I say.

Elder John Taylor spoke at some length and tried to convince Orson Pratt of his error. President Young said Orson Pratt has started out upon false premises to argue upon. His foundation has been a false one all the time and I will prove it false. You have been like a mad stubborn mule and have taken a false position in order to accuse me. You have accused me of worshipping a stalk or stone or a dead body without life or attributes. You never heard such a doctrine taught by me or any leader of the Church. It is as false as Hell and you will not hear the last of it soon. You know it is false. Do we worship those attributes? No, we worship God because he has all those attributes and is the dispenser of them and because he is our Father and our God. Orson Pratt puts down a lie to argue upon. He has had false ground all the time tonight. There never was a time or eternity but what a God did exist and a God that had children upon the same principle that children are now begotten, and I was begotten by the God I worship who reigns in the heavens, and I shall also in my turn, reign as a God and so will you.

O. Hyde said to O. Pratt, my opinion is not worth as much to me as my fellowship in this Church.

President Young said Michael was a resurrected being and he left Eloheim and came to this earth and with an immortal body, continued so till he partook of earthly food and begot children who were mortal (keep this to yourselves); then they died. A. Carrington spoke upon the subject a short time and made some useful remarks.

[132] President Young spoke upon the subject of O. Pratt laying down false principles to work upon. That principle if carried out would place us in a position that when a man gets a fulness of the attributes of God, they would have to worship themselves. But if we worship God, we worship him because he possesses all the attributes and dispenses them to the children of men. All these attributes are the servants of God. They serve his purposes and are at his command. President H.C. Kimball followed President Young and said Brother Orson Pratt has withstood Joseph and he has withstood Brother Brigham many times, and he has done it tonight and it made my blood chill. It is not for you to lead, but to be led by him. You have not the power to dictate but to be dictated to. W. Woodruff arose and said Brother Orson Pratt, I wish to ask you one or two questions. You see that the spirit and doctrine which you possess is entirely in opposition to the First Presidency, the Quorum of the Twelve, and all who are present this evening, and it chills the blood in our veins to hear your words and feel your spirit. Should not this be a guidance to you that you are wrong? What would become of the Quorum of the Twelve if we all felt as you do? We should all go to hell in a pile together. You say you are honest in the course you are pursuing. I wish to ask you if you were honest when you said that if you had known that President Young worshipped a God without life or attributes, that you would not have written what you did. (O. Pratt said, I will recall that.) It was an insult to President Young and the Holy Priesthood which he holds. Every man in this room who has a particle of the spirit of God, knows that President Young is a Prophet of God and that God sustains him and he has the Holy Spirit and his doctrines are true, and that he is qualified to lead the people, and he has explained everything so plainly this evening that a child can understand it, and yet it is [133] no evidence to you. Nothing can make an impression upon you; no argument can reach your understanding. But Brother Orson, I have seen the day when you were in sorrow. It was when you were cast out of your Quorum and out of the Church and that, too, in consequence of pursuing the same course you are this evening; then you could both see, feel and understand. Then argument could reach you when you saw your glory and crown departing from you. I beg of you to reflect and not

let your will carry you too far in those things. It would be better for us not to be able to cast up a simple sum in addition and be humble before the Lord than to have ever so much knowledge and permit that knowledge to lead us to destruction. There are but few men upon earth upon whom God has bestowed such gifts, qualifications and reasoning powers as he has upon you, and He will hold you responsible for the use you make of them, and you should not make a wreck of your salvation for contending for things which you do not understand and I do feel at this advanced state of the Church and the late day and wish the information which you possess that neither you nor your brethren ought to be troubled with false doctrine. Neither should you cause your brethren to listen to such a scene of things as we have heard tonight or to insult the president of this Church as you have done. Although you are unbending in your will tonight, the day is not far distant when you will be glad to bend to the president of this Church and make reconciliation.

Erastus Snow followed and backed up the testimony of those who had spoken.

Orson Hyde spoke upon the subject and said Brother Pratt had not got the spirit of God. He was followed by C. C. Rich who backed up the testimony of the Twelve in saying that Orson Pratt was wrong. E. T. Benson spoke upon the same subject and said if Brother [134] Pratt had the confidence in President Young which he ought to have, he would feel different. If he had the confidence in his brethren which he should have, I know he would feel different.

President Young said I will tell you how I got along with Joseph. I found out that God called Joseph to be a Prophet. I did not do it. I then said I will leave the Prophet in the hands of that God who called and ordained him to be a Prophet. He is not responsible to me and it is none of my business what he does. It is for me to follow and obey him. I once was ashamed of one thing which I did while in Missouri in Zions Camp. I got a revelation that God accepted our offering. I had the same thing revealed to me twice and that we should not go into Jackson County. I named this to some of the brethren a day or two before Joseph got a revelation upon the same subject. I felt ashamed that I named it first. I knew where we were going and I now know that when we go to Jackson County, we shall go from the West, and I will now tell you all and you may write it down that all my preaching by the Holy Ghost is revelation. I told Brother Joseph that he had given us revelation enough to last us 20 years. When that time is out, I can give as good revelation as there is in the Doctrine and Covenants. Elder Taylor said in one of his sermons that, "If we walk in the light of the Lord, we should have revelations all the time." It is the light that is within you. No man can live his religion without living in revelation, but I would never tell a revelation to the Church unless Joseph told it first. Joseph once told me to go to his own house to attend a meeting with him. He said that he would not go without me. I went and Hyrum preached upon the Bible, Book of Mormon, and Doctrine and Covenants, and said we must take them as our guide alone. He preached very lengthy until he nearly wearied the people out. When he closed, Joseph [135] told me to get up. I did so. I took the books and piled them all up on top of each other. I then said that I would not give the ashes of a rye straw for all those books for my salvation without the living oracles. I should follow and obey the living oracles for my salvation instead of anything else. When I got through, Hyrum got up and made a confession for not including the living oracles.

It may be thought strange by the brethren that I will still fellowship Elder O. Pratt after what he has said, but I shall do it. I am determined to whip Brother Pratt into it and make him work in the harness. Orson Pratt said if I gratified my feelings, I had rather go into the canyon than to preach. I have got to go to Tooele to get wood for my family. President Young said I

will give you a mission in Tooele to preach and send word to the Bishop to get some man and draw up his wood. Brother Pratt has no business in the canyon. The Lord does not want him there. F. D. Richards dismissed the meeting.

January 28, 1860: I spent the day in the office. I met with the Twelve in the prayer circle. Orson Pratt met with us. He did not dress, but said he wanted to be in the society of the Twelve. He seemed much more soft in his spirit than he had been.

January 29, 1860: Sunday I met at the Tabernacle. Orson Pratt was in the stand, and quite unexpected to his brethren, he arose before his brethren and made a very humble full confession before the whole assembly for his opposition to President Young and his brethren, and he said he wished all the Church was present to hear it. He quoted Joseph Smith's revelation to prove that President Brigham Young was right and that all were under obligation to follow the leader of the Church. I never heard Orson Pratt speak better or more to the satisfaction of the people, than on this occasion. [136] He would not partake of the sacrament until he had made a confession; then he partook of it. I attended the evening meeting of the 14th Ward. I preached and was followed by Orson Pratt.

March 4, 1860: President Young said I corrected O. Pratt today. I did not say to him that God would increase to all eternity. But I said the moment that we say that God knows all things, comprehends all things and has a fulness of all that he ever will attain, that moment eternity ceases. You put bounds to eternity, space and matter, and you make an end and stopping place to it. The people or many say they cannot understand the things. This is true. No man can understand the things of eternity; and Brother Pratt and all men should let the matter of the gods alone. I do not understand these things. Neither does any man in the flesh, and we should let them alone.

March 4, 1860: The conversation turned upon Joseph's children. Brother Taylor said it was a pity that Emma had such an influence on them. B. Young said, Bless your heart, the Lord watches over them and will take care of them.

March 7, 1860: This morning I spent the time in the Endowment House. This forenoon we gave endowments to 28--15 men and 13 women; among the number was Capt. Walter M. Gibson and his daughter

March 7, 1860: In conversation, President Young said if the United States annexed us to New Mexico, we would soon become an independent nation and organize ourselves into a government.

[137] March 14, 1860: At the Endowment House, President Heber C. Kimball delivered an address upon his feelings to the brethren. (See private history.)

April 4, 1860: I attended a Council of the Presidency and Twelve at the Historians Office in the evening upon the subject of the sermon of Orson Pratt. The sermon was read and the time was occupied till half past 11 o'clock in discussing the subject. President Young was the only one of the Presidency who were present. There were present the Twelve, O. Hyde, O. Pratt, W. Woodruff, J. Taylor, G. A. Smith, E. T. Benson, C. C. Rich, F. D. Richards, and Erastus Snow. President Young made many remarks concerning doctrinal points and the situation of Orson Pratt who seemed very dark in his mind upon many points of doctrine. President Young wished the matter to be settled before the Quorum of the Twelve and not go before the conference. After spending several hours in investigating the subject, it was decided for the

Twelve to meet in the morning in prayer and fasting and seek the business among ourselves. President Young said while speaking of revelation that someone asked if we were keeping the celestial law. It came to me like a flash, and I said it out: Can a people keep a celestial law while in a celestial or terrestrial kingdom? I think no people will keep the fulness of a celestial law or have it revealed to them until they inherit a celestial glory.

April 5, 1860: The Quorum of the Twelve met this morning in the prayer room. We talked the matter over concerning Brother Pratt; dressed and prayed; read over his sermon and corrected it, and the Twelve voted to receive the confession of Orson Pratt.

[138] August 19, 1860: At Sunday meeting, President Young followed and expressed his feelings upon a variety of things. Presidents Young and Kimball, with O. Pratt, W. Woodruff, J. Taylor, G. A. Smith, E. Snow, F. D. Richards and G. Q. Cannon of the Twelve, met for prayer when the following conversation took place. President Young said the people of the United States had sought our destruction and they had used every exertion to perfect it. They have worked through the Masonic institution to perfect it. Joseph and Hyrum Smith were Master Masons and they were put to death by masons or through their instigation, and he gave the sign of distress and he was shot by masons while in the act, and there were delegates from the various lodges in the Union to see that he was put to death. I hope to live to see the day when I can have power to make them do right. They have got the blood of the prophets upon their heads and they have got to meet it. When President Buchanan and the U.S. Government sent Col. Johnston and the U.S. Army to Utah, it was with the express purpose to destroy the Church and Kingdom from off the earth, to put to death this people, but the Lord sustained us and put them to shame and confusion and to His name be the honor and glory. There are other Masons sent to this territory for the same purpose to establish a lodge here and try to get an influence with some here to lay a plan to try to murder me and the leaders of the Church, but they will not accomplish it. Now Brother L. N. Scovill thinks so much of masonry that he might join in with them. G. A. Smith said he does not wish to mix hair and wool, but he would like to go to England and obtain five charters for lodges which would give us a grand lodge which would make us independent of all other Grand Lodges in the world. This is what Brother Scovill would like to do and this could be done, but I do not think he would be willing to mingle [139] with our enemies to the injury of this people. President Young said I have no doubt but that thing could be done and we could take our young men into the lodge, but then I would ask what good could it do? What good could result from it? I think no good at all. The truth is we have got to look to the Lord God of Israel to sustain us, and not to any institution or kingdom or people upon the earth except the kingdom of God, and I ask no odds of any man or set of men beneath the heavens except the Lord and His saints.

August 22, 1860: I spent the forenoon hearing history read to G.A. Smith and the afternoon Presidents B. Young and H.C. Kimball were present from 3 to 4:30 and heard history read. While speaking of the destruction by storm in the States, President Young said I wish the state of Missouri would take fire and burn up--everything except that which is pure and good. Then we could go back, for I want to go pretty soon. We don't want to stay here long.

August 27, 1860: A certain revelation was read to President Young, given to him May 28, 1847, on Platt River in the pioneer camp. He said, record it and lay it away, but not to publish it. I felt then as I do now, when I felt to

accuse any of the brethren of anything which they do not acknowledge, I feel that I had rather be mistaken in my judgment than to have them guilty of evil.

September 4, 1860: Brother Cannon said there was a learned doctor that wanted to be baptized; he believed in this work but wanted to close up his business in New York City first. Said when he was baptized that he should lay aside his practice of medicine, as he believed the Lord had provided means for the healing of his Saints without the practice of medicine. He is satisfied [140] that the doctrine of the plurality of God and that Adam is our Father is a true doctrine revealed from God to Joseph and Brigham; for this same doctrine is taught in some of the old Jewish records which have never been in print and I know Joseph Smith nor Brigham Young have had access to, and the Lord has revealed this doctrine unto them or they could not have taught it. President Young said if all that God had revealed was in fine print, it would more than fill this room, but very little is written or printed which the Lord has revealed.

September 9, 1860: At a meeting of departing missionaries held in the Historian's Office, President Young made some remarks upon his commandments to the Elders. He said that every man that had gone out on missions and turned merchants, they are not worth a groat when they come home. They are empty in spirit and become beggarly poor. Brother P. P. Pratt began this in England and he was beggarly poor for years, and Erastus Snow and F. D. Richards came home merchants and they are poor and Orson Pratt came home in carriages and with silks and satins and he is poor. He spoke in the power of God and sharply rebuked the Twelve and Elders for their spirit of speculation which they indulged in and when each Elder got home, they have not the spirit of God in them. He was followed by George F. Hendry. Elders Erastus Snow, O. Pratt, and H. C. Kimball all bore testimony to what President Young had said was true. H. C. Kimball referred to P. P. Pratt being in merchandising and would not trust him \$5.00; and Yearsley said that he would not trust H. C. Kimball nor God Almighty; was half live while millions of such men are dead. He bore testimony in the power of God to what President Young had said. He said that the Elders had been like blood suckers from here to England, and it is time for it to be stopped, and let the wo-[141]men alone and not be courting them, but let them alone. Many bring home women and want the president to soon seal a woman to him. This will soon kill him. President Young then spoke to Orson Pratt and said that the book debt was the worst trouble the Saints had to contend with for six years. Orson Pratt has done more to make that debt than any other man; so many books are forced upon the people and they are forced to take them or they will not be fellowshipped. Now stop publishing and getting your portraits taken and fill the kingdom with them and make the people pay for them. This keeps the people poor and keeps them from emigrating. Brother Orson Pratt had made some remarks saying that he had used his own means and not any of the means of the Church. He had got it all by his publications. President Young said it all came out of the poor saints just as much as though he had begged it. J. V. Lonb reported President Young's speech which pierced the bones and marrow and thoughts and intents of the hearts of the Twelve Apostles and others who were present. He spoke the truth in the name of the Lord with great power and sharpness and he reproved the sins of the Twelve and others in a manner which made them feel by the power of God the necessity of walking uprightly before the Lord and to be free from all sin.

September 13, 1860: Addressing the Bishops, Brigham Young said in part, Now if the Bishops want to do their duty, let them go to work and raise means enough to help the poor Saints that are going away. Orson Pratt, Erastus Snow are poor. Brother Bywater and John L. Smith and some others want some help to get

away, and their families will want help after they are gone and the Bishops must see to them.

[142] September 23, 1860: At the close of the meeting, the Presidency and Twelve met the missionaries at the Historian's Office. Several were blessed; among the number were O. Pratt, Erastus Snow, G. Q. Cannon, and Wm. H. Hooper, after which we repaired to the prayer room where we had a very interesting meeting. The subject of Orson Pratt came up again concerning his false doctrines. President Kimball wished him to make satisfaction to President Young. But President Young said he did not wish him to make any acknowledgement to him. Brother Pratt was strangely constituted; he had acquired a great deal of knowledge upon many things, but in other things he was one of the most ignorant men he had ever seen in his life. He was full of integrity and would lie down and have his head cut off for me or his religion if necessary, but he will never see his error until he goes into the spirit world. Then he will say, Brother Brigham, how foolish I was. Now Brother Pratt thinks that he and all the Gods will be learning for many millions of years, but by and by will know all things and all will know it alike and that will be the end of their exaltations and knowledge. He cannot see the folly of forming this opinion here in the flesh and in his ignorance. But a thousand years hence he will see the folly of it. I will hold on to Brother Pratt and all those my brethren of the Twelve notwithstanding all their sins, folly and weaknesses, until I meet with them in my Father's Kingdom, to part no more because they love God and are full of integrity. Brother Pratt said, I do not believe as Brother Brigham and Brother Kimball do in some points of doctrine, and they do not wish me to acknowledge to others that I do not believe. Brother Brigham said, No, you cannot see the truth in this matter until you get into the spirit world. Brother Brigham spoke very comforting words to the Twelve. He said his love for them was far above woman, and I wish you could all say it.

