

The Andrus Recorder

Vol. 2, No. 1 June, 1966

PRESIDENT'S MESSAGE

Over the past few years, I have given considerable thought to the Andrus family and my relationship to the larger group. The questions as to what to do, how much to get involved, and the reasons for active affiliation persist and are not easy to reconcile. Do we have a family group organization out of loyalty? If so, to whom or what is our loyalty due? Should we be loyal to Milo or his wives or to others long since gone? Is it a set of memories we should honor? Our young people don't have memories about the family of the past and many of the memories held by persons in my age group were vicariously acquired. What is the purpose of the family organization? Why be in it? What can it do to and for the individual?

Often as I meet a relative (and they can be found almost anywhere), some gesture, facial feature, way of speaking, or other characteristic is reminiscent of another of the tribe, and I am reminded that blood lines really do show and I always feel proud.

When I wonder about my responsibility to the family, a mental image comes to me of an old man with white hair and a long, white beard standing on the front porch of Grandmother Andrus' home in St. George. Grandfather James Andrus and others of the older persons sat on the porch on chairs and the rest of those gathered in reunion sat on the lawn in front. No record or recollection tells me who was speaking or the exact words this bearded image from my youth spoke, but the message has persisted as a guide and challenge throughout the years. "Show me an Andrus and I will show you an honest man," he said. Is my responsibility tied up with this image? It is my duty to assist in perpetuating this ideal which, I hope, has come to be a family trait? If there is no other responsibility, this is enough.

We all like and thrive on appreciation expressed by those we admire just as we enjoy belonging to a group with status and purpose. This is a good reason, though we don't often mention it, for belonging and affiliating and making an effort to attend reunions.

Then there is the advantage of having genealogical research going on for us. Group effort here is a must and we all appreciate the effective work by Hyrum Andrus and all who work under his direction. And when we see the emphasis placed upon the family by the Church (Mormon, that is), another compelling reason for activity in the Andrus group looms big.

I believe we all want to belong to the group, to pay the 50 cents per month for each adult, and to attend reunions. Study the reunion announcement and see if you can join us this year.

J. Roman Andrus
Milo Andrus Family Group President

Andrus Reunion
August-12 and 13-1966
! Plan now to attend!
REUNION 1966

The reunion will be held on the evening of August 12th and the forenoon of the 13th, in the canyon about 20 miles from Spanish Fork, Utah. Ralph Andrus of Spanish Fork is the chairman. Tentative plans call for an evening program, camp-out (or return to Provo or Spanish Fork for those who do not wish to camp), a very important meeting, and steak fry with trimmings in a very beautiful spot.

Please plan to come. There will be a later announcement with card to be returned for reservations.

WHAT'S HAPPENING

By Jane Cartwright

Kent Howard Sorensen, son of Wilson W. and Helen Howard Sorensen of Provo, Utah, left for the Danish Mission November 22, 1965.

Robert O. Nelson, son of Owen R. and Melba Andrus Nelson of Draper, Utah, left February 13, 1966, for the Australian Mission.

Willard and Marie Rasmussen Andrus of Holliday, Utah, left February 13, 1966 for the East Central States Mission.

Alfred Andrus, son of William Andrus and grandson of Emma Covert, died February 23, 1966. His service was held in Rigby, Idaho.

We have had several inquiries regarding the "Recorder" and several comments of appreciation of it's worth from members of the family: Gloria Gregerson Barlow of Washington D. C. Golden Andrus of Ashton, Idaho. Marian Smith Bringham of Reno, Nevada. Arreva Campbell of Boise.

Alec V. Andrus, son of Roman and Irva Andrus, was married to Linda McDonald, June 9, 1966 at Provo



St. Louis 1854

Andrus Family Officers

President: J. Roman Andrus, 1765 N. 500 W. ,
Provo, Utah

General Secretary: Rose Brown, 11970 South
700 E., Draper, Utah

Area Chairmen: (To act as a Board of
Directors)

1. Canada: Gwen Barfuss, Hillsprings,
Alberta, Canada
2. Idaho Falls: Thomas E. Andrus, Rt. 1,
Idaho Falls, Idaho (JA2-8137)
3. Salt Lake City: Wm Gerald Andrus 3863
Market St. , Salt Lake City, Utah
4. Provo-Spanish Fork: Milo Andrus,
Spanish Fork, Utah
5. St. George: Blaine Andrus, c/o J. C. Penny
Go. , St. George, Utah
6. Nevada: Richard Worthen, 504 No. 15th,
Las Vegas, Nevada
7. California: Henry Andrus, 9229 Oak Street,
Bellflower, California
8. General Genealogical Chairman: Hyrum L.
Andrus, 530 East 1980 N., Provo, Utah
Chairman of Ruluf Andrus Research: G. Merrill
Andrus, 197 W. Roland Avenue, Maple Shade,
New Jersey