[143] December 16, 1860: Part of remarks of Brigham Young at morning meeting: He also spoke of the Celestial Law; said we should not have the celestial law revealed to us until we got into the Celestial Kingdom. There is a law belonging to every kingdom. What kingdom are we in? We are not even in a Terrestrial Kingdom. Then let us not talk about keeping a celestial law until we get into a Celestial Kingdom--at least until we can keep the Law of the Gospel while in a Telestial Kingdom.

January 31, 1861: Part of remarks of Brigham Young: The question has often been asked, how is it with little children? Will they grow or not after death? Joseph once said they would and then he said they would not. He never had any revelation upon the subject. And I have no doctrine to give upon the subject. I believe in the great variety in the vast creations of God. I do not believe that the Lord ever made two worlds alike or think alike in any world. I do not believe that the human family have been alike in stature in the various ages of this world. The Lord has power to give a soul or spirit as much intelligence in a tabernacle 2 or 3 feet high as in a giant 8 or 10 feet high, as we find evidence that in some ages of this world, men have lived to that height. My doctrine or belief is that we shall find all children and people of the resurrection as they lie down with the same stature. That is the way I want to receive my children. If I bury a child that is two years old, I don't want him or her to come to me in a tabernacle 80 or 100 years old or at any other age--only the age it left me, and that is the way I believe it will be.

January 31, 1861: Part of same sermon: You know when you have a vision, you can see as well all over your body as out of your eyes. When Joseph had a

reve-[144]lation, he had the eyes of the Lord. He saw as the Lord sees. How did I know what was going on in Washington? I have known what was going on there all the time, and I know what is going on in other people's houses. I know it by the spirit of God; it is revealed to me.

April 6, 1861: The General Conference of the Church of Jesus Christ of Latter-day Saints met this morning in the Tabernacle of the Lord in Great Salt Lake City. Orson Hyde called the meeting to order before the Presidency got there, which was a little before the time of 10 o'clock. President Young showed us this was wrong--that he was the president of the Church and we should have waited for him to have opened the meeting. It did not enter the mind of any of the Twelve but what it was right at the time.

April 6, 1861: After the conference sessions that day, I met with all the Presidency and O. Hyde, G. A. Smith, L. Snow, and W. Woodruff of the Twelve in the Prayer Circle. L. Snow prayed and G. A. Smith was mouth; at the close of prayers, Joseph A. Young came into the room and informed President Young that what remains that could be found of George A. Smith, Jr., had just arrived by Jacob Hamblin, consisting of a part of the scull and thigh bones. They were brought into George A. Smith's house. Before leaving the circle room, President Young said I want to say a few words to Brother Orson Hyde. At the opening of this general conference, I was there one minute before the time, and Brother Hyde had opened the conference, had prayers and singing and I must say I was mortified. I am the president of the whole church and it is my place to preside at a general conference. Did you ever know me to step forward in the days of Joseph and take his place and open a general conference without his directing me to do it? Or did you [145] ever know me to interfere with the rights of any man? No, you have not. I should have waited an hour after the time before I should have opened the conference, but Brother Hyde opened it before the time and he has served me the same several times, and I don't want to see it any more. Elder Orson Hyde said it never entered my heart that I was doing wrong. Several who were present said it was 10 o'clock and asked me to open the conference, and I only did it to open the way for you. Brother George asked me this noon to open the conference, and I told him no for I had heard that you were not pleased about it. G. A. Smith said I did ask him and it did not enter into my heart but what all was right. Brother Hyde said he would remember it for the future. I do not think anyone of the Twelve thought of it. President Young said, Now I will ask all of you, how would you feel if you had a work to do which God and the heavens held you responsible for, and just as you were about to step forth to do it, another man should rise up and take it out of your hands before the people, as though you were not qualified to do it and were neglecting your duty. You would not like it. You would feel chagrined and so did I. Now we can see by this how easy it is for a man to walk into a mud hole when they think they are walking on solid ground. Then let us profit by this example and be careful that we do not interfere with the rights of others. We then went over to President Young's and spent the evening.

May 25, 1861: While on a trip to the southern settlements with Brigham Young, we visited the Mountain Meadow Monument put up at the burial place of 120 persons killed by Indians in 1857. The pile of stone was about 12 feet high, but beginning to tumble down. A wooden cross was placed on top with the following words: Vengeance is mine and I will repay saith the [146] Lord. President Young said it should be Vengeance is mine and I have taken a little.

December 11, 1861: Recording remarks by Brigham Young the evening of December 10, 1861, at the President's Office. I also spent the evening of the 10th at President Young's office when President Young expressed his views very plainly

upon the Governor's message. He said if I were the President or Speaker at the Legislature, I would not refer the message to any committee or say one word about it. I hope there will be nothing said about it in the Legislature at all. They want us to pay taxes and next they will want us to send a thousand men to the war. What will they do about the taxes? The people have not the money. They would have to take wheat and lumber and such things as the people have if they got anything, but they will not collect the taxes here; neither will they get 1000 men to go into the Army. They would spend one million dollars by sending an army here to collect thirty thousand dollars taxes. They have sought our destruction all the day long. Why do they not pay their own debts? They destroyed their army and ammunition at Camp Floyd so that we should not get any of it, when the government is owing Utah their quota of arms. I will see them in hell before I will raise an army for them. Abe Lincoln has sent these men here to prepare the way for an Army. An order has been sent to California to raise an army to come to Utah. This is the reason why Ball came back. I pray daily that the Lord will take away the reigns of Government of the wicked rulers and put it into the hands of the wise and good. I will see the day when those wicked rulers are wiped out. The Governor quoted my sayings about the Constitution I do and always have supported the Constitution but I am not in league with such cursed scoundrels as Abe Lincoln and his minions. They have [147] sought our destruction from the beginning and Abe Lincoln has ordered an army to this Territory from California and that order passed over on these wires. A. Lanaron (?) from California said in Washington a short time since that the Mormons were in the way and must be removed. The feelings of Abe Lincoln are that Buchanan tried to destroy the Mormons and could not; now I will try my hand at it. Other subjects were spoken of.

December 23, 1861: I spent the afternoon in the Legislature. In the evening the committee on revenue met at the Historians Office. Also President Young and Wells. We had a caucus (?) to take into consideration the subject of the welfare of the inhabitants of Utah. We read the long law upon the direct tax and discussed that subject. President Young said in speaking of Governor Dawson, you take a man like him who has been an editor for 15 years and you will find him to be a jackass. He told the story of Brockass on the steamer going down the river. The Homestead Bill was spoken of. President Young said the Lord will soon pass a Homestead Bill. You need not look for the nation to do much for us. H. Stout was of the opinion that the Legislature had not the power to make laws disposing of lands and improvements. E. T. Benson and Orson Hyde made short speeches. President Young followed and said, you want to go to and call a convention. We want to get up a State Government. I believe as I live that we should organize a State Government and let it go into effect by the 15th of March, and I have faith to believe that God will sustain us. This is a secret caucus (?) and I don't want it known what is done here. I can say this about forming a State Government. I believe that Abe Lincoln does intend to bring destruction upon this people if he can and has the power. I want to say one word with regard to assuming this direct tax. I think we had better let the [148] Government appoint their own officers and collect their own tax, for I am satisfied that a legal and lawful assessor and collector cannot be found in this territory according to this law for there is not a free holder in this territory.

February 25, 1862: I spent the evening in the office. Thomas Bullock made a map of the territory. He received a letter from President Young requiring him to deliver up to him all of his private records and papers that he might have in his possession.

February 26, 1862: Thomas Bullock and myself delivered to President Brigham Young his sealing records and endowment records, 1851-55. Perpetual Emigrating Fund, List of donations in 1849, 50, 51, 52, 53, one red trunk containing 2 small books of sealings and adoptions in 1847 to 50, 7 journals of Kingdom of God and sealings in Nauvoo, one package of minutes on file of the Kingdom of God from 1849-52, (This last package we may want to refer to in the compilation of history), one trunk covered with leather and brass nails about 7 by 10 containing G. D. Watt's phonographic report of the trial of Joseph Smith's murderers, some private papers; also 43 promissory notes, each one containing the autograph of Joseph Smith and others; also President Brigham Young's journal of 1832, 33, and 35, a box with secret lock containing gold dust and papers. Joseph A. Young had made a complaint to his father that he was in the Historian's Office and took a book upon sealings and Brother Bullock told him he should not examine it as he had orders that no one should see it, and that it had been under his care ever since it was delivered to him. This was the cause of the order to deliver the above books into the hands of President Young. They, of course, belong to him, as do all historical Church records, documents and papers, to dispose of and control at his pleasure.

April 12, 1862: I went to the Seventies Hall and attended the trial of Zera Pulsipher, who had been sealing women to men without authority. He was required to be rebaptized and had the privilege of being ordained into the High Priests Quorum.

January 19, 1863: Part of remarks of Brigham Young to the opening session of the Legislature of the State of Deseret: We are called the State Legislature, but when the time comes, we shall be called the Kingdom of God. Our Government is going to pieces and it will be like water that is spilt upon the ground that cannot be gathered. If we do not take care of ourselves, no one will take care of us.... I do not care whether you sit one day or not, but I do not want you to loose any part of this Government which you have organized, for the time will come when these men will give laws to the nations of the earth. Joseph Smith organized this Government before in Nauvoo, and he said if we did our duty, we should prevail over all our enemies. We should get all things ready and when the time comes, we should let the water onto the wheat and start the machine in motion.

June 7, 1863: On Sunday, in the afternoon President Young spoke upon our welfare (?) in producing what we use, also about building the temple. He wished it built by donation instead of tithing, as the people did not pay their tithing.

December 31, 1863: Thus ends the year 1863. Joseph the Prophet said whoever lived to see 1860 would live to see the commencement of the downfall of the United [150] States. The Union was dissolved in 1860 and civil war commenced which has raged ever since and the land is beginning to be bathed in blood and will continue until the words of the Prophet will be fulfilled.

January 11, 1864: And in the evening I again called upon Jason Luce in company with John Sharp, T. B. Stenhouse, R. Burton and many others. G. D. Watt being present acted as reporter in taking an account of what Jason Luce would reveal unto us in his last moments. I called upon Governor Read and asked him if he would commute Jason Luce sentence to the penitentiary for life as Hickman had held out this promise to Luce. Soon Hickman and Wilford Luce came in for their answer, and Mr. Read told them he could do nothing in the premises that he considered that he would be committing crime to change the sentence of Luce

unless he had better ground than anything he had seen. So when I arrived at the prison in the evening, I told Jason Luce there was no chance for him to live and I wished him to prepare to die. He then spent more than an hour giving us an account of what he had done and what he knew. He said in the case of Drown and Arnold, that Hickman was responsible for their death. He killed them with the help of one or two others. He said Wm. A. Hickman robbed Carpenter's store, took the goods in his wagon and carried them to Huntingtons and from Huntingtons to his house over Jenta (?) and then told Furguson if he would kill Carpenter, he would clear him, that he should not lie in jail. One day Furguson killed Carpenter and was hung for it, and Hickman made him believe that he would be liberated up to the last minute. Luce said that Hickman murdered _____ for no other purpose only to obtain his gold watch and money and thinks he has the watch yet. He said that Hickman was at the head of a band of thieves that have stolen as [151] high as 100 head of cattle at a time from Camp Floyd, and gone out onto the prairie and divided them and taken them to different parts of the territory. Luce also said that Hickman had many men around him that had to be fed and that men under him would go onto the range and drive up a beef and kill and eat it and sell the hides or make them into larriots, or throw them away as the case might be without any regard to whom might be the owners. Luce said that Hickman had been his ruin and the ruin of others and in all these things he had carried his point by declaring that President Brigham Young had given him counsel to do all these things (which is a cursed lie). Luce made many other remarks which were reported by G. D. Watt.

January 12, 1864: Concerning the execution of Jason Luce who was convicted of murdering "a man in the street by the name of Samuel Benton from Oregon; he cut his throat with a bowie knife" (from entry of Dec. 7, 1863), Wilford Woodruff comments: He had worn his garments up to within an hour before his death. I advised him to take them off, which he did.

April 24, 1884: The Presidency, Twelve and missionaries met at the Historian's Office at 5 o'clock. Two persons were blessed. G. A. Smith made some remarks. And then followed promiscuous conversation about the fitout (?). At the close of this meeting, President Young and Kimball set apart D. H. Wells, Brigham Young, Jr., and Orson Pratt to their missions. President Young said, I have ordained my son Brigham to all the power I hold as one of my counselors.

January 22, 1865: I met with the Twelve and President Young for prayers. At the close of prayer, President Young said to George A. Smith, I want to dismiss [152] Thomas Bullock from the Historian's Office and put Joseph F. Smith in his place. I don't want any more clerks in the office than there now are. I believe Dr. Richards used to take any papers he could lay his hands upon for waste papers, whether they were valuable or not. I believe Thomas Bullock will do the same. I don't want him in the office any longer. (But Brother G. A. Smith or myself have never known either Richards nor Bullock to destroy any valuable papers, but always looked upon them as faithful, honest men.) G. A. Smith wished me to see Thomas Bullock and inform him of his dismissal. I called upon him and informed him. He went to the 11th Ward with me and spoke to the people and I followed him.

March 3, 1865: A lengthy shorthand entry, apparently concerning the administration of the endowment, given by Heber C. Kimball in the Endowment House. The only words in longhand English are the following, which appear at separated intervals throughout the entry: 2 counselors, presidency, heads, revelation, why, 2 counselors, officiate, object, counselors, required.

March 6, 1865: Spent most of the day in the office. Brother Kimball said that President Lincoln would be in the presidential chair until he had destroyed the nation. The North will never have power to crush the South. No never. The Lord will give the South power to fight the North until they will destroy each other.

June 23, 1865: At a meeting at Santaquin, Utah. We rode to Santaquin and held a meeting. W. Woodruff, F. D. Richards, Wm. H. Hooper, J. Taylor, and B. Young I spoke. He said when we arrived here with our families, we annulled every law of man and were a law unto ourselves. We were free to do all that was good but nothing that was wrong.

[153] July 13, 1865: At meeting at Mt. Pleasant, Utah, the remarks of Brigham Young in part: How many of the children of this people are entitled to the Holy Priesthood and the blessings of Abraham? All who are born after their parents have received their endowments and are sealed, and all others will have to be adopted to their parents. All who want the blessings of Abraham, Isaac, and Jacob go and get your endowments before you get married. Then all your children will be heirs to the Priesthood. There is no son has a right to the Priesthood and heirship unless their parents had their endowments before they were born; such must be adopted to their parents or they have no right to the heirship.

July 13, 1865: Same meeting, same talk: This earth when it fell, went millions of miles from the presence of God, and when it returns back, it will go millions of miles from its present position to where it came from.

September 24, 1865: Sunday meeting at Beaver, Utah. President Young spoke 40 (minutes). He spoke his feelings in great plainness concerning O. Pratt and his publications. He said Orson Pratt would go to hell. Joseph Smith said he would when Orson said that he would believe his wife Sarah before he would Joseph Smith. He will go to hell as Joseph said. He would sell this people for gold. What would I give for such an Apostle? Not much and yet we hold him in fellowship in the Church.

December 22, 1865: The Quorum of the Twelve--ten of them met at Sister Jane Blackhurst's as usual to partake of a feast. All of the Twelve were there except Orson Pratt in England and Lorenzo Snow in Great Salt Lake City but not well. We had a splendid supper after which a speech was called for from all the Twelve. Sister [154] Jane Blackhurst made the first speech and said she was like the miser who hoarded up piles of gold, but still wanted more. She had had the blessings of the Presidency and Twelve for many years, but she wanted it to continue. E. T. Benson followed and made a spirited speech, followed by F.D. Richards and A. Lyman. A song from E. Snow. W. Woodruff followed Orson Hyde, who blessed Jane and the Twelve. W. Woodruff said, I feel like saying a few words to Jane Blackhurst. In the history of the whole world I do not know of a woman occupying the position of Sister Jane. A woman once fed one Prophet Elisha in time of famine, and the prophet increased the crose (?) of oil and measure to meet through the famine, and other two women were last at the cross and earliest at the grave of Jesus. But Jane Blackhurst has made a feast for the Presidency and Twelve, some fifteen Apostles and Prophets annually for the last fifteen years although she is a poor crippled woman. Therefore, I will say unto Sister Jane in the name of Jesus Christ as an Apostle that all the blessings which have been promised yea by the Apostles shall be fulfilled upon your head; and when you get through with the toils of this life, you shall come forth in the morning of the first resurrection clothed with glory, immortality and eternal life, and you shall have the

privilege of associating in the Celestial Kingdom of God with these very Apostles and Prophets whom you have been feeding annually for the last fifteen years. (Brother and Sister Blackhurst came over the sea with the Twelve in the ship Rochester in 1841).

December 22, 1865: Same meeting at conclusion, Elder Taylor prophesied that the Twelve should be delivered from the bondage of the poverty under which they have been weltering for years.

[155] January 1, 1866: Upon the visit of the Quorum of Twelve to Heber C. Kimball: we then walked to President H. C. Kimball's. We all wished him a Happy New Years, and Brother Kimball blessed us and prophesied upon our heads. He told Brother Orson Hyde that he should overcome all things and come out with a clean sheet in the end without spot or blemish and should be crowned in glory in the presence of God and His brethren as Joseph saw him 30 years ago; and I pronounce the same blessing upon all the Quorum of the Twelve and any man who attempts to ride you will be rode himself, and any man who opposes you will fall, and I say to you, Brother Franklin, that you shall come off clear in the end. You have passed through trials as well as the rest of us and I will say concerning Schyler Colfax who is trying to go into the Presidential Chair on the downfall of the Latter-day Saints, I will say in the name of the Lord that he shall go under as Douglass did, and the curse of God shall rest upon our enemies who seek our destruction.

March 16, 1866: I came home in the evening of the 16th and found Brother Edward Tullidge raring mad. He was at the City Hall in the hands of the police. He had been writing or composing my own autobiography for nearly two years. Of late he had been drinking very hard and writing theatrical plays. He now imagines himself the great bridegroom and many other foolish things.

March 17, 1866: In the evening I called at the City Hall to see Edward Tullidge who had become insane. I was left alone with him. I laid hands upon him and rebuked the devils and they came out of him, and he begged of me to take him home. He promised me faithfully to obey me in all things if I would take him to his family [156] who were in my house. Upon this promise I took him by the arm and led him home in his right mind. I spent the evening with him reading the news of the day. He went to bed with his brother John and slept until about 1 o'clock; then the devil entered into him and he raged badly. I arose and went to him and again laid hands upon him and cast the devil out of him in the name of Jesus Christ, and he remained quiet until about daylight when the devil again entered into him and he raged in a dreadful manner. We gave him his breakfast and I took him by the arm and walked with him back to the City Hall and left him in the hands of the police.

April 22, 1866: At the close of the meeting President Young and Wells and John Taylor, W. Woodruff, F. D. Richards, and G.Q. Cannon met at the Historian's Office for prayers. The subject of the history of Joseph the Prophet as published by Mother Smith was taken up, and President Young said Brother Woodruff as soon as G. A. Smith comes home, I want you to get Elias Smith and sit down and correct the errors in the History of Joseph Smith as published by Mother Smith and then let it be published to the world. He asked if we destroyed valuable historical papers by carrying them to the backhouse as Dr. Richards did. I answered we did not destroy any papers in that or any other way. President Young spoke his feelings in a very plain pointed way to Franklin D. Richards concerning his publishing and presidency in England and in the conducting of the emigration of all who had presided in England since the days of Hadlock.

July 1, 1866: At the close of the meeting I met at the Prayer Circle with President Young, John Taylor, W. Woodruff, G. A. Smith, G. Q. Cannon, and Joseph F. Smith. John Taylor prayed and President Young was [157] mouth. At the close of the prayer, President Young arose from his knees, took off his apron with the intention of undressing. Of a sudden, he stopped and exclaimed, hold on. Shall I do as I feel led? I always felt well to do as the spirit constrains me. It is my mind to ordain Brother Joseph F. Smith to the Apostleship, and to be one of my counselors. He then called upon each one of us for an expression of our feelings, and we individually responded that it met our hearty approval. We then offered up the signs of the Priesthood, after which Brother Joseph F. Smith knelt upon the altar and taking off his cap, we laid our hands upon him, Brother Brigham being mouth, and we repeated after him in the usual form. He said, Brother Joseph F. Smith, we lay our hands upon your head in the name of Jesus Christ and by virtue of the Holy Priesthood we ordain you to be an Apostle in the Church of Jesus Christ of Latter-day Saints, and to be a special witness to the nations of the earth. We seal upon your head all the authority, power and keys of this Holy Apostleship and we ordain you to be a counselor unto the First Presidency of the Church and Kingdom of God upon the earth. These blessings we seal upon you in the name of Jesus Christ and by the authority of the Holy Priesthood, Amen.

After the ordination, Brother Brigham said this is the first time that any person has been ordained in this manner, and though right, I do not wish in recording it that it should be written in a way to lead others to think that this mode is essential or the only way in which such ordination can be performed. He suggested to us that it would be wisdom for us to keep the fact of this ordination to ourselves, but to be sure to record it. * * * After we had finished upstairs, we descended to the Historian's Office and wrote this statement which we signed at 20 minutes past 6 o'clock of the afternoon of Sunday, July 1, 1866. John Taylor, Wilford Woodruff, George A. Smith, and G. Q. Cannon.

[158] October. 8, 1866: Conference met at 10 o'clock. G. A. Smith spoke one hour and 25 minutes and President Young spoke 21 minutes and corrected G. A. Smith and said Joseph Smith never did ordain Hyrum Smith his successor. President Brigham Young said that Joseph Smith the Prophet told me that no one had authority to seal anyone in the Church but myself if he should die

December 23, 1866: In the afternoon President Brigham Young spoke one hour and 28 minutes. It was a powerful sermon. He counseled the Saints to support our friends and let our enemies alone. He said there were some things he could not think of. He said it did seem to him there was not a man on earth brutal enough to go and call out Dr. Robinson to officiate as a surgeon and then murder him, and he could not think of the Mountain Massacre. He supposed they were massacred by savages, but he did not think before that they were as brutal as that.

December 26, 1866: I met with the Presidency and Twelve at President Young's office at about 12 o'clock. The subject of the endowments and second anointings was presented when President Young said that the order of the second anointing was for the persons to be anointed to be clothed in their Priestly robes, the man upon the right hand and wife or wives upon the left hand. The administrator may be dressed in his usual clothing or in his Priestly robes as he may see fit. The meeting should be opened by prayer. Then the administrator should anoint the man a King and Priest unto the Most High God; then he should anoint his wife or wives Queens and Priestesses unto her husband. There should be but one man anointed at any one meeting. If more than

one man is anointed in a day, they should come together and open by prayer as though [159] there had not been any meeting before and thus continue to the end. President Young said when a woman was anointed a Queen to a good man and he died and the woman was sealed to another man for time, it was not necessary for her to be anointed a Queen again, but if she was anointed a Queen to a man who was not worthy of a wife and she is sealed to another man, she should be anointed a Queen unto him. When a good man dies and his wives have not been anointed Queens unto him, they may be anointed Queens to him after his death without any proxy.

In speaking of the endowments, President Young said that all persons who wished strictly to observe the law of the Celestial Marriage should not get married until they got their endowments and are sealed at the altar. There may be instances where persons are aged and infirm and not able to get to the Endowment House. If they have not had their endowments, they may be sealed and in some instances I have given this permission and others have taken the advantage of it and arranged to be sealed without coming to the Endowment House. I gave A. Lyman the privilege of sealing some in San Bernadino by his urgent request, but it will not avail anything. Some may ask the question why may we not seal and give endowments abroad? Because it would destroy the object of the gathering. The people should be gathered at headquarters where they can be taught in the things of the Kingdom of God and be under the direction of the Priesthood. President Young said that when persons came to get their endowments, they should be clean and pure. A man should not touch a woman for ten days before getting their endowments, and the Twelve while travelling should hold meetings with the male members at Priesthood meetings and teach them, but they have to be handled in wisdom or evil will grow out of it.

[160] In speaking of the death of Joseph Smith the Prophet, President Young said it was necessary for Joseph Smith to seal his testimony with his blood that his testimony might rest upon all nations that the wicked might be left without excuse in the day of God's judgments upon the wicked. If this had not been the case, he would not have been slain in Carthage Jail. He sent away most of the Twelve, and a web was woven which brought about this end. The subject of a sermon preached by A. Lyman and published in the Millennial Star, April 5, 1862, in Vol. 24, was brought up and read, and it was found to have done away with the efficacy of the blood of Christ. President B. Young said he wished to know what the Twelve had to say about it for he had a good deal to say about it. When you do away with the blood of the Savior, you do away with all the Gospel and plan of salvation. If this doctrine as preached by A. Lyman and some by O. Pratt be preached and published as the doctrine of the Church and not contradicted by us, it would not be long before there would be schisms in the Church. This doctrine as preached in this sermon is false doctrine. If we do not believe that it was necessary for Christ to shed his blood to save the world, where is our Church? It is nothing. This does not set well upon my feelings. It is grievous to me to have the Apostles teach false doctrines. Now if the Twelve will sit down quietly and not contradict such doctrine, are they justified? No, they are not.

In speaking of our temporal position, President Young said if we could get up female Relief Societies and they would use their influence to get the sisters to make their own bonnets and make and wear their own homemade clothing, it would do much good.

President Young said as a philosopher, I wish to ask a question. Is there any reflection or thought upon anything that does not exist? I think there is.

[161] December 31, 1866: D. H. Wells and his four wives received their second anointing at 1 o'clock.

January 1, 1867: George Quayle Cannon and three wives obtained their second anointing.

January 2, 1867: I met with the Presidency and 8 of the Twelve and Joseph F. Smith. Joseph A. Young and Brigham Young, Jr., dressed and prayed. Then President Brigham Young gave his son Joseph A. Young his second anointing. It was decided by President Young that we dress and offer up the signs of the Holy Priesthood before we give the second anointing and only anoint one man and his wives in one day at one place.

January 3, 1867: We met at the Endowment House at 12 o'clock, dressed and prayed, after which Brigham Young, Jr., received his second anointing.

January 4, 1867: Joseph Fielding Smith and his two wives received their second anointing.

(From this point forward, there are many entries about the men who have received their second anointings, only a few of which ordinances will be indicated in these notes.)

January 7, 1867: Joseph W. Young and his two wives received second anointings, and Albert Carrington and his two wives received their second anointing at President Young's house under the hands of President Young.

January 11, 1867: Leonard W. Hardy and four wives.

January 21, 1867: Benjamin F. Johnson and two wives.

[162] January 21, 1867: We held a meeting in the evening as a Quorum of the 12 Apostles to examine into the subject of Amasa Lyman's teaching false doctrine and publishing it to the world. He had virtually done away with the blood of Christ, that the blood of Christ was not necessary for the salvation of man. The Quorum of the Twelve were horrified at the idea that any one of the Twelve Apostles should teach such a doctrine. After Amasa Lyman was interrogated upon the subject and said those had been his sentiments, W. Woodruff made the first speech and all the Quorum followed and they spoke in very strong terms.... When the Twelve got through speaking, Amasa Lyman wept like a child and asked forgiveness. We then all went into President Young's office and conversed with him. He felt as the Twelve did upon the subject, only more so, and required Brother Lyman to publish his confession and make it as public as he had his false doctrine.

January 22, 1867: We met at President Young's office to hear Amasa Lyman's confession which he had written and it was not satisfactory. President Young talked very plainly upon the subject and told Brother Lyman that if he did not make a confession that was satisfactory, he should write upon the subject himself. He said if it had happened in Joseph's day, he would have cut him off from the Church, and it was a question whether the Lord would justify us in retaining him in the Church or not.

January 25, 1867: The main entry is introduced with the following symbols he has previously used to designate the Council of Fifty. (Symbols drawn here) At one o'clock I met with a council of Elders at the City Hall. There were some 40 present. The following persons had not met with us before: Edward Hunter, [163] A. O. Smoot, George J. Taylor, Joseph Rich, Hosea Stout, John Sharp, David P. Kimball, Peter C. Clinton, Robert Burton, Parley P. Pratt, and Charles Kimball.

January 27, 1867: Sunday I wrote 6 letters--3 to Phebe and Leslie Snow and 3 to Susan, Eugena and Phebe Scholes. I felt a spirit to testify to Phebe that her two sons, Wilford Leslie and Orion, would become prophets and apostles in their day.

January 28, 1867: I met at the Historian's Office at 2 o'clock and we gave John Smith and wife their second anointing.

Wilford Woodruff's wives received their second anointings: Emma S. on Feb. 12, and Sarah D. Stocking on Feb.14, 1867.

April 20, 1867: At the Endowment House, Brother H. C. Kimball said that Joseph Smith told him that he (Joseph Smith) would meet in old Jerusalem with all the prophets and apostles from Father Adam down to our day; all the leading men of this day will be there. It will be a great council to take into consideration the great work of God in the last days, and Jesus Christ will be at the head of it.

April 24, 1867: At Provo with family of Alexander McDonald. Sister McDonald told me a blessing she received under the hands of one of the old Nephites when she was very sick. She was healed and was promised a family of 8 children. She has now 6.

April 29, 1867: I met with President Young and the Twelve in Council to take into consideration the case of Elder Amasa Lyman who had been preaching heresy doing away with the blood of Christ and trifling with [164] the ordinances. We heard the testimony against him and heard his own remarks. We finally voted to silence him from preaching.

April 30, 1867: I met with the Twelve at Bishop Burdocks and the subject of A. Lyman was again taken up and investigated, and he was silenced from preaching because he had done away with the blood of Christ in his teaching. When President Young put the vote to the Twelve, all four of us, viz., John Taylor, W. Woodruff, G. A. Smith and G. Q. Cannon, gave their vote and consent. We then drove to Parowan.

May 4, 1867: At St. George, the Twelve met in council with E. Snow and resolved to cut off A. Lyman from the Quorum of the Twelve with the consent of the others of the Quorum.

May 5, 1867: At St. George meeting on Sunday, part of remarks of Brigham Young: I wish to say a word about Amasa Lyman and tell why he is dropped from the Twelve. It is because of his infidelity. He has no faith in the atonement and another reason is he has lied in his confession. He has preached infidelity for many years to the people, but not to the Presidency and Twelve. Orson Pratt does not believe in a God, only in attributes, but not in a Personage. He would have been cut off from the Church long ago had it not have been for me. The Twelve would have cut him off. Did anyone of you ever hear of any one of the Twelve ever preaching the baby resurrection? I have heard of it. Neither of those brethren will be enabled to do any good.

May 12, 1867: At Fillmore public meetings President Young said there never was any world created and peopled nor never would be but what would be redeemed [165] by the shedding of the blood of the Savior of that world. If we are ever exalted and crowned in the presence of God, we shall become saviors of a world which we shall create and people. I know why the blood of Jesus was shed. I know why the blood of Joseph and Hyrum and others have been shed and the blood

of others will be shed. It is all to answer a purpose and has its effect. Adam made this world and suffered himself to take a body and subject himself to sin that redemption and exaltation might come to man. Without descending below all things we cannot ascend above all things. There never will be any change of the gospel of salvation. It is an eternal gospel and the same in all worlds and always will be to the endless ages of eternity. There never was a period but what worlds existed and never will be, and they all have the same gospel and law of salvation. Amasa Lyman is rejecting the blood of Christ, has cut himself off from the Quorum of the Twelve Apostles, and he cannot be restored to it in this probation. He has had a chance to be a great man in this Kingdom. He never was Joseph Smith's counselor, but was a Thirteenth Apostle for a long time.

August 24, 1867: At Provo: President Young said his views of the great temple in Jackson County, Missouri, was that there would be 12 temples surrounding a square and the square would be for a great tabernacle for the people, while the temples would be for giving endowments and there would be doors out of every temple for the Priesthood (who labored in the temple) to go into the tabernacle to teach the people and prepare them for the endowments.

September 4, 1867: SLC: The Twelve held a council in the evening in relation to false doctrines. O. Hyde had formerly preached an incorrect doctrine on the [166] resurrection called the baby resurrection. Elder Orson Hyde renounced the doctrine and made it all right with the Quorum. Some things were not quite satisfactory with O. Pratt on doctrine.

Sept. 8, 1867: We had social conversation in the evening. President Young said he had heard Joseph Smith say that the Ten Tribes of Israel were on a portion of land separated from this earth. He had also heard Joseph say that children would not grow after death and at another time that they would grow and he hardly knew how to reconcile it. He would like a variety in eternity. Children might grow in intelligence and not in stature as well as a grown person. If his children were grown up after leaving him, he would not know them.