Milo Andrus Family Chairmen:

Abigail Jane Daley line:

Sarah Ann Miles line: Mrs. R. V. (Elena)
Goodworth, Kamas, Utah

Lucy Loomis Tuttle line:

Adaline Alexander line:

Mary Ann Webster line: Marion Andrus,
1085 North 500 West Provo, Utah

Ann Brooks line: Ferris D. Andrus, 634 S.
West Temple, Salt Lake City, Utah

Jane Munday line: Sarah Simmons, Ucon,
Idaho

Emma Covert line: Elva Goff, 47 East
7570 South, Midvale, Utah

Margaret Boyce line: Mrs. Godfrey Barfuss,
Hillspring, Alberta, Canada

Francene Tuttle line: Mrs. O. P. Schettler,
2435 East 29 South, Salt Lake City, Utah

General Finance Committee:

Chairman: (to be elected)

William Gerald Andrus, 1885 Sycamore Lane,
Salt Lake City, Utah

Orel Andrus, 2530 Kenwood, Salt Lake
City, Utah

Thoma E. Andrus, Route H1, Idaho Falls,
Idaho

GENEALOGICAL SECTION

The genealogical committee is still endeavoring to coordinate the family's research efforts with those of the Church. We have felt that we could help in this way by getting the information available on Milo's families (his wives and children) authenticated and published in the Recorder for the benefit of the family in general. Lane Rasmussen, of Draper, Utah, and Bill Homer, of 1010 East 7 South, Sandy, Utah have been asked to get this information authenticated and ready for publication. If any person is able to help on this project, please get in contact with either Lane or Bill. We also have a family group sheet being prepared by Elena Goodworth, of Kamas, Utah, on the family of Ruluf Andrus. This, too, we hope to publish for the benefit of the family in general.

It was decided at our last reunion that family funds not be spent at present to do research on the lines of Milo's several wives. But there is nothing to prevent each chairman of the various wife lines from initiating such a program on their own, financed by descendants of that particular line. Here, however, the general committee may be of some help. It has been suggested that, to avoid making searches in the same areas for different ancestors, those doing work on these several lines might send to me the names, date of birth, and place of birth of each of the earliest persons on each of your ancestral lines which are related to Milo A Andrus's wife. This information should be picked up from the pedigree chart. It is hoped that this information, can be assembled in such a way that, when a person is searching in a given locality, the search can include all the names in that locality that are related to our family. If a person is searching the records of Suffex county, Massachusetts for an ancestor who is in that

county in 1740, it is very little additional effort to check each of the records for six or eight persons who were supposed to be in that county during the 1700's. The researcher would be expected to send his findings to the Andrus family chairman, who would then see that it was sent to the wife-line representative who is interested in the given information.

In 1854, Milo Andrus was called to be the first Stake President of the St. Louis Stake of Zion. He served in this important **position until** the fall of 1855. During this time, he was a key figure in the migration of the Saints to the West. Recently Dr. Clair W. Andrus (son of Grant M. Andrus, grandson of Robert Andrus, and great grand son of Milo Andrus and Jane Monday) resided in St. Louis where he served on the faculty of the St. Louis University Dental School. While in St. Louis, Clair did research on the activities of Milo Andrus while he was in that area and wrote the following article which will be continued in the next two editions of the Recorder.

MILO ANDRUS IN ST. LOUIS

If you are in St. Louis in the near future you will probably be prompted to visit the huge Jefferson National Expansion Memorial Arch that is now in its final stages of construction on the Mississippi River front. This arch is part of the 200th birthday of the city of St. Louis and symbolizes the role of St. Louis in the growth of the nation as the "Gateway to the West".