September 10, 1867: At Franklin: The Twelve held a meeting in the evening at 6 o'clock. W. Woodruff spoke his feelings. O. Hyde spoke his feelings and said President Young told me in 1850 that my views on the baby resurrection were not true, that I might believe what I pleased if I would not preach false doctrine, but I am ready to follow in the beaten track. Brother Young said no man could know much about the resurrection until he passed through the resurrection and had the keys of it. For that reason I have been silent upon the subject and I have not heard any of the Twelve preach upon it that I recalled. I have not contemplated for years the resurrection in any other light than you do. The subject has died within me years ago. Social conversation ensued upon this subject even the Godhead. O. Pratt said that he did not worship attributes aside from the personage of God, but believed that God was an organized being the same as man, and that man possessed the attributes of God and would become a God if he kept the Celestial Law.

[167] September 12, 1867: At Paris: The President and Twelve held a council in the evening upon the difference of opinion with O. Pratt.

October 5, 1867: I met with a council of elders 50 in the City Hall. Heber C. Kimball and John Willard Young were taken into the council.

October 6, 1867: The Presidency and Twelve held a council at noon and cut off Amasa Lyman from the Quorum of the Twelve and set apart Joseph Fielding Smith

as one of the Twelve Apostles. He had been ordained an apostle before. President Young said he did not wish to ordain Joseph F. Smith to take Amasa Lyman's place or to take his crown, but he ordained him an apostle to take his own crown, his own place. He viewed all the apostles in the same light. President Young was mouth in setting Joseph F. Smith apart as one of the Twelve and as a special witness to all nations.

October 9, 1867: Part of remarks of Brigham Young to the Quorum of Twelve: I have officiated in ordaining sixteen of the Twelve Apostles.

October 10, 1867: I met with a council of Elders. Capt. Wm. H. Hooper joined us and received some instruction.

December 16, 1867: At meeting of School of the Prophets: President Young said Adam was Michael, the Archangel, and he was the Father of Jesus Christ and was our God and that Joseph taught this principle.

January 24, 1868: At the School of the Prophets, part of the remarks of Wilford Woodruff: There is one subject [168] upon my mind and has been for years that is contrary to my practice and the practice of this people and that is concerning the Sabbath. I have never thought that the Jews or Ten Tribes of Israel would ever keep the gentile Sabbath. That is the first day of the week. When I was baptized into this Church, I was keeping Saturday for the Sabbath. But I knew that the Latter-day Saints were the true Church of Christ, and if I had imbibed 100 traditions, I would have given them up for this. I don't know as the Latter-day Saints will ever keep this day and it does not make any difference whether they do or not for the Lord will dictate them just as he pleases in all these things. But when Moses received this commandment to keep the seventh day of the week, the Lord said this law shall remain as a statute between me and the House of Israel forever throughout all your generation. I have never found this commandment changed by any revelation from God. Jesus and the Apostles kept the seventh day of the week called the Jewish Sabbath. Yet the Apostles did meet in one instance on the first day of the week to break bread, etc. Constantine changed the day of worship from the seventh to the first day of the week about 600 years after Christ. We received a revelation in the Doctrine and Covenants in the early age of this church to meet upon the Lord's day to break bread, etc. But the Lord did not reveal which day of our time was the exact day that the Lord commanded Israel to keep. At the close of the remarks, President Young read the revelation and said that there had been so much change in time that we do not know the exact time that was the seventh day.

January 27, 1868: At the School of the Prophets: President Young said a man being ordained to the High Priesthood does not deprive him of any office which he held before. I have a right to officiate as a priest, [169] teacher, or deacon. Presidents of the Seventies might act as bishop's counselors or act as High Councilor without being ordained a High Priest.

February 15, 1868: In the afternoon of the 15th I attended the School of the Prophets and President Brigham Young took up the subject of the division of the election on Monday for mayor, alderman, and councilors. LeGrand Young's name was scratched off and E. D. Woolley put on and elected. President Young rebuked (in the strongest terms) D. H. Wells and all the men who were present for not stopping the opposition. I never heard him speak in such power and spirit.

October 8, 1868: In the evening I met with the First Presidency and all the

Quorum of the Twelve Apostles, a privilege which I never before enjoyed in my life. Brigham Young, Jr., was set apart as one of the Twelve Apostles. He had been ordained an Apostle before by his father.

October 9, 1868: I met with the Council of 50.

October 26, 1868: He records the remarks of Heber C. Kimball at the funeral of Vilate Kimball, of which the following is an excerpt: "I have taken 40 wives and many without her knowledge, but she afterwards gave them to me in the temple."

December 11, 1869: At School of the Prophets: President Young said in relation to Joseph Smith returning the plates of the Book of Mormon, that he did not return them to the box from where he had received them. But he went into a cave in the Hill Cumorah with Oliver Cowdery and deposited those plates upon a table or shelf and in that room were deposited a large amount of gold [170] plates, containing sacred records; and when they first visited that room, the sword of Laban was hanging upon the wall and when they last visited it, the sword was drawn from the scabbard and lain upon the table, and a messenger who was the keeper of the room informed them that that sword would never be returned to its scabbard until the Kingdom of God was established upon the earth and until it reigned triumphant over everyone. Joseph Smith said that cave contained tons of choice treasures and records.

December 25, 1869: I attended the School of the Prophets. Many questions were asked. President Young answered them. Lorenzo Young asked if the spirits of Negroes were neutral in heaven. He said someone said Joseph Smith said they were. President Young said no they were not. There were no neutral spirits in heaven at the time of the rebellion. All took sides. He said if anyone said that he heard the Prophet Joseph say that the spirits of the Blacks were neutral in heaven, he would not believe them, for he heard Joseph say to the contrary. All spirits are pure that come from the presence of God. The posterity of Cain are black because he commit murder. He killed Abel and God set a mark upon his posterity. But the spirits are pure that enter their tabernacles and there will be a chance for the redemption of all the children of Adam except the sons of perdition.

February 12, 1870: I spent the day in the Council House until noon. I attended the School of the Prophets. Brother John Holeman made a long speech upon the subject of polygamy. He contended that no person could have a celestial glory unless he had a plurality of wives. Speeches were made by L. E. Harrington, O. Pratt, Erastus Snow, D. Evans, J. F. Smith, Lorenzo Y., Presi-[171]dent Young said there would be men saved in the Celestial Kingdom of God with one wife, with many wives and with no wife at all.

October 7, 1870: We held a Priesthood meeting in the old tabernacle in the evening. Bishop Hunter spoke about 30 minutes. D. H. Wells, G. A. Smith (5 minutes), and President Young gave the following revelations. It is the mind and will of God that the Elders of Israel should take the Utah Central Railroad Bonds and own the road and pay for it so that he could pay the debt of the Union Pacific which he owes to the brethren. It is the will of God that C. C. Rich and Lorenzo Snow should call for 50 men to strengthen the settlements in Bear Lake Valley. It is the will of God that Erastus Snow should call upon the people to strengthen the southern settlements. Many other remarks were made.

October 8, 1870: We held a council at noon at Pres. Young's office. The

Presidency and all of the Twelve, by unanimous vote, cut off Isaac Haight, John D. Lee, and Wood for committing a great sin and they were not to have the privilege of returning again to the Church in this life.

July 15, 1871: At Paris: President Young said he wished all who had a plurality of wives to make their will, and thought it well for all men to do so.

July 15, 1871: At Grantsville: President Young spoke 58 minutes. He said a man may embrace the law of celestial marriage in his heart and not take the second wife and be justified before the Lord.

March 30, 1873: At evening prayer circle: President Young said Joseph the Prophet told me that the Garden [172] of Eden was in Jackson County, Missouri, and when Adam was driven out of the Garden of Eden, he went about 40 miles to the place which he named Adam ondi Ahman, and there built an altar of stone and offered sacrifice. That altar remains to this day. I saw it as Adam left it, as did many others, and through all the revolutions of the world, that altar had not been disturbed. Joseph also said that when the City of Enoch fled and was translated, it was where the gulf of Mexico now is; it left that gulf a body of water.

March 17, 1873: After ordaining men patriarchs (including Bishop Edward Hunter, and President of Seventy Joseph Young, Sr.), President Young said the office of Patriarch is to bless our families, wives, children, and friends and to bless fatherless children and all mankind as far as they are worthy of blessings. It is an office to bless fathers and fathers of fathers. We pray to our Father in Heaven. He is a father of fathers. We have called these brethren together to ordain them patriarchs and to bless them. We consider them worthy of a blessing under the hands of the Apostles. They hold the keys and power to ordain patriarchs and all offices in the Church on the earth and in heaven and will hold these keys here and there for time and for eternity. The Patriarchal office gives you the highest power to bless but does not give the Apostleship but makes you Patriarchs.

June 1, 1873: At prayer circle, President said: I have asked the Lord what kind of a temple we should build and the answer of the Lord was that He did not make two things alike, and we need not make two temples alike, so we need not look for two temples alike.

[173] August 31, 1873: At Paris, Idaho: President B. Young spoke one hour and 18 minutes. In his remarks he said that a man who did not have but one wife in the resurrection, that woman will not be his, but taken from him and given to another. But he may be saved in the Kingdom of God, but be single to all eternity. Mother Eve was the daughter of Adam.

September 5, 1873: I dreamed last night, the 4th, that the United States flag passed from North to South in the sky, all tattered and torn. Then the Constitution of the United States followed it, but was all tied up with ropes to keep it from falling to pieces. Then followed an immense eagle with his talons fast in the hair of the head of President Grant, carrying him off. When this passed, I awoke.

September 7, 1873: I dreamed at night that I saw Jedediah M. Grant and Sister McMinn and talked with them, and the only request Sister McMinn made of me was to ask the people to stop talking about her. I dreamed that I saw many of the dead arise. I saw some swine in which devils had entered and they tried to

kill me but did not have power to hurt me. I told some wicked men that the dead had risen. They said they did not believe it, but they shook with fear.

February 22, 1874: This is not only the birthday of George Washington, but it was the day when the first couple of Lamanites were together as man and wife for time and eternity at the altar in the Endowment House according to the Holy Priesthood in the last dispensation and fulness of times. Wilford Woodruff sealed at the altar two couples of Lamanites. The first couple was an Indian name, Olieto Comp, but baptized and sealed by the name of James Laman. His wife's name, Minie. [174] Second couple: Isigwich and Mogogah. (Daniel H. Wells and Elias Smith were witnesses.)

April 7, 1874: G. Q. Cannon presented the authorities and when it came to the Twelve, John Taylor and Wilford Woodruff were put before Orson Hyde and Orson Pratt. Upon this principle, John Taylor was ordained to the Apostleship some days before I was and O. Hyde and O. Pratt had both been out of the Church and had returned to the Church and had been ordained into the Quorum of the Twelve Apostles since Brother Taylor and W. Woodruff had been ordained, so we both stood ahead of them in the Quorum.

July 11, 1874: Some 3000 Sunday School children met in the new Tabernacle at 10 o'clock to pass through examination for the General Jubilee on the 24th.

July 11, 1874: I parted with Mr. William and company. They took cars for San Francisco and I met with the Presidency and Twelve and Priesthood in general at the old tabernacle. Full speeches were made by John Taylor, D. H. Wells, G. Q. Cannon, and President Young. Nearly the whole assembly covenanted to renew their covenants and be rebaptized.

August 31, 1874: The United Order of Salt Lake City No. 1. Met in the old tabernacle at 10 o'clock, being the First Presidency, Twelve Apostles, and some fifty others with our wives. W. Woodruff was mouth in prayer. President Young had the minutes read. They were accepted. The rolls were then read twice and remarks made by Elder John Taylor; followed by an address from President Brigham Young. He said, I am the President of the Twelve Apostles and the Lord has never acknowledged any other man as the President of the Twelve except [175] myself and what was said about Thomas B. Marsh, and it is the duty of the Twelve to know the mind and will of God concerning them and their duties as much as for me to know it. Our wives were received into the order and children.

October 3, 1875: At the meeting of Brigham Young with U. S. Grant in Ogden, when they met Elder George Q. Cannon being acquainted with both, was the man who introduced them. He said, Mr. President, may I have the pleasure of introducing to you President Brigham Young. They shook hands but President Young did not understand at first who it was and he asked who it was and Brother Cannon said President Grant. Then President Young shook hands with him again and said, President Grant, this is the first time that I ever had the pleasure of seeing a President of the United States and of shaking hands with him.

October 9, 1875: Conference met at 10 o'clock. E. D. Woolley prayed. G. Q. Cannon presented the authorities of the Church, all of which were received. Last evening the 12 met at President Young's and after discussing the subject, the Presidency and Twelve voted to drop John Smith from the Patriarchal Office, and put in his place Joseph F. Smith, but during the day John and Joseph F. Smith had seen President Brigham and pled very hard to try John

another six months to see if he would magnify his calling any better than he had done in the past.

February 5, 1876: I spent the afternoon in the (Legislative) Council and the evening in a political caucus in President Young's school house. He wanted to change the Mayor and City Council. Farrymoz Little nominated for Mayor. The majority of the old Council [176] were also nominated. Many remarks were also made by President Young concerning the City Council, the expenditure, etc., of the money. Wanted the officers serve for nothing.

October 29, 1876: The Presidency and Twelve met for prayers. We then spent an hour in President Young's office conversing with him upon various subjects among which was the Priesthood and the decision was as follows: The First Presidency preside over the whole Church in all the world. The Twelve Apostles hold the same keys and authority to preside over the whole Church in all the world in the absence of the First Presidency. The Seventies are special messengers to preach the Gospel and build up the Kingdom of God in all the world under the direction of the Twelve and to preside in the absence of the First Presidency and Twelve. A Patriarch may also be ordained to be a Patriarch to the whole Church. A Presiding Bishop may also be ordained to preside over the lesser Priesthood and Bishopric in all the world, but all other presidencies are local and belong to the several stakes of Zion. A Presiding High Priest presides over the High Priests of that stake of Zion in which he resides. An Elder presides over 96 Elders; a Priest over 48 Priests; a Teacher over 24 Teachers; a Deacon over 12 Deacons; and all are local officers.

January 1, 1877: Part of Wilford Woodruff's dedicatory prayer, probably omitted from published versions: ". . . and we pray thee, our Father in Heaven, in the name of Jesus Christ, if it can be consistent to thy will that thy servant Brigham may stand in the flesh to behold the nation who now occupies the land upon which thou, O Lord, hast said the Zion of God should stand in the Latter-day; that nation who has shed the blood of [177] Prophets and Saints which cry unto God day and night for vengeance; the nation who are making war against God and His Christ; that nation whose sins, wickedness and abominations are ascending up before God and the heavenly hosts which causes all eternity to be pained and the heavens to weep like the falling rain. Yea, O Lord, that he may live to see that nation (if they will not repent and serve God) broken in pieces like a potter's vessel and swept from off the face of the earth, as with the bosom of destruction as were the Jaredites and Nephites that the land of Zion may cease to groan under the wickedness and abominations of those who now cumber the ground.

August 21, 1877: He is baptized for 100 famous men, including all the signers of the Declaration (except John Hancock), and for all the Presidents of the United States (except Buchanan, Van Buren, and Grant).

September 4, 1877: The Apostles met in Council and agreed to take their place as the presiding Quorum of the Church and bear off the Kingdom as they did after the death of Joseph, and they voted John Taylor as the President of the Twelve Apostles and John W. Young and D. H. Wells voted with us, and they are to stand as counselors to the Twelve as they did to Brigham Young.

December 31, 1877: The Council attended to a good deal of business which was recorded in President Taylor's office journal. The subject of the trial of the highest authorities of the Church was discussed. (See the Journal.)

April 10, 1878: This 10th day of April, 1878, is a very important day in the history of my life and the Church. I was appointed at the last October Conference as the [178] Chairman of the Auditing Committee to audit the accounts of the late President Brigham Young, Trustee in Trust of the Church of Jesus Christ of Latter-day Saints, and all other Church accounts, and after six months of hard labor, we find the estate of the late President Brigham Young indebted to the Church on trustee business to the amount of \$999,632.90. And never have been enabled to form a settlement of the estate with the executors until today, when all accounts were settled and the following property turned over. The following property was turned over today by George Q. Cannon and Brigham Young and Albert Carrington as executors of the Estate of President Brigham Young to John Taylor, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints. This property turned over was Church property or to pay Church debts:

The Empire Mills		\$40,000
Two offices of Pres. Young	7,000	
Gardo House		100,000
Theater		125,000
Various lots of land	28,648.50	
Washington Factory		60,000
Z.C.M.I. stock		118,000
Provo Factory		50,000
Utah Southern Railroad Bonds	16,000	
Street Railroad Bonds or Stock	55,050	
Salt Lake City Gas Stock		80,000
For Mary Ann and Amelia Young	20,000	
Total		699,698.00

For services tendered the Church at 30 year
 \$10,000 \$300,000

Total of all claims against the estate = \$999,698.50.

[179] June 15, 1878: I had a very strange vision; copied in the office today of a desolating sickness which covered the whole land.

A Vision, Salt Lake City; night of Dec. 16, 1877:

Went to bed at my usual hour--half past nine o'clock. I had been reading the revelations in the French language. My mind was calm, or so that usual if possible to be so. I composed myself for sleep but could not sleep. I felt a strange stupor come over me and apparently became partially unconscious; still I was not asleep nor awake. With a strange far away dreamy feeling, the first I recognized was that I was in the Tabernacle at Ogden sitting on the back seat in the corner for fear they would call upon me to preach, which after singing the second time, they did by calling me to stand. I arose to speak and said I did not know that I had anything special to say except to bear my testimony to the truth of the latter-day work. When all at once it seemed as though I was lifted out of myself, and I said, "Yes, I have something to say; it is this. Some of my brethren present have been asking me what is coming to pass; what is the wind blowing up. I will answer you right here what is coming to pass shortly. I was immediately in Salt Lake City wandering about the streets in all parts of the city and on the door of every house I found a badge of mourning, and I could not find a house that was not in mourning. I passed by my own house and saw the same sign there and asked, Is that me that is dead? Something gave me answer, No, you'll live through it all. It seemed strange to me that I saw no person on the street in my wandering about through

the city. They seemed to be in their houses with their sick and dead. I saw no funeral procession, or anything of that kind, but the city looked very still and quiet as though the people were praying and had control of the disease, whatever it [180] was. I then looked in all directions over the territory east and west, north and south, and I found the same mourning in every place throughout the land. The next I knew I was just this side of Omaha. It seemed as though I was above the earth, looking down to it. As I passed along on my way east, I saw the roads full of people, principally women with just what they could carry in bundles on their backs, travelling to the mountains on foot and I wondered how they could get there with nothing but a small pack upon their backs. It was remarkable to me that there were so few men among them. It did not seem as though the cars were running; the rails looked rusty and the road abandoned, and I have no conception how I travelled myself. As I looked down upon the people, I continued eastward through Omaha and Council Bluffs which were full of disease and women everywhere. The states of Missouri and Illinois were in turmoil and strife. Men killing each other and women joining in the fight; family against family cutting each other to pieces in the most horrid manner. The next I saw was Washington and I found the city a desolation. The White House empty; the halls of Congress the same. Everything in ruins. The people seemed to have fled from the city and left it to take care of itself. I was next in the city of Baltimore and in the square where the monument of 1812 stands in front of St. Charles and the hotels, I saw the dead piled up so as to fill the square. I saw mothers cut the throats of their own children for the sake of their blood, which they drank from their veins to quench their thirst and then lie down and die. The waters of the Chesapeake and of the city were so stagnant and such a stench arose from them on account of the petrification of dead bodies, that the very smell caused death. And that was singular again. I saw no men except they were dead, lying in the streets, and very few women, and they were crazy mad, [181] and in a dying condition. Everywhere I went I beheld the same all over the city; and it was horrible beyond description to look at. I thought this must be the end, but no. I was seemingly in Philadelphia and there everything was still. No living soul was to be seen to greet me, and it seemed as though the whole city was without an inhabitant. In Arch and Chestnut Streets and in fact everywhere I went, the petrification of the dead bodies caused such a stench that it was impossible for any creature to exist alive, nor did I see any living thing in the city. I next found myself in Broadway, New York and here it seemed the people had done their best to overcome the disease. But in wandering down Broadway, I saw the bodies of beautiful women lying stone dead, and others in a dying condition on the sidewalk. I saw men crawl out of the cellars and rob the dead bodies of the valuables they had on and before they could return to their coverts in the cellars, they themselves would roll over a time or two and die in agony. On some of the back streets I saw mothers kill their own children and eat raw flesh and then in a few minutes die themselves. Wherever I went I saw the same scenes of horror and desolation, rapine and death. No horses or carriages. No buses or street cars, but death and destruction everywhere. I then went to the Grand Central Park and looking back, I saw a fire start and just at that moment a mighty east wind sprang up and carried the flames west over the city, and it burned until there was not a single building left standing whole, even down to the wharfs, and the shipping all seemed to be burned and swallowed up in the common destruction and left nothing but a desolation where the great city was a short time before. The stench from the bodies that were burning was so great that it was carried a great distance across the Hudson River and Bay, and thus spread disease and death wherever the flames penetrated. [182] I cannot paint in words the horror that seemed to encompass me around. It was beyond description or thought of man to conceive. I supposed this was the end, but I was here given to

understand, that the same horrors were being enacted all over the country. North, south, east and west--that few were left alive. Still there were some. Immediately after I seemed to be standing on the west bank of the Missouri River, opposite the City of Independence, but I saw no city. I saw the whole states of Missouri and Illinois with no living human being in them. I then saw a short distance from the river, Twelve men dressed in the robes of the temple, standing in a square or nearly so. I understood it represented the Twelve gates of the New Jerusalem and they were with hands uplifted consecrating the ground and laying the corner stones. I saw myriads of angels hovering over them and around about them and also an immense pillar of a cloud over them, and I heard the singing of the most beautiful music, the words "Now is established the Kingdom of our God and His Christ and He shall reign forever and ever, and the Kingdom shall never be thrown down for the Saints have overcome," and I saw people coming from the river and different places a long way off to help build the temple, and it seemed that the hosts of the angels about helped to get the material to build the temple, and I saw some come who wore their temple robes to help build the temple and the city; and all the time I saw the great pillar of cloud hovering over the place. Instantly I found I was in the tabernacle at Ogden, yet I could see the building going on and got quite animated in calling to the people in the tabernacle to listen to the beautiful music that the angels were making. I called to them to look at the angels as the house seemed to be full of them, and they were saying the same words that I heard before, "Now is the kingdom of our God established forever and ever," [183] and then a voice said, "Now shall come to pass that which was spoken by Isaiah the Prophet, that seven women shall take hold of one man saying," etc. At this time I seemed to stagger back from the pulpit and F. D. Richards and someone else caught me and prevented me from falling, when I requested Brother Richards to apologize to the audience for me because I stopped so abruptly and tell them I had not fainted, but was exhausted. I rolled over on my back and heard the City Hall clock strike twelve."

February 7, 1879: For the first time in my life I have had to flee away from the enemies for the gospel's sake or from any other cause. They are now trying to arrest me on polygamy. And as I had to leave St. George at 7 o'clock, I got into a wagon from the temple with David H. Cannon and drove all night.

February 22, 1879: A lengthy statement to the world by Wilford Woodruff, speaking of current conditions in America, and prophesying of things to come, based primarily upon Old Testament and Book of Mormon prophetic utterances.

June 20, 1879: I had a dream in the night. We were going on a journey somewhere and President Brigham Young and Heber C. Kimball were with us. I thought they were dressed in the richest apparel I had ever seen, but I do not remember where we were going.

December 16, 1879: I dreamed at night that President Taylor was sealing all in the Church, plural marriages to them that wished it. We met in the Council of the 12. I thought the glory of God rested upon us and we did all our work openly and the government had no power over us and we rejoiced together.

[184] December 25, 1879: At Woodruff, Arizona, we held a meeting and Brother Lot Smith, Burnham, Halots and W. Woodruff all spoke and had a good time. W. Woodruff said he did not believe that any person who lived to see 1890 would be able to see any United States, for he believed the Union would be broken by that time. Let the historian see if he guessed right.

January 17, 1880: I wrote a letter to A.M. Musser of 8 pages and gave my views of the state of the nation. I told him if Grant was the next president, I thought he would be the last president, and the nation would go down on his hands. Of course, this is only the reflection of the mind. Time must determine the state of the nation. One thing is certain that the nation is fast ripening in iniquity.

January 26, 1880: I read Coates lectures against Mormonism which were the inspiration of the devil and full of lies. I prayed the Lord to give me His Holy Spirit and light and truth. I went to bed filled with prayer and meditation. I fell asleep and slept until about midnight. I awoke. The Lord poured out His spirit upon me and opened the vision of my mind so I could comprehend in a good measure the mind and will of God and His purposes concerning our nation and the inhabitants of Zion, and when the vision of my mind was open to comprehend the situation of our nation, their wickedness, abominations, and corruption and the judgments of God and destruction which awaited them, and when I comprehended the great and mighty responsibility which rested upon the Quorum of the Apostles in the sight of God and the heavenly hosts, my head became a fountain of tears and my pillow was wet as with the dews of heaven and sleep departed from me and the Lord revealed unto me our duty, even the duty of the Twelve [185] Apostles and all the faithful Elders of Israel and the following is a portion of the will of the Lord made manifest to me while dwelling in a shepherd's tent in the wilderness surrounded by the drifting snows of the mountains while wrapped in the visions of the night.

[editors note: This revelation given to Wilford Woodruff in the wilderness, January 26, 1880, can be found in this journal following the entry dated December 28, 1880, on page 187.]

January 27, 1880: I arose in the morning after the vision of the night with my heart filled with joy and gratitude for the manifestations of the spirit of God unto me. I have written the revelation of God unto me as it was given by the inspiration of the Holy Ghost. I had read the revelation in the Doctrine and Covenants and prayed earnestly unto the Lord to show me His mind and will concerning myself and my brethren of the Apostles, and the Lord gave me that revelation in answer to my prayers.

January 28, 1880: I was again wrapped in vision during a good part of the night concerning the destiny of our nation and of Zion. It was strongly manifest to me the duty of the Apostles and Elders to go into our holy places and temples and wash our feet and bear testimony to God and heavenly hosts against the wickedness of this nation. My pillow was wet with the fountain of tears that flowed as I beheld the judgments of God upon the wicked.

February 5, 1880: I wrote a letter to President John Taylor and the Twelve Apostles. I gave them an account of the revelation the Lord gave to me in the shepherd's tent in the wilderness, and I sent them a copy of the same.

[186] April 20, 1880: I met in council and prayer circle in the afternoon. A certain revelation was spoken of.

April 22, 1880: And afternoon in council. A revelation was discussed and received as the word of the Lord.

April 30, 1880: I met in council at 10 o'clock. We had a visit of the double African girl with two heads, four arms, four legs, but one body, which was

quite a curiosity.

June 14, 1880: What strange things one will dream when asleep. I dreamed this morning that Queen Victoria had received the gospel and had been baptized. She appeared very humble--none of which is likely to happen in this world. I also thought to Prince Albert; is Richard or Rohart connected with his name?

October 5, 1880: I spent the day in council.

October 8, 1880: At the close of the meeting, we the Apostles met in council and debated upon the propriety of organizing the First Presidency. We had held several councils upon this subject and we finally left the subject until another meeting.

October 9, 1880: The Apostles then met in council at 6 o'clock and decided to organize the First Presidency of the Church. Wilford Woodruff nominated John Taylor to be the President of the Church of Jesus Christ of Latter-day Saints and it was carried unanimously.

October 12, 1880: I returned to the city and attended a council in the City Hall. In the afternoon I met with the presidents of stakes and counselors in the Council House and John Vancott and Loren Farr joined our council.

[187] October 27, 1880: In our Council today we ordained Francis M. Lyman (son of Amasa Lyman) to the apostleship as one of the Twelve Apostles. John Taylor was mouth in ordaining. We also ordained John Henry Smith (son of George A. Smith) to the Apostleship, a member of the Twelve Apostles. W. Woodruff ordained him. He was the first apostle I ever ordained.

November 7, 1880: We have met with Bro. C. C. Rich who had been brought from Bear Lake on a bed having received a paralytic stroke. The left side entirely useless. He could speak a little so as to be understood. Bro. George Q. Cannon anointed him and six of the Apostles laid hands upon him, and W. Woodruff was mouth and blessed him. He seemed overjoyed at seeing us and we met at 2 o'clock.

November 10, 1880: I met in Council with the Presidency and Twelve. President Taylor's claim upon the Sugar House machinery of \$10,000 was allowed him.

December 28, 1880: I wrote a prayer to be presented upon the alter, by the request of President Taylor, to be presented to him for his approval. This prayer was to carry out the purpose of the Lord in the revelation given me while in the wilderness.

Undated entry following the summary of events for 1880: A revelation given to Wilford Woodruff in the wilderness of San Francisco Mountains in Arizona on the 26th day of Jan. 1880.

"Thus saith the Lord unto my servant Wilford Woodruff. I have heard thy prayers and will answer thy petitions. I will make known unto thee my will concerning the nation who encumbers the land of promise and also concerning Zion and her inhabitants. I have [188] already revealed my will concerning the nation through the mouth of my servant Joseph who sealed his testimony with his own blood, which testimony has been in force upon all the world from the hour of his death. What I the Lord have revealed in that testimony and decree upon this nation, and all the nations of the earth, shall be fulfilled, saith the Lord of hosts. I the Lord have spoken and will be obeyed. My purposes shall be fulfilled upon this nation and no power shall stay my hand. The hour

is at the door when my wrath and indignation shall be poured out upon the wicked of this nation. Their murders, blasphemies, lyings, whoredoms and abominations have come up before my face and before the heavens and the wrath of mine indignation is full. I have decreed plagues to go forth and lay waste mine enemies and not many years hence they shall not be left to pollute mine heritage. The devil is ruling over his kingdom and my spirit has no place in the hearts of the rulers of this nation, and the devil stirs them up to defy my power, and to make war upon my Saints. Therefore, let mine Apostles and mine Elders who are faithful obey my commandments which are already written for your profit and guidance. Thus saith the Lord unto my servant John Taylor and my servant Wilford Woodruff and my servant Orson Pratt and to all the residue of mine Apostles. Have you not gone forth in my name without purse or scrip and declared the Gospel of life and salvation unto this nation and the nations of the earth and warned them of the judgments which are to come as you have been moved upon by the power of the Holy Ghost and the inspiration of the Lord. You have done this year by year for a whole generation as man counts time. Therefore, your garments are clean of the blood of this generation and especially of this nation. Therefore, as I have said in a former commandment so I the Lord say again unto mine Apostles, go ye alone by [189] yourselves whether in heat or in cold and cleanse your feet with water, pure water; it matters not whether it be by the running streams or in your closet, but bear their testimonies before the Lord and the heavenly hosts; and when you have all done this, then gather yourselves together in your Holy Places and clothe yourselves in the robes of the Holy Priesthood and there offer up your prayers according to my Holy Law. Let him who presides be mouth and kneel upon the holy altar and there let mine Apostles bring all their testimonies before my face and before the heavenly hosts and before the justified spirits made perfect; and thus saith the Lord unto you, mine Apostles, when you bring these testimonies before me, let them be presented by name as far as the spirit shall present them unto you: The presidents of the United States, the Supreme Court, the cabinet, the Senate and House of Congress of the United States, the Governors of the States and Territories, the judges and officers sent unto you and all men and persons who have taken any part in persecuting you or bringing distress upon you or your lives or sought to hinder you from keeping my commandments or from enjoying the rights which the Constitution of Law of the Land guarantee unto you. And what I the Lord say unto you, mine Apostles, I say unto my servants the Seventies, the High Priests, the Elders, and the Priests and all my servants who are pure in heart and who have borne testimony unto this nation. Let them go forth and cleanse their feet in pure water and bear testimony of it unto your Father who is in heaven. And thus saith the Lord unto mine Apostles and mine Elders, when you do these things with purity of heart, I, the Lord, will hear your prayers and am bound by oath and covenant to defend you and fight your battles as I have said in a former commandment. It is not my will that mine Elders should fight the battle of Zion, for I will fight your [190] battle. Nevertheless, let no man be afraid to lay down his life for my sake, for he that layeth down his life for my sake, shall find it again and have eternal life. The nation is ripened in iniquity and the cup of the wrath of mine indignation is full and I will not stay my hand in judgment upon this nation or the nations of the earth. I have decreed wars and judgment upon the wicked and my wrath and indignation are about to be poured out upon them and the wicked and rebellious shall know that I am God. As I the Lord have spoken, so will I the Lord fulfill. I will spare none who remain in Babylon, but I will burn them up saith the Lord of Hosts. As I the Lord have suffered, so will I put all enemies under my feet, for I the Lord utter my word, and it shall be obeyed and the day of wrath and indignation shall come upon the wicked. And I say again wo unto that nation or house or people who seek to hinder my people from obeying the Patriarchal Law