As you visit the Arch you will be scarcely "a stones throw" from where President Milo Andrus delivered many sermons and directed the affairs of the St. Louis Stake of Zion in 1854 1855. You should realize that the free-ways and super highway interchanges in that immediate vicinity replace many blocks of the old city of St. Louis and that several generations of buildings have come and gone since these early days. Directly across the street from the Arch on the S. W. Corner of 3rd and Market St. , the Saints rented an old Baptist Church for their meetings from 1848 to 1854. Also on Market St. between 4th and 5th Streets the Saints held conferences and theatrical productions in Concert Hall. Of course these buildings no longer exist. Only a few blocks to the north on the N. W. corner of 4th street and Washington Ave. , the Mormons rented a Methodist church (1854-1857). This building served as the chapel and head quarters of the St. Louis Stake of Zion. The basement was used by Apostle Erastus Snow to publish a weekly newspaper called The St. Louis Luminary. The Missouri Athletic Club 'ub Building stands at this location at the present time.

In his autobiography, Milo Andrus barely mentions his call to St. Louis and briefly summarizes his activities, stating:

"In the spring of 1854¹, I was sent to St. Louis to preside over the Stake there. Stayed there one year, baptized and confirmed about 800 Saints. Was sent up the river to buy Cattle for the emigration of 1855, and in the fall was appointed by E. Snow and D. Spencer to bring the last company of 63 wagons home, arrived in Salt Lake City late in October. "

WHY SAINTS GATHERED IN ST. LOUIS

In the early 1830's, soon after the organization of the church, many of the Saints passed through St. Louis on their journey to Jackson and other western Missouri Counties. Steam boating up the Missouri River to the Kansas border made travel easy. After the Saints were driven out of western Missouri, most of them went to Nauvoo but some returned to St. Louis not only to escape persecution but also to seek employment. St. Louis was sufficiently large and cosmopolitan to where the persecution and intolerance toward the Mormons was not like that which was manifest in the western Missouri counties. During the Nauvoo period, many purchasing trips were made by the Saints down the river to St. Louis. St. Louis also offered a place of safety and employment for many Saints when the Nauvoo

persecutions caused them to flee the city. St. Louis a river boat trading center and out-fitting point for westward settlers and travelers, offered employment opportunities in such businesses as construction of buildings, wagon manufacturing, etc. Many converts from the European countries came on steamer by way of New Orleans up the Mississippi to St. Louis on their way to Utah. These were some of the reasons that there was a sufficient number of Saints in St. Louis in 1854 for a Stake to be organized, the only one at that time outside the Rocky Mountains.

ORGANIZATION OF ST. LOUIS STAKE

The early spring and summer weeks of 1854 were no doubt spent by Milo Andrus in traveling from Salt Lake City to St. Louis. He probably arrived several weeks ahead of Erastus Snow. Apostle Snow was sent to St. Louis to organize the Stake, and on September 12, 1854, he wrote:²

"Brother Andrus has succeeded well in his labors here and on my arrival he was stirring up the Saints to renew their covenants in baptism and nearly all have done so since my arrival and with them many who had never been baptized. The Lord is shedding forth His spirit upon the people and many say they never saw such a good spirit among the Saints in St. Louis before. After this month we shall leave Concert Hall and occupy the Old Baptist Church on 4th street, a spacious building with a gallery, which will be under our entire control, including a basement in three rooms, suitable for councils, storage or a rendezvous for our emigration..."

In the first issue of The St. Louis Luminary, a weekly newspaper edited and published by Erastus Snow in the basement of the Chapel on 4th Street and Washington Avenue, November 22, 1854, Elder Snow writes:³ "Elder Andrus informs us that he has lately baptized and organized a branch of eight members near Centerville, Ill. with a good prospect for more. " Commencing November 4, 1854 at 10:00 A. M. , a special General Conference was held in the Fourth Street and Washington Avenue Chapel. Minutes of this conference were published in The St. Louis Luminary.³ A few notes from these conference minutes are given here. The meeting was opened 10 1-2 A. M. by singing and prayer. It was moved by

Elder Andrus and carried that Elder Erastus Snow preside over the conference and that James S. Cantwell act as Clerk and S. J. Lees act as Reporter. " At the afternoon meeting (Nov. 4) the general Authorities were sustained. . . "Elder Milo Andrus moved to acknowledge Elder Erastus Snow as an Apostle and President in this part of the United States... (carried unanimously)... The President (Snow) then nominated Elder Milo Andrus for President of this Stake of Zion... (Carried unanimously)... Elder Andrus then nominated Elder Charles Edwards as first and George Gardner as second counselors". . . The following persons were nominated for a standing High Council, Viz. James Henry, Andrew Sprowle, John Evans, Williams Morrison, James Sherlock Cantwell, William Lowe, Samuel James Lees, Edward Cook, James Brooks, William Gore, John Clegg, and Charles **Chard... (Accepted by unanimous vote.)**

The Bishopric and Elders quorum were organized. . . President Milo Andrus was **then blessed and set apart** as President of their Stake and his counselors ordained and set apart under the hands of President **Erastus Snow**. The High Council was ordained and set apart under the hands of Pres. Milo Andrus and his counselors. "

In the Stake there were six wards in the city of St. Louis plus the following branches: Belfontaine, Keekuk, Ia. , Bluff City, Ia. ; Fairfield, Ia. ; Centerville, Ill. ; Maquoketa, Ia. ; Alton, and

Dry Hill (a total of 15 wards and branches with a membership of 1, 820). Also at this conference the saints unanimously voted to adopt the law of tithing in the St. Louis Stake.

ACTIVITIES AS STAKE PRESIDENT

Much of the available information as to Milo's activities in 1854-1855 is to be found in The St. Louis Luminary. This little newspaper was published weekly, starting Nov. 22, 1854, with its final issue Dec. 15, 1855. Some of the sermons given by Milo were published in the Luminary. Many of his activities took him out of the city and in a surprising frequency, reports by Milo in the form of letters to the Editor of the Luminary (Erastus Snow) reveal many in sights into his thinking, personality, humor, and testimony of the restored Gospel. Mention is made in the Luminary of several marriages and various social activities of the Saints in the St. Louis Stake.

On Christmas Day (Dec. 25) 1854, Milo performed two marriages for immigrants from England (Henry Rampton to Frances Dinwoodey and John Evans Jr. to Mary Ellison). He also delivered an introductory speech to what was called, 'The Latter Day Saints' Tea Party, " held in the fourth' Street Church in St. Louis Dec. 25, 1854. The Luminary records it as follows:

Pursuant to announcements the Latter Day Saints met as above to enjoy a Christmas day... at half past two o'clock P. M. The meeting was opened by the Choir... after which President Milo Andrus arose and spoke as follows: "I wish to make a few introductory remarks to the proceedings of this day. I commence by wishing my brethren and sisters and my associate friends a happy and Merry Christmas: and I prophesy back of that... for I am a prophet enough to do that... if you will observe the rules of order your joy and happiness will be complete and you shall have one of the choicest Christmas gifts that can be bestowed upon mortals--a gift above that which man can give. It is the gift of the Holy Spirit. A greater portion of this spirit is held in reserve for the people when they know more what they are about and learn better the results of their doings. To us there is no difference as far as names are concerned... I wish you to feel happy and cheerful today which is the very opposite spirit to that which reigns in the religious and fashionable world, which is a spirit of restraint, bondage and misery. To meet in their several societies would to me be a perfect Hell. I want every thing to be done here in a spirit of freedom and good feeling. The music and singing and all that is done, tend to rejoice the heart and animate the spirit and happily every person in this assembly. If there is any thing contrary or opposed to this, I hope it will be overuled, restrained and banished that the Spirit of Peace may reign uninterruptedly among us. Amen.

Activities on New Years Day 1855 are recorded in a letter to the editor of the Luminary, appearing in the Jan. 13, 1855 edit

St. Louis, Mo.
Jan. 8, 1855

Dear Bro. Snow: I resume my pen to communicate through the columns of the Luminary a few things that I trust will be of benefit to your readers. Since my last, I went, in company with many of the St. Louis Saints on the 1st of this month to a New Years party held in Gravois Branch. We arrived at 12 o'clock and enjoyed ourselves in company with the Saints at Gravois, with a walk in the woods. It was a delightful day the weather as warm as spring. The hills were dressed with a mantle of green grass. The scene was calculated to move the heart of man with a degree of the inspiration of heaven. The groups of merry boys and girls showed that they were enjoying a Happy New Year. At half past 5 P. M. the

meeting room was filled with a goodly company of Saints whose cheerful faces plainly bespoke that they had come with the full intention of enjoying themselves. We sat down to a fine old English Tea; after the table had been replenished three times and all satisfied, the tables were cleared away, the meeting called to order, and prayer offered up in thanks for the past blessings, then followed speaking, singing which lasted till half past 10 when the company were dismissed. All repaired to their homes in peace having enjoyed one of the best New Years Days that they had ever enjoyed in this country. The spirit of friendship seems to be on the increase. I Pray the Lord to bless the Saints in Gravois. While members there feel to thank the Lord for the prospect which I think is dawning among them, there is more interest manifested in the sacred principles of the Gospel there than heretofore. I now wish to turn your attention to this city. . . I am as ever your servant for Christ's sake and the Gospel. "