of Abraham which leadeth to a celestial glory which has been revealed unto my Saints through the mouth of my servant Joseph, for whosoever doeth those things shall be damned saith the Lord of Hosts and shall be broken up and wasted away from under heaven by the judgments which I have sent forth and shall not return unto me void. And thus with the sword and by bloodshed and with famine and plagues and earthquakes and the thunders of heaven and the vivid lightnings shall this nation and the nations of the earth be made to feel the chastening hand of an Almighty God until they are broken up and destroyed, and wasted away from under heaven, and no power can stay my hand. Therefore, let the wicked tremble, let them that blaspheme my name hold their lips, for destruction will swiftly overtake them. All that I the Lord have spoken through the mouth of my prophets and apostles since the world began concerning the last dispensation and fulness of times, concerning my Church [191] which has been called out of the wilderness of darkness and error, and concerning Babylon the Great, and what I have spoken through the mouth of my servant Joseph, shall all be fulfilled and though heaven and earth pass away, my words shall not pass away, but shall all be fulfilled saith the Lord. These revelations and testimonies you have before. Let my Saints search the word of the Lord and treasure up wisdom and be prepared for that which is to come. As I have decreed, so shall my judgments begin at the house of God. There are those in my Church who have a name among you who are adulterers and adulteresses and those who blaspheme my name and those who love and make a lie and those who revel and drink with the drunken; if they do not speedily repent of their wickedness and abominations, they shall be severed from the ordinances of my house, saith the Lord. There are many who have need to repent whose hearts are set upon the things of this world, who aspire to the honors of men and do not honor the Priesthood, nor seek to build up the Kingdom of God as they should. Neither do they learn or comprehend that the rights of the Priesthood are inseparably connected with the powers of heavens and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. Such should repent and turn unto the Lord and seek for the Holy Spirit to guide them. Judgments will begin at my house and from thence will they go forth unto the wicked, and the wicked cannot escape. Blessed are the pure in heart, for my blessings await them in this life and eternal life in the world to come. Thus saith the Lord unto you, mine servants, the Apostles, who dwell in the flesh. Fear ye not your enemies. Let not your hearts be troubled. I am in your midst. I am your advocate with the Father. I have given mine angels charge concerning you. Mine eyes are upon you, and the eyes of your Heavenly [192] Father and the heavenly hosts, and all justified spirits made perfect are watching over you. Your works are manifest before the face of my servants who have sealed their testimony with their blood and before all of my servants of the Twelve Apostles whom I have taken unto myself. The veil is taken from off their faces and they know your works. They await your coming when you have finished your testimony in the flesh. Therefore, be ye faithful until I come. My coming is at the door. Call upon the Lord in mighty prayer. Ask and you shall receive whatever you agree as touching anything, and ask the Father in my name and it shall be given unto you. Seek diligently to build up Zion and magnify your high calling and your enemies shall not prevail over you. Zion shall not be moved out of her place. Zion shall prevail against her enemies. My people shall not be hindered in the building of my temple unto my holy name, if they will hearken to my voice and do as I command them. The blood of my servant Joseph and Hyrum and of mine Apostles and Elders which have been shed for the word of God and testimony of Jesus Christ cries from the ground for vengeance upon the nation who has shed their blood, but that blood shall speedily be avenged and shall cease to cry unto me for the hour of God's judgment is fully come and shall be poured out without measure upon the wicked. But hearken and hear, O ye Apostles, Elders and people of my Church,

to the word of the Lord concerning you that for all the blessings that I will pour out upon you and the inhabitants of Zion, and the judgments and destructions upon the wicked that I will be inquired of by you to ask the Father in my name to do and to perform these things for you. As I told all the House of Israel by my servant Moses that they should ask of my hand for all these blessings which I the Lord had promised unto Israel in the latter days. And as I the Lord ordained my Apostles [193] who were with me in my ministry, and promised them that they should sit upon twelve thrones judging the Twelve Tribes of Israel, so I say unto you, mine Apostles, whom I have raised up in these last days that I have ordained you to bear record of my name and of the Gospel of Jesus Christ to the Gentile first and then to the House of Israel. I have also ordained you to sit upon thrones and judge the Gentiles and all of the inhabitants of the earth unto whom you have borne testimony of my name in the day and generation in which you live. Therefore, gird up the loins of your minds and magnify your callings in the fear of God and prepare for the coming of the Son of Man which is nigh at the door. No man knoweth the day nor the hour, but the signs of both heaven and earth indicate His coming as promised by the mouth of my disciples. The fig trees are leaving and the hour is nigh. Therefore, prepare yourselves, O ye Saints of the Most High God, with oil in your lamps, for blessed is he that watcheth for the coming of the Son of Man. Again, hear ye the word of the Lord, O ye mine Apostles, whom I have chosen in these last days to bear record of my name and to lead my people Israel until the coming of the Son of Man. I the Lord have raised up my servant John Taylor to preside over you and to be a law giver unto my Church. He has mingled his blood with that of the martyred prophets. Nevertheless, while I have taken my servants Joseph and Hyrum Smith unto myself, I have preserved my servant John Taylor for a wise purpose in me. I have also taken many others of the Apostles unto myself, for I take whom I will take and preserve in life those whom I will preserve according to the council of my own will. And while my servant John Taylor is your president, I wish to ask the rest of my servants of the Apostles the question, although you have one to preside over your Quorum and over the Church which is the order of God in all generations, do [194] you not all of you hold the Apostleship which is the highest authority ever given to man on the earth? You do. Therefore, you hold in common the keys of the Kingdom of God in all the world. You each of you have power to unlock the veil of eternity and hold converse with God the Father and His Son, Jesus Christ, and to have the administration of angels. It is your right, privilege and duty to inquire of the Lord His mind and will concerning yourselves, the inhabitants of Zion and their interest. And whenever any one of you receive the word of the Lord, let it be written and presented in your council, and whatever by a united council you deem wisdom to be presented unto the people, let it be presented by the President, my servant John Taylor, as the word of the Lord. In this way, you will uphold him and strengthen his hands as all the burden should not rest upon one man. For thus saith the Lord, all of mine Apostles should be full of the Holy Ghost of inspiration and revelation and know the mind and will of God and be prepared for that which is to come. Therefore, let mine Apostles keep my commandments and obey my laws and the gates of hell shall not prevail against you. Fear not, for lo I am with you until I come. I come quickly even so, Amen." (His prayer follows this revelation.)

January 9, 1881: President Taylor said that those who did not pay their tithing and keep the law of God, should not have a recommend to go to the Temple or Endowment House to get endowments and if the bishops gave such recommends, they must bear the blame of it, for I will not.

January 19, 1881: This is one of the most important days of my life. I met

with the President, John Taylor, and second counselor Joseph F. Smith, and seven of the Twelve, viz., Wilford Woodruff, Orson Pratt, Charles C. [195] Rich, Lorenzo Snow, Franklin D. Richards, Francis M. Lyman, John Henry Smith and John Smith, the first Patriarch, and the Presiding Bishop Edward Hunter and L. John Nuttall. C. C. Rich was carried in a chair. O. Pratt was very feeble, yet we all performed the ordinance of washing our feet against our enemies and the enemies of the Kingdom of God according to the commandment of God unto us. W. Woodruff opened by prayer and John Taylor was mouth in the washing of feet. At the prayer circle, Lorenzo Snow was mouth at the opening and President John Taylor was mouth at the alter and presented the prayer written by W. Woodruff (by request of President Taylor). And the names were presented before the Lord according to the commandment. It was truly a solemn scene, and I presume it was the first thing of the kind since the creation of the world. The names and prayer presented will be recorded by Bro. L. John Nuttall, President Taylor's secretary. We _____ three hours in the meeting and ordinances. This is the last time that Apostle Orson Pratt will ever in this life officiate in an important ceremony in the Church. Probably the same with Charles C. Rich.

January 31, 1881: I spent the day copying in my journal, I having written my journals in pass books for nearly two years. I have had to copy them in this journal and the one previous. I finished this copying on the third day of February 1882.

May 18, 1981: I spent the day in council. We discussed the subject of the coming elections.

May 20, 1881: The Quorum of the Twelve Apostles met in the Quorum room in the Council House at 7 o'clock in the evening, there being seven of the Twelve together, viz., W. Woodruff, L. Snow, E. Snow, F. D. [196] Richards, B. Young, F. M. Lyman and John Henry Smith. Our meeting was for the purpose of trying or investigating the conduct of John W. Young. We heard the testimony of Erastus Snow until 10 o'clock and adjourned until tomorrow at 9 o'clock.

May 21, 1881: The Twelve met in council at 9 o'clock and John W. Young gave his answer and we sat until 5 o'clock in the evening when the following motion was made by Francis Marion Lyman: I move that Bro. John W. Young be required to manifest before this Quorum that he saw his error that he had made, and that he will be one with his brethren in the future and be subject to their counsel, and he must make ample satisfaction to the Presidency of the Church before we can consent to have him stand as a counselor to the Twelve Apostles. Carried unanimously and John W. Young then made confession and asked forgiveness. Moved by John Henry Smith that this council accept the confession made by John W. Young in regard to this matter and that we are satisfied with it and the spirit manifest by him. Carried unanimously. Our council adjourned and I called upon President John Taylor to know if we could have an interview with him this evening and he appointed Monday at 11 o'clock; John W. Young and others of us with him that satisfaction might be made with them.

May 25, 1881: I spent the forenoon in writing; the afternoon in council, when we received the decision of the First Presidency upon the case of John W. Young. They required him to carry out the instructions which they gave E. Snow and company, in the first place to put all of his contracts into the hands of the committee as dictated, which after much talk he agreed to do.

[197] July 31, 1881: The following reflections were in my mind while listening to these discourses. Jesus Christ descended below all things, therefore he was worthy to open the book and loose the seals thereof; and those who are

ordained as kings and priests unto God will receive all things either in time or eternity and will become counselors to the Savior and dwell and labor with him throughout all eternity and we are the noble spirits who were appointed to come and dwell on the earth in the last dispensation and to labor with Him in the building up of His Kingdom and prepare it for His coming to prepare the world for the judgments of God.

December 26, 1881: I dreamed that President Young came to me, and told me to take care of myself and not to expose myself too much.

January 4, 1882: Met in council at 10 o'clock when several subjects were discussed. The Quorum of the Twelve Apostles expressed themselves; very strongly opposed to setting an example by opening a door for any man in the Church, President or Apostle, to draw funds from the Church without limit for their own use or any other purpose. There should be a fixed sum for every man.

February 2, 1882: I met in council this morning with the Presidency, Twelve and others to take into consideration the importance of appointing committees to get up a collection of facts concerning our condition and affairs in Utah Territory, and present the same to Congress to rebut the lies that are flooding Congress against us both by speeches of priests and editors. A committee appointed and subcommittees to take this matter in hand.

[198] February 23, 1882: I spent the day mostly in the office writing. I attended the council in the evening and it was voted for the Legislature to get a joint resolution passed to appoint a committee of both houses to organize a State Government and ask for admission into the union. Remarks were made by President Taylor and Erastus Snow. He said we should claim of the Government every right that the Constitution gave us; and if the nation rejected us, they must bear the blame of it. This was our duty in a matter of history and to our children and to posterity.

March 14, 1882: Part of his reaction to the passage of the Edmunds Bill: But if the nation can stand it, we can. We have been looking for this for the nation to take a stand against the Saints and the Church and Kingdom of God on the earth. The nation is taking a stand against God, against Christ, against the Church, the Kingdom and Zion of God on the earth. They are ripening in iniquity and turning the last keys that will seal their condemnation that lingers not and preparing themselves for destruction.

March 24, 1882: The Edmunds Bill was signed today by President Arthur and it became a law to take away the rights of the Latter-day Saints because of their religion. I spent the day in council with the Presidency. We considered it wisdom for the brethren to live with but one wife under the same roof.

April 4, 1882: I attended a council meeting all day. Speeches were made upon the subject of organizing a State Government.

April 8, 1882: At noon I met with eight of the Quorum of the Twelve and counselors D. H. Wells and [199] Joseph F. Smith, to take into consideration the filling of the Quorum of the Twelve. At the first vote, the following persons received the following number of votes: G. Teasdale 2; Wm. W. Cluff 1; C. W. Penrose 2; A. M. Cannon 2; Junius F. Wells 2; L. John Nuttall 1; D. H. Wells 5; Jesse N. Smith 5; total 20. At the close of the meeting in the afternoon meeting we met at President Taylor's office and presented to him what we had done but he preferred to put it off until G. Q. Cannon came home and we voted to do so.

April 13, 1882: I met with the Twelve in the forenoon on the Indian Mission. We voted to call 15 or 20 young Indians and send them to school to Provo to make missionaries among their tribes. We voted to send six families to Savoy to strengthen Bro. Titcher in the Indian Mission. We voted to call Bro Layton and his family to form a new settlement in some portion of Old Mexico in Chihuahua or Sonora. It was the wish of the Quorum that James G. Bleak go to Arizona and take charge of the Indian Mission. We met with President Taylor and laid before him what we had done. He did not decide upon any particle of it.

May 7, 1882: At stake conference at Logan: President Taylor said when we go to the Spirit World, we go naked as we came into the world, and if we got any clothing, we shall be dependent upon somebody for it as we were when born in the flesh; so if we got a mansion in our Father's kingdom we shall be dependent upon him.

June 5, 1882: I had an hour's conversation with President John Taylor upon the subject, duties and rights of the Presidency and Twelve.

[200] June 27, 1882: I spent the day in council in the Social Hall. L. W. Hardy and H. B. Clawson spoke.

August 26, 1882: I met in council at 11 o'clock. with the Presidency, Twelve and other brethren on the welfare of Zion. Many subjects were discussed.

September 27, 1882: I met in council with the Presidency when the subject was discussed of filling the Quorum of the Twelve and Seventies. And it was decided that it was proper for the President of the Church to nominate the persons to fill the Quorum as was the custom from the beginning, except in the first and second organization, which was by revelation.

October 3, 1882: I spent the forenoon in the office writing. I received four letters today and attended Council where much instruction was given. It was decided that the president of the Church should nominate the persons to fill the Quorum of the Twelve Apostles and the Twelve should nominate or present names to fill the First Presidency of the Seventies. A good deal of instruction was given.

October 6, 1882: Afternoon, prayer by E. Snow. Authorities were then presented and sustained. The names of Abraham H. Cannon and Theodore B. Lewis had been chosen by the Presidents of the Seventies, the Twelve Apostles and the Presidency of the Church. When they came to be set apart on Monday, W. Woodruff set apart Abraham H. Cannon and when we came to lay hands upon the head of Bro. Lewis, it was found he was a High Priest. Therefore, he could not be ordained as a President of the Seventies. Therefore, he was set aside and not ordained to the office of the Seventies which still left one vacancy among the Seven Presidents.

[201] October 12, 1882: We met in council at President Taylor's office. We heard the revelation read in which George Teasdale and Heber J. Grant were called to fill the vacancies in the Quorum of the Twelve Apostles and Seymour Young to fill the vacancy in the first Presidency of the Seventies.

October 14, 1882: We held a meeting with the Presidency, Twelve Apostles, and the Presidents of Stakes. Remarks were made by President Taylor; then the revelation was read. G. Q. Cannon spoke to us and said how can we teach the

people any law or principle that we do not keep ourselves? Joseph F. Smith spoke upon several subjects upon the Patriarchal order of marriage. President Taylor told what Joseph Smith said to him upon that subject and said if we do not embrace that principle soon, the keys will be turned against us, for if we do not keep the same law that our Heavenly Father has, we cannot go with him. The word of the Lord to us was that if we did not obey that law, we could not go where our Heavenly Father dwells. A man obeying a lower law is not qualified to preside over those who keep a higher law. W. Woodruff said he was glad the Quorum of the Twelve and Seventies were now to be filled and said that the reason why the Church and Kingdom of God could not progress if we did not receive the patriarchal law of marriage was that it belonged to this dispensation as well as the baptism for the dead and any law or ordinance that belongs to this dispensation must be received by the members of the Church or it cannot progress. The leading men of Israel who are presiding over stakes will have to obey the Law of Abraham or they will have to stop. Moses Thatcher spoke upon the establishment of cooperative companies for handling machinery, wagons, etc. G. Q. Cannon spoke upon the manufacturing of wagons, etc. E. Snow said that Joseph [202] Smith said that the parable that Jesus spoke of that the man who had one talent and hid it in the earth, was the man who had but one wife and would not take another. Would have her taken from him and given to one who had more. F. M. Lyman thought it would not do to seal dead women to him.

November 27, 1882: I met in council in the Gardo House with the Presidency and Twelve; discussed the policy of yielding any principle for a State Government. We then went to the office and met with our delegates to Washington. And President Taylor with the rest of us came to the conclusion that we could not swap off the Kingdom of God or any of its laws or principles for a State Government.