Milo Andrus

In the Dec. 23, 1854 edition of the Luminary a letter by Milo Andrus reports his visits to the Dry Hill and the Centerville, Illinois branches. He preached several sermons and preformed several baptisms. In the same edition of the Luminary, a message titled "The High Council to all the Saints throughout this stake of Zion - Greetings" is signed by Milo Andrus. Herein he outlines and discussed the duties of Elders, Priests, Teachers, and Deacons, husbands, wives, and parents:

Beloved brethren and sisters--our own perfect organization in this region of country has brought with it new duties and increased responsibilities and obligations which if carefully observed and faithfully discharged will make us more perfect, even as our present government is more perfect.

If there is one duty more weighty, or obligation more binding to us than another, it is to feel after your welfare, to teach you by our example, and councils and instruction to your respective duties; to mingle our feelings, sympathy and spirit with yours, that you may learn to be better fathers and mothers, better husband and wives, better servants and masters, better members of society and in a word that you may become better saints of the Most High God.

You are chosen dear brethren, from among an ungodly world, to be repositories of the revelation of Jesus Christ, to be to contend earnestly for the faith once delivered and now restored to the Saints. You have covenanted with the Lord at the waters of Baptism to keep His commandments and obey His laws, and to live by every word that proceedeth from His mouth. Your obligations and responsibilities are therefore a hundred fold greater than they were before you made this sacred engagement and renewed the holy seal of the covenant, even the Holy Ghost, the Comforter which has taken of the things of Jesus and revealed them unto you.

Do you wish to learn more fully your duties and obligations? Then listen to the voice of wisdom and council and obey the same in meekness and simplicity, and **the Spirit of God shall rest upon you**; the **visions** of heaven shall be unfolded to you and you shall never be confounded worlds without end.

You are elders of Israel? Then strive with all diligence to magnify your high **and** holy calling; clean yourselves from all uncleanness and all manner of unrighteousness; study not to please man, but study how you may please the Lord and His servants; put not your trust in man, **but trust at all times and for all things in the mighty God of Jacob**. Call to **mind the noble** act and generous deeds of the Elders of Israel in ancient days, who, through their faith and righteousness, are renowned and honored both on earth and in

heaven. "Through faith the Elders obtained a good report." Let your ambition ever be to excel in the knowledge of truth and exercise of wisdom and the practice of righteousness. Are you Priests, Teachers, or Deacons? Then watch with fidelity over the Church, over which the Lord has made you overseers. Treasure up in your hearts words of wisdom and comfort that you may have where-with to strengthen and counsel the weak and desponding; honor and obey the counsel of your brethren, that the Saints may honor and obey you; be men of faith and prayer and live continually in the fear of the Lord and in the light of His spirit and no good thing will be withheld from you, but you shall be called ministers of God. Let all your aspiration for greatness be resolved into goodness; and be contented in the station in which the Lord has placed you--only magnify the same and you shall be honorable. Do not aspire for office and power but remember that a wise and faithful Deacon is greater in the sight of the Lord and has more power and influence than an unfaithful Elder; and the office of a Teacher is the most important and honorable that a man can hold.

To Husbands: love your wives, treat them kindly and tenderly as Christ does His Church. You are appointed to be the head of the woman; then do not resign the government into her hands but sustain with honor and dignity the position you are called to enjoy. Be not austere and tyrannical, harsh and cruel, for He who has given her into you is her Father, and He will listen unto her complaint, and unless you repent and reform she may be taken from you and given to one more worthy of her. Do you aspire to be the savior of your wives? Then learn brethren, to save yourselves. If you would have your wives obedient to you, learn to be obedient to those men who are placed over you. If you would be honored by your wives, be temperate in your words and deeds, and prove to them by your wisdom, integrity, and righteousness, that you are worthy of their love and confidence, and your wives will feel satisfied that you are the men to lead them to Celestial Glory.

To Wives: honor and obey your husbands as your future president on earth, and your future representative in heaven; and your husbands, if good men, will bless and honor you; but if they curse and swear and take the name of the Lord in vain and give themselves to drunkenness, whoredoms, and otherwise defile themselves, then love them as you would a viper and honor them as you would the devil.

To parents: The Lord has given to your care an important charge. Your children are an heritage and gift of God; and if you train them up in the fear of the Lord they shall be the crown of your rejoicing and glory in the Kingdom of our God. Be careful that you set a proper example before them. If you curse and swear your children will be likely to do the same; if you mingle with the vulgar, the drinker, and the profane, your children will do so likewise; if you neglect your duties as a Saint of God, and rebel against the authority he has placed over you, your children will most probably drink into the same accursed spirit; and remember that for all these things God will bring thee unto judgment

Signed in behalf of the Council
Milo Andrus, Pres't.

In the Luminary for January 13, 1855, ⁵ the Saints are reminded of their duties in regard to family prayer and the blessing of the food. The following is there written in behalf of the High Council and over the signature of Milo Andrus:

Beloved Brethren and Sisters--Being associated with you from time to time, we know there are some things that it is necessary to remind you of, as regards, your several duties in the Kingdom of God to His Priesthood on the earth, and to yourselves. Beloved Brethren and Sisters, the Lord requires you to obey His commandments now,

as much as He did when you came into His kingdom; you felt it a duty to bow to His commands, and knew it was right for you to do so, in order to obtain the blessings you were seeking for; and the blessings you then enjoyed came through obedience to the commands of the Lord through His servants, and every blessing that you ever will receive must and will come through the same channel. Then we would ask you, do you yet enjoy these glorious privileges? If you do not, whose fault is it, yours or the Lord's? We answer the fault is on your own side, for your Heavenly Father is as ready to give to you today as he was when you first obeyed the Gospel. You then held in high esteem His authorities upon the earth and have testified from time to time, that you knew they were the servants of the Lord, and when you said so, you felt that the Spirit of the Lord bore witness to the same. Through this means you showed your duty to God by respecting and holding up by your prayers and faith the Lord's authority upon the earth. Is it not as binding upon you now? We say it is, if you are still in the possession of the same Spirit. Has not God in and through His Son Jesus Christ given you the means for you to obtain salvation? He has, then every truth you are in possession of, all the good you can do, everything you enjoy--whether temporal or spiritual, even yourselves, wives, and children. All belong to Him, and He has only placed you as a steward over the same; and in His own due time He will call upon you for an account of your stewardship. Then before that time comes, do your duty to the Lord and yourself by calling round you, every morning and evening, your family to prayer, and before you partake of the food to sustain life ask the Lord to bless it, that it may do you good, for the Lord most assuredly requires you to do this in order that you may show respect to Him before your family, that your family may take pattern of it and respect you. But on the other hand, if you see no necessity in those things - but say you will pray when it suits you, you will ask a blessing on the food you eat when it suits you, you will assemble with the saints when it suits you, you will obey the servants of the Lord that are set over you when it suits you - depend upon it, you are setting a bad example before your children and when they grow up they will do the same things, unless they fall into the hands of those who will teach them the ways of the Lord. But inasmuch as you will do the things that the servants of the Lord require you to do, no matter how simple they may appear to be to you, the Lord will pour out His blessings upon you that will cause your hearts to rejoice. On the other hand, if you reject the council and will of those men that have been sent to preside over you in this stake of Zion, you will find that you are walking in the broad road that leadeth to destruction, instead of being saved in the Kingdom of God.

Then Brethren and Sisters, our desires and prayers for you are that you contend for that faith which was delivered to the saints, and do everything that shall be required of you in order that you may obtain eternal lives in the Kingdom of God. Even so Amen

Written in behalf of the High Council
Milo Andrus, Pres't
J. S. Cantwell Cl'k.

In the Luminary, February 3, 1855, ⁷ instructions are given to English converts as follows:

The High Council to the Emigration by the Clara Wheeler.

Dear Brothers and Sisters--you have left fathers, mothers, brothers, sisters, houses, lands in obedience to the commandments of our Heavenly Father... You are now in one of the Stakes of Zion. You have come among us recommended as Saints in good standing; as such we have received you in good faith... If you are Elders you must have your names enrolled in the Elders Quorum and be hence forth subject to the President and counselors of your quorum. If you are Priests, Teachers, or Deacons you must be subject likewise to

your respective Presidents from whom you will receive from time to time, in your quorum meetings, such teaching and instruction as your office, calling, and circumstance may require. . . Whether you are officers or members you are all subject to the Bishop and his counsellors... One of the first calls made upon us by the Bishop is to obey the Law of Tithing. . . In conclusion, we exhort you as fathers in Israel to abstain from intoxicating drinks which drown many in perdition, bring thousands to an untimely grave and sink their souls in Hell. If you would therefore, make your calling and election sure, keep faithfully the commandments of God.