December 5, 1882: On the night of June 1, 1882, I, Wilford Woodruff dreamed that a messenger came to me and said that no person in the Spirit World could work upon or preach any ordinance of the gospel to the spirits in prison that had not been dedicated upon an altar by someone having the Priesthood on earth. This, of course, was a dream.

December 30, 1882: I dreamed last night that Capt. Wm. H. Hooper was dead. I told my family this morning that when I heard from him, I should hear he was dead. And Bro. Jaques informed me at the Historian's Office that he died at 20 minutes to 8 o'clock. I saw Capt. Hooper in the Spirit World in my dream. I saw his location and the limits by which he was bound and could not pass. I had a view of mansions in the Celestial Kingdom of God which were composed of beautiful stones and materials, and were actual buildings as any on the earth and that the best architects in heaven were employed in their building.

[203] January 10, 1883: I attended the Council in the afternoon and a vote was taken to raise the wages of Erastus Snow to \$2500 a year and that he send up his bank account and it should be allowed him.

January 21, 1883: J. F. Smith spoke upon the Priesthood and revelation. It was a very interesting discourse. He said God will not keep any man on earth to preside over the Church to lead the Church of God astray. He will take him away first and all men should sustain the authorities of the Church or Priesthood.

April 3, 1883: I met in Council with the Quorum of the Twelve and their counselors upon the subject of Counselor John W. Young, who had been

railroading and his course had not been satisfactory to the Presidency and Twelve. We spent the whole day upon the case.

April 6, 1883: At the close of the afternoon meeting, I met again with the Twelve on account of John W. Young. It was a difficult matter to bring his mind to see that he had not done right in the course he had pursued.

April 8, 1883: Afternoon, J.D.T. McAllister prayed. Sacrament was administered. The Authorities of the Church were then presented and when John W. Young's name was called, President Taylor made some remarks upon the subject and stated that we had held a long council over him and that John W. Young was then called upon to make a confession or explanation, which he did do and asked the people to forgive him. He then received a clean vote.

[204] April 13, 1883: I attended a council with the Presidency, Twelve and the First Presidency of the Seventies. Our meeting was upon the subject of reorganizing the Quorums of Seventies and the order of the same. President Taylor said the Twelve are to see that the gospel is sent to all the world and the Twelve must call upon the Seventies to assist them and they must be the best men you can get out of the 11,000 Elders to fill up the Quorums of the Seventies.

April 14, 1883: The Presidency, Twelve and Presidents of the Seventies met at 9 o'clock and received counsel upon the organization of the Seventies and a revelation was read at 15 minutes to 11 o'clock.

May 13, 1883: A. O. Smoot told W. Woodruff that he and Alanson Ripley, while surveying out Adam ondi Ahman about 22 miles north of Jackson County, Missouri, they came across a stone wall in the midst of a dense forest and underbrush. The wall was 30 feet long, 3 feet thick and about 4 feet high above the ground and laid in mortar or cement. When Joseph Smith the Prophet visited the place and examined the wall, he said it was the remains of an alter built by Father Adam where he offered sacrifice after he was driven from the Garden of Eden which was located in Jackson County, Missouri. The whole town which was laid out and named Adam ondi Ahman was in the midst of a thick and heavy forest of timber and the place named after Adam's alter. The Prophet Joseph said it was upon this alter where Adam blessed his sons and posterity before his death. Let historians of the Church note this.

September 28, 1883: I held a meeting with the Twelve Apostles and their counselors. We had met with the Presidency in the morning to take into consideration [205] the organizing of the School of the Prophets. After the Presidency was accepted, President Taylor requested the Twelve to meet together and arrange their own quorum or prepare themselves to enter into that school. We met in the Northeast room of the Historians Office, the minutes of which are in W. Woodruff's Journal Chest. After each one of us had given an account of ourselves, all were voted in. Some matters appertaining to Albert Carrington were investigated which he explained and confessed wherein he was wrong and asked forgiveness and all were accepted. We then met with the Presidency and they still investigated further Brother Carrington's affairs which he explained and all was accepted by the Presidency.

October 11, 1883: The Presidency, Twelve, and Presidents of Stakes met at 10 o'clock. Prayer by J.D.T. McAllister. President Taylor spoke 35 minutes. W. Woodruff, 15 minutes; G. Teasdale, 15 minutes; Zebedee Coltrin related a vision in the temple in Kirtland after the School of the Prophets was organized. He said while sitting in council, a personage passed through the

room dressed in usual clothing. Joseph said that was the Savior. Soon another personage passed through the house clothed in fire. His features and feet were visible, but his body was wrapped in flames. Joseph said that was God the Father, and he said he was with Joseph and another man in the woods praying and the heavens were opened and they saw a man sitting upon a throne whose hair was white as wool and a woman sitting beside him, both dressed in white. Joseph said it was Adam and Eve.

January 16, 1884: I met in council with the Presidency and Twelve and during the conversation, F. D. Richards was called upon to make a statement of the [206] purport of a letter that he had written to President Taylor concerning what he thought ought to be written in the law of the Lord or the Book called by that name, which met with feelings of all of us. And it was universally voted that Brother Franklin D. Richards be appointed assistant historian.

January 24, 1884: I met with Brother Richards in our Historical Room and we took into consideration the subject of commencing to prepare matter for the Book of the Law of the Lord from the death of President Young up to the present time under President Taylor's superintendency, and we found on searching that in the history of Brigham Young it says that Orson Pratt for apostasy and following his wife instead of the leader of the Church, that he was cut off from the Church on the 20th day of August 1842. Also W. Woodruff Journals show the same. And he was restored to the Church, baptized, confirmed, and restored to the Apostleship on the 20th day of January 1843. W. Woodruff Journal says on the 19th of January 1843. Entry following that of May 8, 1884: An entry concerning his talk in Logan on August 22, 1863, of which the following is an excerpt:

A few days and President Young and his brethren, these prophets and apostles and Brother Benson and Maugn will be in the Spirit World. You should never forget this visitation. You are to become men and women, fathers and mothers. Yea, the day will come after your fathers and these prophets and apostles are dead and gone into the Spirit World, you will have the privilege of going into the tower of a glorious Temple built unto the name of the Most High God, east of us upon the Logan Bench, and while you stand in the tower of that temple and your eyes survey this glorious valley [207] filled with cities and villages occupied by tens of thousands of the Latter-day Saints, you will then call to mind the visitation of President Young and his company. You will say that was in the day when Presidents Benson and Maugn presided over us. That was the day when President Young and the Apostles were with us. That was before New York was destroyed by an earthquake. It was before Boston was swept into the sea by the sea heaving half beyond its bounds. It was before Albany was destroyed by fire, yea at that time you will remember the scenes of this day, treasure them up and forget them not. President Young followed and said what Bro. Woodruff had said was revelation and would be fulfilled.

August 31, 1884: At the close of the meeting I met in council with Presidents Taylor and Cannon, G. Teasdale and Bishop Spencer of Thistle Valley. He brought a report that the Indians of this western world were going to unite together and make war upon the United States. President Taylor pursued the same policy that President Young did. He (President Taylor) sent word by Brother Spencer to tell all the Indians that we have no influence and not to have anything to do with going to war or shedding blood--to keep out of everything of that kind for it was not right to shed blood; it was wicked.

November 7, 1885: Saturday we held a meeting at 3 o'clock; also at 7 o'clock at the President's Office. And we spent the night until 3 o'clock upon John W. Young's case. He finally promised to throw himself upon our hands and take our

counsel and magnify his calling and we voted to try him again.

November 24, 1889: I attended a meeting with the lawyers at the Gardo [House] in the evening. They [208] wanted me to make some concession to the court upon polygamy and other points, and I spent several hours alone and inquired of the Lord and received the following revelation, given to Wilford Woodruff, Sunday, November 24, 1889: "Thus saith the Lord, to my servant Wilford, I, the Lord, have heard thy prayers and thy request, and will answer thee by the voice of my spirit. Thus saith the Lord, unto my servants the Presidency of my Church, who hold the keys of the Kingdom of God on this earth. I the Lord hold the destiny of the courts in your midst, and the destiny of this nation, and all other nations of the earth in mine own hands, and all that I have revealed, and promised and decreed concerning the generation in which you live, shall come to pass, and no power shall stay my hand. Let not my servants who are called to the Presidency of my church, deny my word or my law, which concerns the salvation of the children of men. Let them pray for the Holy Spirit, which shall be given them to guide them in their acts. Place not yourselves in jeopardy to your enemies by promise. Your enemies seek your destruction and the destruction of my people. If the Saints will hearken unto my voice, and the counsel of my servants, the wicked shall not prevail. Let my servants who officiate as your counselors before the courts, make their pleadings as they are moved upon by the Holy Spirit, without any further pledges from the Priesthood [and they shall be justified]. I the Lord will hold the courts, with the officers of government, and the nation responsible for their acts towards the inhabitants of Zion. I, Jesus Christ, the Saviour of the world, am in your midst. I am your advocate with the Father. Fear not little flock, it is your Father's good pleasure to give you the Kingdom. Fear not the wicked and the ungodly. Search the scriptures, for they are they which testify of me; also those revelations which I have given to my servant Joseph, and to all my servants since the world [209] began, which are recorded in the record of divine truth. Those revelations contain the judgments of God which are to be poured out upon all nations under the heavens, which include Great Babylon. These judgments are at the door. They will be fulfilled as God lives. Leave judgment with me, it is mine saith the Lord. Watch the signs of the times, and they will show the fulfillment of the words of the Lord. Let my servants call upon the Lord in mighty prayer. Retain the Holy Ghost as your constant companion and act as you are moved upon by that Spirit, and all will be well with you. The wicked are fast ripening in iniquity, and they will be cut off by the judgments of God. Great events await you and this generation and are nigh at your doors. Awake, O Israel, and have faith in God and his promises and he will not forsake you. I the Lord will deliver my Saints from the dominion of the wicked, in mine own due time and way. I cannot deny my word, neither in blessings nor judgments. Therefore let mine anointed gird up their loins, watch and be sober, and keep my commandments. Pray always and faint not; exercise faith in the Lord and in the promises of God; be valiant in the testimony of Jesus Christ. The eyes of the Lord and the heavenly hosts are watching over you and your acts. Therefore be faithful until I come. I come quickly to reward every man according to the deeds done in the body. Even so, Amen"

January 1, 1891: This is New Years Day and the year that has been looked upon by many as one of the most important years of the world. There is a combination of all the wicked men and devils through the press and pulpit to destroy the Church of Jesus Christ of Latter-day [Saints] from off the earth. Wickedness of every kind is increasing throughout the world.

[210] January 31, 1891: I spent the day at the farm we are passing through a

great financial difficulty. The Lord only can help us out of it.

April 2, 1891: I met with the Presidency and Twelve and partook of the sacrament and talked about political matters.

May 15, 1891: I met with G.W. Sears and Governor Emery and had a pleasant interview with the Governor. He was Governor of the Territory when President Grant visited the city. He said while riding up from the Depot the street was lined with Mormon children well dressed. He said to Gov. Emery, "I have been deceived with regard to this people. The children look as nice and clean as any child I have seen anywhere" and the Governor further remarked that the president before he left, told him to see that the Mormon people were fairly treated. Governor Emery has always treated the Mormons well.

Sept 21, 1891: We set apart John Henry Smith to dedicate prayer circle room in Arizona and seal people in marriage who were not able to go the Temple. We also blessed him and John Morgan to go on a Mission to Arizona on a preaching tour.

October 17, 1891: I spent the day at the Gardo with F.S. Richards and the Twelve preparing for the Court on Monday.

October 19, 1891: For the first time in my life I was called before the Master in Chancery to testify upon the principle of polygamy, all of which was published in the daily papers. President George Q. Cannon testified upon the property of the Church.

[211] October 25, 1891: At Brigham City. Wilford Woodruff then took the stand and spoke 40 minutes. I made the following remarks. I wish to make the following remarks upon the principle of revelation. Some had thought that revelation had ceased, but this is not the case the Lord is with us and gives us revelation. But I will say for myself that I wish to avoid saying, Thus Saith the Lord, as far as I can when I give the will of the Lord to the people. In the days of Joseph Smith it was "Thus saith the Lord" almost daily until the revelations now embodied in the Book of Doctrine and Covenants had been given. Since that day President Brigham Young, John Taylor and myself have seldom [said] the words "Thus saith the Lord" when giving the word of the Lord to the people. In the 68th Section of the Book of D & C we are informed that when men speak as they are moved upon by the Holy Ghost it is [the] word of the Lord and revelation. I have received a revelation and a commandment from the Lord which I had not revealed to any man which I shall reveal to this assembly and the command of the Lord I shall give to this people which is this: The Lord has revealed to me that there are many in the Church who feel badly tried about the Manifesto and about the testimony of the Presidency and Apostles before the Master in Chancery. The Lord has commanded me to put the following question to the Saints and those who will give attention to it shall have the Holy Ghost to be with them to inspire them to answer that question for the meek, and the Lord has promised that the answer will be to all alike. The question is this: "Which is the wisest course for the Latter-Day Saints to pursue, to continue to attempt to practice plural marriage with the laws of the Nation against us and the opposition of 60,000,000 of people, and at the cost of confiscation and loss of all the temples and the stopping of all the ordinances therein, both for the liv-[212]ing & the dead, and the imprisonment of the First Presidency and Twelve and the leaders, or heads of family in the Church, and the confiscation of the personal property of the people (all of which of themselves would stop the practice) or after _____ and suffering what we have through our adherence to this principle to cease the practice and

submit to the law and through doing so have the prophets, apostles and fathers at home so they can instruct the people and attend to the duties of the Church. Also leave the temples in the hands of the Saints so they can attend to the ordinances of the Gospel both for the living and the dead. Now the inspiration of the Lord will reveal to any person which course wisdom would dictate us to pursue. And the Latter-Day Saints throughout Israel should understand that the First Presidency of the church and the Twelve Apostles are led and guided by the inspiration of the Lord. And the Lord will not permit me nor any other man to lead the people astray.

May 24, 1892: I was called upon by two City Councillors and one Baptist minister. A card from Joseph F. and John Henry Smith was read and published in the stand and against the speech of Moses Thatcher saying that Satan was the author of the Republican party.

July 6, 1892: Brother John Henry Smith called this morning and stated that the report of the death of Lot Smith was as follows: that the Navajos turned their sheep into Lot's pasture and Lot shot the sheep and the Navajos shot 6 milk cows of Lot's, and Lot commenced shooting at the Navajos and they shot Lot and he rode 6 miles and lived 6 hours and died. Thus ends Lot Smith's life.

[213] October 13, 1892: The following telegram came to us this morning [from] H. B. Clawson: General Amnesty will positively be announced this week. President Harrison asks for the forbearance and prayers of the Presidency of the Church in his behalf for his wife and himself in his troubles. Who ever heard of such a thing in this generation as [the] President of the United States asking their prayers for himself and wife. May God grant it. I spend the day in the Office. We met with the Twelve for Prayer--W. Woodruff Prayed.

October 27, 1892: On the 25th [of] October we sent the following telegram to Washington: President Benjamin Harrison, Washington D. C. The death of your beloved companion comes home to us individually as if it were our own private loss. We sincerely and deeply sympathize with you and appeal to the Supreme Being who holds the destiny of us all in His hands to bless, comfort and sustain you in this your hour of great trial and sorrow.

December 27, 1892: President Lorenzo Snow called us up. I had some conversation with him about the future state of the Church.

December 19, 1892: I went to the office and received the report of the Governor to the Secretary of the Interior. Also the report of the Utah Commission. I think they are both at war with the interest of the people.

January 5, 1893: The Amnesty from President Harrison appears in the papers, this morning['s] Herald, but it is of little benefit to the people.

February 9, 1893: I met with C. W. Penrose who spoke upon his politics.

[214] February 11, 1893: I went to the office in the morning. I met with C. C. Richards, Judge Elias Smith, John Henry and Abraham Cannon and Moses Thatcher to answer the following telegram: Cheyenne, February 10, 1893, C. C. Richards, Ogden, Rich Budge and Hodge are moving Heaven and Earth to elect a republican. This is not keeping promise and means war to the knife. Have wired Washington. If we are defeated, Mormons are responsible. Cannon wired Penrose and called him home...

The following answer sent: Hon. John L. Russell and Hon. Harvey Allred: Having been informed that my name is being used to influence your action in

the Legislature, I reaffirm my former declaration as published: Every man should be true to his party. W. Woodruff.