Milo Andrus Pres.

Following the death of Joseph Smith, the Church was beset by several apostates who broke away and sought to establish themselves as leaders of the Saints. Gladden Bishop had joined the Church during the lifetime of the Prophet and had even then given the authorities of the Church difficulty because of his devious ways. In 1852, he organized a faction which he called The Church of Jesus Christ of Latter-day Saints, with himself as the head of his church. Later he went to Utah where he obtained a few followers. He then established himself in Iowa, where his sect gradually disintegrated. Meantime, he sought to strengthen his cause by obtaining converts in the stakes and branches of the Church. As President of the St. Louis Stake of Zion, Milo Andrus found it necessary to contend with the claims of Bishop. An interesting discourse on the claims of this apostate is found in the Luminary, Saturday, February 17, 1855, ⁸ under title of "Extracts of a discourse by Elder Milo Andrus":

There are a few in this city who would fall in with the doctrine of Gladden Bishop and other apostates. I wish to speak a little on this subject, that these who step aside may understand that we know the stone on which they stumble. Their association with Gladden Bishop, Strang and other apostates, is merely an excuse for them to draw from the **purity** of the doctrines of Christ. It is not because the doctrine of the Saints is not true, nor that it is impure, nor is it from lack of understanding of its principles; no, but because they find that within themselves that which shrinks from Celestial law; that they find no sympathy in their hearts toward it; and when it comes in contact with them they feel it a burden at which they shudder, and having a strong natural aversion to its strictness they wish to escape from its influence--yet they wish to be considered honorable. A few in this congregation are trying to persuade themselves into the faith of Gladden Bishop's doctrine. . . We would say to such, if the ways of the Lord are too strict for you, if you cannot endure the purity of our doctrines, throw them off at once and don't be entangled with any such tomfoolery as Gladdenism. Strike out a course of your own, and say you will go to Hell on your own responsibility; say honestly the doctrines are too pure for you, but that you don't wish to hinder others from following the precepts of salvation, but that at present you cannot endure its Laws; if you must go to Hell, go as honorable as you can. As to this Gladden Bishop, I will say concerning him, he was a liar from the beginning. I am acquainted with his character. When he was sent on a mission down East he said an angel came and ordained him to be a High Priest. He was called home, and for his lying disposition and his works of unrighteousness he was cut off from the church. Upon a confession of his sins and promises to do better, he was re-admitted and for his repeated acts of transgression was three times excommunicated and was finally forbidden to enter the Church again... I hope you won't be uneasy, brethren, if you have to sit a little extra today; make yourselves as comfortable as possible, and when you are tired of sitting, stand up. I remember sitting in the Kirtland Temple a day and a night. Some are such slaves to their appetites that they would go to their dinner if an angel of God was dealing out the words of Eternal Life.

(All references will be listed in the last edition)
(To Be Continued)

The Life of Emma Covert
Tenth wife of Milo Andrus
Submitted by Elva Gardner Goff – Granddaughter
Emma Covert, the eighth of ten children, was born May 10, 1841 at Westmile, Cayuga County, New York. Her father was William Spence Covert and was born August 6, 1808 in Locke, Cayuga County, New York. He was the son of Sybranus Covert. Her mother was Mary (sometimes called Phoebe) Cartwright. She was born December 7, 1809 at Simronan, New York. In 1838, Emma's parents became members of the Church of Jesus Christ of Latter-day Saints. When Emma was five years old, they joined the Saints in Nauvoo. There they decided to migrate to Utah. They arrived in Salt Lake City in 1847 and were among some of the first groups to arrive. They were faithful to their church and though they suffered privations and hardships, they made a new life in the valley.

When Emma was six, she began her schooling. School was held in a private home where all the children were taught in one room with but one teacher. They had no blackboards, but used slates and sat on long benches.

Emma grew into a large woman, tall, with dark hair; good looking and intelligent. When she was seventeen years of age, on February 28, 1858, she was married in the President's office to Milo Andrus. On December 6, 1862, she went to the Salt Lake Temple for her endowments and was sealed to Milo. She was his tenth wife. Milo was the son of Ruluf Andrus and Azuba Smith and was born March 6, 1814.

They made their home in Big Cottonwood, now Holladay, Utah. Milo was Bishop of this ward. Here, on June 28, 1859, their first child, Helena was born. That fall, Milo was called on a second mission to England where he remained two years.

On his return from England, Milo moved several of his families to Dry Creek, now known as Crescent, Utah. Here at 10330 South State he built the "Half-way House". It was a two story frame house on the west side of the street and there was also a large barn on the premises. This house is still standing (1966) although the barn was torn down in the 1950s. This was a house for travelers and a Pony Express Station. Rooms were available, meals were served, horses were cared for and fresh horses were provided for the Pony Express riders.

The work of the establishment was shared by the wives and children of the families, each doing his share of the cooking, washing, house keeping, gardening, care of the animals or the milking.

In 1879 Milo was again called to serve a mission, this time in the States. The winter after his return in 1873, he went to St. George, making his home there until 1883. Some of his wives chose to remain and Emma was one of these. She did whatever work she could find to support her family. This was a difficult time and they suffered many hardships.

Milo and Emma had seven fine children, six of whom were born at the 'Halfway House' in Crescent. Helena was born June 28, 1859 in Big Cottonwood. She married Alva H. Jackson and they lived in Big Cottonwood. She and her husband took the two youngest children, Carrie and Will, with them and cared for them for some time.

Celestia was born October 18, 1862 at Dry Creek. She died in her youth.

Mary Emma was born April 2, 1864, at Dry Creek. She was blessed on April 10, 1864 by her father. She married Alfred Edward Raleigh. She died November 26, 1921 at St. Marks Hospital in Salt Lake City, Utah. Florence was born December 4, 1867 at Dry Creek. On February 9, 1868 she was blessed by her father. She married ----Dorcy but they were divorced. On June 14, 1905, she married Chester McEvoy and moved to Montana. This also ended in divorce. In July 1926 she married Harry Hughes and moved to Spanish Fork. She died there December 5, 1934.

Elizabeth was born May 18, 1869 at Dry Creek. She died August 5, 1884 at fifteen years of age.

Carrie was born September 17, 1872 at Dry Creek. She was blessed by her father on November 27, 1872 and on November 4, 1880 she was baptized and confirmed a member of the church. When she was six years old, because of the extreme hardship of her family, her mother gave her to the Archibald Gardner family. On Christmas day, Carrie, with a doll in one hand and a handkerchief holding all her belongings in the other, trudged up the West Jordan Hill to her strange new home. On December 19, 1888 she was married to Robert Gardner in the Logan Temple in Logan, Utah. They lived in West Jordan. July 13, 1940 she died in the St. Marks Hospital in Salt Lake City.

William was born June 6, 1874 at Dry Creek and was their only son. After having lived awhile with his sister Helena and her husband Alva he was given by his Mother to the Dowding family. This family had no children of their own and they adopted William. They gave him a good home and left him their property when they died. He later moved to Idaho.

Emma missed her children after they were all separated. Late in life she married Aliga Holden. They moved to Salina, where on October 25, 1897 she died.

Milo in 1884 moved to Oxford, Idaho where he died June 19, 1893. He was buried in Oxford but his body was later moved to Holladay, Utah.

The posterity of Emma and Milo is scattered over Idaho, California, Utah, Washington and many other states. Most of them are active in the church.

Emma and Milo left many lovely traditions and lessons in honesty, integrity, goodness, endurance, kindness, obedience and faithfulness for us to follow. Long live the memory of these two wonderful people.

In Memoriam

Memorial services were held in Draper First Ward Chapel for Marlon Anton (Tone) Andrus, Thursday, April 7, 1966. Tone was born May 10, 1913, in Draper, Utah, and died April 4, 1966 in Murray, Utah. He was the son of Benjamin Franklin Andrus. Surviving are his wife, who was formerly Edna D. Hamblin, their son Marlon and two daughters, Rhonda A. Thomas and Janice A. Beckstead.

Tone was an out-of-doors man; he loved to camp and hunt. He took special pride in his work in the inspection section of the Utah Recreation Association. A life-long hobby was taking care of the needs of others. His neighbors all enjoyed his knack of fixing small details or major emergencies.

One speaker at the memorial services referred to Tone as "a great example grounded in truth." Another speaker indicated that Tone was "absolutely dependable in doing any job or shouldering any responsibility" and further, "He was not perfect but had come a long way." Each of the three speakers referred to his absolute honesty. He lived the gospel and served with distinction as a seventy.

For several years this fine man has been the financial secretary for our family organization. We will all miss his influence, his conscientious service and his friendly smile.