March 22, 1893: I met with the Twelve Apostles and my councillors upon the position that Moses Thatcher occupied towards the Presidency of the Church and the Twelve Apostles. He was not in harmony with us. He was in danger of his standing.

June 8, 1893: President George Q. Cannon started for London today with H. J. Grant on a mission to gather some funds.

August 9, 1893: I met with Zions Saving Bank at 8:30 and conversation was had upon the critical condition in money matters we were in. Various plans for relief was talked upon and a committee of G. Q. Cannon and H. J. Grant appointed to see what they can do for our relief.

October 17, 1893: I met with G.Q.C., J.F.S., [and] with several of the Twelve and McCallister, D. H. Cannon, M. W. Merrill who preside over the three temples and L. Snow of the Salt Lake Temple and spoke [215] three hours in harmonizing the different modes of ceremonies in giving Endowments.

October 28, 1893: I just received a telegram saying that both houses of Congress had passed the Bill restoring our personal property to the President of the Church.

November 15, 1893: Bishop Clawson called upon us. Judge Zane and Mr. Lawrence called upon us. He was Judge Zane['s] brother-in-law. This is the first time that Judge Zane ever called up[on] us. They talked upon many subjects. We had a good deal of company.

December 13, 1893: Glory to God in the Highest for He fulfills His word to the sons of men. What we have been looking for so long came to pass this day. The House of Representatives of the Congress of the United States passed [a] Bill for the admission of Utah into the Union with equal powers of the other states with only five opposing votes. I think it is an event unheard of in the whole history of the American Government. We trust it will soon pass the Senate, and be signed by the President and soon become a Law.

December 19, 1893: I met with several dignitaries of the railroad. I received a letter from G. Q. Cannon. [A] telegram was sent to the Chairman on Territories from both parties. The Liberal Party disbanded last night and today cease to exist. The clergyman of various sects met last night and the majority voted to no longer oppose statehood for Utah. A great change is manifest concerning the Saints.

December 31, 1893: This is the last of the year of 1893. It has been a very important year in many [216] respects. It has been a hard year throughout the world in financial matters. Money was hard to obtain. There has been the greatest change taken place concerning the Church of Jesus Christ of Latter-day Saints during the year 1893 ever known since it's organization. A Bill for the admission of Utah into the Union as a State passed the House of Representatives with only 5 opposing votes. The Mormon choir took the 2nd prize in the Chicago Fair in contesting against the world. W. Woodruff, G. Q. Cannon, and J. F. Smith as the Presidency of the Church were received with open arms at the Chicago Fair by the leading men of the world. Even the Mayor and citizens of Jackson County entertained us and made us welcome. And all our opponents have laid down the weapons of war and ask for a State Government.

Our temple is dedicated.

January 9, 1894: This has been an important day concerning affairs of the Church. The U. S. Government has had possession of the real estate of the Church and nearly 500,000 dollars of our money and stocks for several years in the courts. The Congress of the United States passed a Bill to restore our personal property and the supreme court ordered the money to be turned over to the Presidency of the Church, but it had to be turned over to the Supreme Court of Utah Territory. Today the Supreme Court here ordered the receiver to turn over the money to the presidency of the Church amounting to \$434,174.39 which will help us to partly pay our debts. Also the shares 4,742 of the telegraph line and office furniture in the hands of James Jack, in [the] Church office, in [the] President's office, office furniture and books in [the] Historian's office and [other] office furniture turned over by the receiver Dyer, to present receiver Lawrence. Now this order to turn over this money will assist us to pay a part of the debts.

[217] March 19, 1894: I had a dream in the night. I met with Benjamin Franklin. I thought he was on the earth. I spent several hours with him and talked over our Endowments. He wanted some more work done for him than had been done, which I promised him he should have. I thought very strange of my dream. I made up my mind to get 2nd anointings for Benjamin Franklin and George Washington.

April 2, 1894: We met with several of the Twelve concerning the course John W. Taylor was taking.

April 5, 1894: I met with the Presidency and Twelve Apostles upon the subject of Endowments and Adoption and the following revelation to Wilford Woodruff upon that subject. [Over a page is left blank for the text of the revelation.]

July 17, 1894: President Cleveland signed the Bill this day which gave Utah admission into the Union as a State Government. This has been a hard struggle for years as it has seemed as though all Earth and Hell had been combined against the Latter-day Saints having a state government. And now we have to give God the glory for our admission into the Union.

August 8, 1894: I am working altogether too hard. I don't sleep nights and am weary by day. As Trustee in Trust and the Presidency of the Church we have taken such a load upon us it is difficult to carry it.

September 6, 1894: I spent the forenoon in the office--afternoon in the temple with the Twelve--talked about Anthony Ivins being called to go to Mexico.

[218] October 16, 1894: We had meeting[s] with several individuals among the rest, Black Jane [who] wanted to know if I would not let her have her Endowments in the Temple. This I could not do as it was against the Law of God, as Cain killed Abel. All the seed of Cain would have to wait for redemption until all the seed that Abel would have had, that may come through other men, can be redeemed.

October 26, 1894: I met with several brethren upon the subject of paying some of the heirs of [the] Brigham Young estate.

October 7, 1895: I met with the Priesthood in the Assembly Hall where much business was done. Among other things J. F. Smith made a speech that stirred up the political country greatly.

October 13, 1895: There is a terrible stir today through _____ the meeting held in the Assembly Hall on October 7. The Democrats are trying to break up the State Government over Brother Penrose's speech in the Tabernacle.

February 21, 1895: I met with the Twelve in the temple. [The] doctrine of _____ was discussed in one of his sermons about the apostles not having the gift of the Holy Ghost until after the death of the Savior.

February 27, 1895: President George Q. Cannon read to us several letters from Frank J. Cannon from New York showing the variety of feelings towards us. Some of the Democrats are trying in the East to destroy our prospect for a state government.

March 8, 1895: We met with Mr. Dooly who informed [219] us that men in the East were trying to injure our credit--some enemies from Salt Lake have published in [the] New [York] Times that the Mormon Church is bankrupt. This is done to destroy our credit. May God reward them.

May 27, 1895: I put into the hands of George F. Gibbs the revelation given to me in the wilderness in San Francisco Mountains to record in my daily journal which is recorded in the back of this book, [editor's note: see entry following December 28, 1880.]

October 7, 1895: I met with the Priesthood in the Assembly Hall where much business was done. Among other things J. F. Smith made a speech that stirred up the political country greatly.

October 13, 1895: There is a terrible stir today through _____ the meeting held in the Assembly Hall on October 7. The Democrats are trying to break up the state government over Brother Penrose preach[ing] in the tabernacle.

October 14, 1895: Monday the Tribune came out with a card from me today. Also the News. All hell is stirred up with whole Democratic Party against the Church. A terrible war today. The News published my card as well as the Tribune.

October 22, 1895: The Democrats are having a great convention in the Theater today. The Salt Lake Herald is publishing lies against the Presidency of the Church, and Republicans who are Presidents and Bishops are made to say in their public speaking, things that are false. This is done for political effect.

[220] October 31, 1895: I met the Twelve in the temple and attended to what business we had, we still have trouble with debts and the political elements are full of darkness and lies. I never saw such a time in politics in this Church as today. President Cannon has to explain in a card what he said at a Conference at Brigham City.

January 4, 1896: I feel to thank God that I had lived to see Utah admitted into the family of states, an event labored for a generation.

January 23, 1896: I went to the Temple with the apostles and the subject of the great stir throughout Utah in having a meeting on the 31st in honor of sister Zina Young['s] birthday, which was setting an example not in wisdom throughout the Church.

February 14, 1896: At 10 o'clock we had a meeting yesterday [with] the Twelve upon the case of B. H. Roberts who is taking an independent course against the authorities of the church. There seemed but [little] chance for him to be reconciled to his quorum.

March 5, 1896: We went to the temple. The Presidency, Twelve Apostles and the Seven Presidents of the Seventies. We spent the whole day until 6 o'clock laboring with B. H. Roberts, the second meeting we had held with [him], to get him to repent of his wrong in what he had said and done against the Church and Presidency on political principles but he stood adamant and he is going to destruction.

May 14, 1896: I met the Twelve in the temple. I was quite sick. I was administered to by the apostles and was instantly healed from the hard pain in my side.

[221] May 19, 1896: We had an interview with A. W. Ivins concerning Mexican lands in Mexico. Brother Ivins will do much good there I think.

May 28, 1896: God is visiting this nation with judgment. He will avenge the blood of the prophets and saints and fulfill the testimony of the prophets and apostles upon this nation. A great destruction of St. Louis--millions of property destroyed by a cyclone--1000 deaths--steamers sunk with all on board.

July 14, 1896: In company with President G.Q.C., and J.F.S., I visited A. H. Cannon and found him almost at death['s] door. J. F. S. anointed him and I administered to him. He seemed better after being administered to.

July 19, 1896: Brother Cannon's death is a great loss not only to his family but to the Church, especially to the presidency of the Church, as He was attending to a good deal of our business. Very few purer or better men ever lived on Earth than Abram H. Cannon.

October 3, 1896: While in San Francisco on the night of Tuesday, August 18, I was very much troubled in the forepart of the night with evil spirits that tried to afflict me. Finally a spirit visit[ed] me that seemed to have power over the evil spirits, and they departed from me. I had concluded not to attend the Mormon meeting or testimony in the city, but the spirit said to me it was wisdom for us to attend the testimony meeting, as the Saints knew we were here in the city; and if we did not attend, it would have a bad effect upon the Saints. So I concluded to attend. This same spirit said to me not to grieve because of the departure of Abram Hoagland Cannon, for the Lord had called him to fill a very important mission in the spirit world, as a pure, holy [222] apostle from Zion in the Rocky Mountains and labor which would not only prove a great blessing to his father's household, but to the Church and Kingdom of God on the Earth. The spirit of God rested upon me at the close of this manifestation in a powerful manner and bore testimony to me of the truth of the revelation to me concerning Abram H. Cannon.

October 15, 1896: Moses Thatcher came to the temple and was not admitted by the instruction of the First Presidency. His case was discussed and decided for the Presidency to publish a card forbidding him to preach until his case was called. Senator Procter called upon us today with a request that we send President George Q. Cannon to the Senate of the U.S.A. The request made by leading men of the nation.

October 22, 1896: We met with several of the brethren; in the morning we went to the temple and held a meeting with the apostles. We heard a letter read from Moses Thatcher. While he has not been in unison with his quorum since the death of John Taylor, he does not seem to think anything is the matter with him.

November 12, 1896: I spent a part of the day in the temple in council with the apostles. Moses Thatcher's case was brought up. It does not now look as though he would ever be united with his quorum the Twelve Apostles.

November 23, 1896: Moses Thatcher is trying to make war upon the Twelve Apostles and Presidency and getting all to sympathize with him that he can.

December 30, 1896: I spent the day in the office. It was a very important day in many respects. We the [223] Presidency of the Church are so _____ in financial matters it seems as though we should never live to get through with it unless the Lord opens the way in a marvelous manner. It looks as though we should never pay our debts.

February 1, 1897: I spent the day in the office. It was very exciting in the Legislature trying to elect a Senator and to avoid electing Moses Thatcher.

March 4, 1897: We met at the temple and talked upon a variety of subjects--[the] Patriarchal order of Marriage.

April 17, 1897: At 2 p.m. President Lorenzo Snow and Brother William Salmon called and stayed for 1½ hours and we conversed together. He gave me a list of Salt Lake temple work since the commencement May 22, 1893 to March 31, 1897, showing 142,679 baptisms for the dead, 3,646 for health--5,908 living Endowments--81,933 dead endowments; ordinations 53 living--32,739 dead; Sealings 2,590 living, 21,288 dead; children to parents 6,147 living; 17,936 dead; adoptions 67 living, 694 dead; 2nd anointing 1,017 living, 17,936 dead. Totals: living 19,428; dead 297,794--317,222.

May 6, 1897: A Brother Hansen and his wife called and wished me to administer to their child as come in consequence of having had a dream to that effect. I told them I did not administer to anybody and they had better call on some of the Elders.

July 18, 1897: I received a copy of the Pioneer Programme and read some of it, from which I felt outraged in my feelings, and in the evening expressed myself [224] vigorously as to the manner I have been treated. I am one of the first and oldest pioneers which with my position in the Church should entitle me to some consideration. Not one of my sons or any of my family have been asked to take any part in the pioneer proceedings, whilst the Clawsons and their friends and associates are into everything. I felt like sending for Brother Spencer Clawson so as to free my mind, but concluded to wait until after the Jubilee and then express myself.

July 19, 1897: Brother Nuttall came at 10:30 a.m. with Judge Kinney. Our greeting was mutual and we both wept. As soon as I could speak, I said "Judge Kinney, you have done more for the Mormon people in your official capacity, than all the federal officials sent here by the government". He thanked me and said he had always endeavoured to do his duty as he understood it. We had a pleasant conversation for an hour, when we parted expecting to meet again.

August 11, 1897: Brother Nuttall came and stayed with me tonight. We talked together in regard to the labors and mission of Madam Mountford and her desires about our people and those of her native land Jerusalem. She wants to visit that country again and talk to the people of her visit here and what she has found.

August 22, 1897: Mary Alice Woodruff, who had been very ill, was administered to. She related the appearance of a heavenly messenger who appeared before her after the administration. "This personage was the most beautiful man I ever saw. He had long hair and beard, was dressed in a white undergarment, then a kind of skirt and something like a robe over his right shoulder, which was drawn across his breast and fastened on the [225] left side about the waist. He had a small white bag trimmed with gold attached to his girdle, and had a small gold-like book in his hand, which seemed to be transparent. I did not see any leaves, but I thought I could see print or writing in the book. His head was bare and a circle of light around it. His feet and hands were bare also."

October 7, 1897: There is much excitement in the city today in political circles in consequence of a few remarks I made yesterday at Conference.

February 23, 1898: Drove to the office; feeling well. I thought it for the best to write my views and feelings on the matter which has been on my mind for some time and which has been made quite clear to me in regard to the Godhead and of which I hope to be able to speak at the coming Conference, so that I can submit the same to Brothers Cannon and Smith.

March 7, 1898: I went to the office. Did not sleep very good last night. I requested my sons and their wives and my daughters and their husbands to meet with me this evening at home as I wished to talk with them on some important matters. . . . I referred to my labors in Arizona some 10 years ago and related my experience among the people of Sunset, Brigham City, etc., in the United Order and of my going into the San Francisco Mountains where I stayed with some of the brethren who were herding sheep some 10 days.... During the month of January, 1880, I was at Sunset, Arizona, with brother Lot Smith and the brethren with him who were trying to establish a branch of the United Order at that place. At this time the Government, through it's officers, was using every means in its power to enforce the Edmunds-Tucker [226] anti-polygamy law with the evident intent on the part of the officers, to break us up as an organized community. Being away from President Taylor and my quorum, I felt deeply distressed in mind concerning our condition as a people. While thus exercised I went into "the wilderness", a region of country called by this name, situated about forty miles west of Sunset; and while there I stopped with two young men who were herding sheep belonging to the people of Sunset. I remained with them ten days reading the revelations of God as contained in the Doctrine and Covenants, and praying fervently unto the Lord to reveal to me His mind and will concerning Zion. On retiring to bed on the night of the 25th of January, 1880, I found myself wrapt in vision, and the next morning the revelation was given to me of the Lord, which I wrote at the time.... and afterwards sent a copy to President John Taylor and the apostles.... Many of the things spoken of in the revelation were attended to by President John Taylor and the apostles at that time....

[At this meeting] I said [that] I wanted my family to hear it read as many things in it were now transpiring and coming to pass in our day . . . I had asked Brother Nuttall to come and read it because he had read it to the President and Twelve 18 years ago. Brother Nuttall then at my request read the revelation, after which I made some more remarks by way of explanation and

requested all to try and remember these things; but it was not for them to mention them or speak of them in any place until after they were made public by action of myself and the twelve apostles. I called on Asahel to pray which he did. Brother Nuttall then bore testimony to what I had said of the action of the Presidency and Twelve. (editors note: see Woodruff's journal entry for December 28, 1880; also April 17, 1897)

[227] April 25, 1898: I expressed my feelings in regard to Brother B. Young's remarks at the Tabernacle yesterday as being unwise, as we are now a state and must take part--either in peace or war and requested John Q. Cannon to write a piece for publication in the Deseret News expressing my feelings, which he did. Congress passed a bill today declaring war with Spain.

May 17, 1898: Went to the office feeling very well. Received a letter from M. Mountford.

August 13, 1894: He departs Salt Lake City for San Francisco.

August 28, 1898: He speaks at L.D.S. meeting in San Francisco.

September 2, 1898: He died.