

# The Andrus Recorder

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April 1967

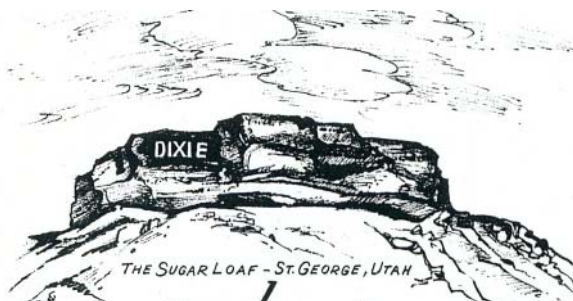
## PRESIDENT'S NOTE

Sometimes in dreams my being is charged with sensitivity, my philosophies are the essence of truth; talent transcends Rembrandtian possibilities as I deftly record petrified impressions with super-natural dexterity and graphic masterpieces flutter from my fingers. Then the realization comes that my drawings have been made with invisible chalk. It is devastating to realize that I shall never know what those drawings were like.

Sometimes when the "Andrus Recorder" comes off the press I wonder if it really serves its intended purpose. Encouraging letters come to us. Letters complimenting us on a fine job and letters expressing appreciation buoy us up for the next issue. But is this, and the satisfaction it brings to you, all that the Recorder is intended to do?

It is my feeling that, in addition to bringing the material now being published, a major function of tire paper is to reflect the living family. It should: carry news from you; distribute the findings from your research; circulate reproduction of unique and meaningful pictures you have or can find; and to communicate your significant ideas to the group. Another approach would be for you to send names and addresses of older members of the family that we might write them for specific valuable material they have or remember. We should like also to publish your briefly and poignantly stated testimony. The sheet would then truly be "The Andrus Recorder". No one will ever know what my dream drawings are like. No one cares. Many do care about you. Your ideas and research material should not remain as silent dreams and invisible pictures. Please send material to Jane Cartwright at 1668 East 12500 South in Draper, Utah or to Hyrum Andrus or Roman Andrus at Brigham Young University.

J. Roman Andrus



1967 Andrus REUNION  
ST. GEORGE, UTAH  
June 16-17 .... PLAN NOW!

NOTICE

Rozilla Brooks Andrus Porter, 83, died in St. George. January 3, 1967. "Aunt Zill" was the second wife of Alexander B. Andrus who was the son of James Andrus, son of Milo Andrus by Abigail Jane Daly. Children are: J. Roman Andrus, Calvert B. Andrus, Reva A. Beard, Pearl A. Bennett, Mary A. Ligh, George G. Andrus and Dawn A. Hwiter. At the time of death there were 28 grandchildren and 18 great-grandchildren.

## FINANCIAL STATEMENT FOR MILO ANDRUS FAMILY ORGANIZATION TO SEPTEMBER 30, 1966

### RECEIPTS:

Aug. 26th. (Receipt numbers 601 through 603).....	\$18.00
Aug. 24th.. Misc. checks and currency handed to me by J. Roman Andrus (Receipt numbers 604) .....	\$261.00
Aug. 26th.. Close-out Draper National Bank (checking account) Rec. #605 .....	\$56.49
Sept. 21st.. Close-out Draper National Bank (savings account) Rec. #606.....	\$647.81
Sept. 30th. Receipt numbers 607 through 610 (not yet deposited).....	\$24.00
TOTAL.....	
\$1,007.30	
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Sept. 21st.. Bank Statement Balance .....	\$983.30
Sept. 30th.. Receipts not yet deposited .....	24.00
TOTAL ...	
\$1,007.30	

### EXPENDITURES:

Sept. 12th..... G. Merrill Andrus .....	\$100.00
Sept. 12th..... Hyrum Andrus .....	41.00
Sept. 12th..... Rose Brown.....	50.00
Sept. 12th..... Brigham Young University.....	43.00
TOTAL.....	
\$234.25	
BALANCE IN THE CHECKING ACCOUNT .....	\$773.05
Thomas E. Andrus Milo Andrus Family Finance Chmn.	



MILO ANDRUS

### A LETTER OF INTEREST

An excerpt from a letter to Rose A. Brown from Pearl Hillman Nordick of Swan Lake, Idaho should be of interest to all Andrus descendants.

Pearl is a great granddaughter of Milo Andrus. Her mother was Mary Hendricks Hillman, whose mother was Mary Jane Andrus Hendricks, who was the daughter of Abigail Jane Daley and Milo Andrus.

We quote from her letter, "I remember Grandpa Andrus. I remember attending his funeral at Oxford (Idaho). Then after the service we took him to the Oxford station and he went to Utah for burial. His wife Charlotte and children went with him." (According to our research Milo did not have a wife "Charlotte" but Charlotte was the ninth child of Margaret Boyes and Milo.)

This is contrary to the story that he was buried in Oxford and later removed to Salt Lake City and may prove the accepted theory incorrect.

#### GENEALOGICAL SECTION

We have now reached a point in our efforts where we need to consolidate our gains and regroup our forces. Some time ago a Chairman was selected to direct the research relating to each wife of Milo Andrus. The first goal was to get an accurate and complete record of all Milo's descendants. Each Chairman, indicated above, was given the charge to initiate and carry out this research in his/her given line. As of now, very few chairmen have reported that this task has been completed. Some have made no report. Still others seem to be unaware that they have a responsibility. And so, as I have said, it is time for us to consolidate our gains and regroup our forces.

Between now and time of our next family reunion, will all Chairmen (in all areas of the genealogical organization) send to me (530 East 1980 North, Provo, Utah) a report of their activities to date. If there are legitimate reasons why we should make changes in our personnel, please feel free to register your feelings on this matter. We would like to make the coming reunion a time of analysis and reorganization, where such reorganization is necessary. We welcome your suggestions and solicit your aid that the work that is before us may be accomplished.

Hyrum L. Andrus

#### THE DAY AND AGE OF MILO ANDRUS

by Hyrum L. Andrus

To understand a man and appreciate his contributions to the world, it is necessary to know something about the day and age in which he lived. Milo Andrus was born March 6, 1814, in Essex County, New York. Having moved with his parents to Florence, Huron County, Ohio, he there joined the Church of Jesus Christ of Latter-day Saints April 12, 1833. At the time, he was a young man 19 years of age. The Church in this dispensation was also young, just commencing its 4th year of existence in modern times. As yet, its full and official name had not been determined. The First Presidency had just been organized the preceding month. There was no Quorum of Twelve Apostles, no patriarchs, no seventies, no High Council. With the exception of Joseph Smith, Oliver Cowdery, and David Whitmer who had been ordained to the Apostleship, there were only High Priests and Elders as officers in the Church bearing the Melchizedek Priesthood. The full duties and organization of the offices of the Aaronic Priesthood had not yet been clarified. The revelations now contained in the Doctrine and Covenants had not been published in their initial form as the Book of Commandments; and about one-fourth of the revelations now contained in the Doctrine and Covenants had not yet been given to the Prophet. Joseph Smith had not yet written his account of the First Vision. There was no published statement concerning the coming of the angel Moroni. No history of the Church had yet been written. The scrolls from which Joseph Smith translated the Book of Abraham had not yet come into the possession of the Church. Some of the materials now contained in the Book of Moses were only then being published to the Church, but there was no book known as the Pearl of Great Price. There were no temples; and the ordinances of the House of the Lord had not been revealed. Such doctrines as baptism for the dead and eternal marriage were yet to be taught to the Church.

The United States was also a new nation. Andrew Jackson, the 7th President, was then in office. Territorially, the country ended on its western border at the Mississippi River. Much of America between the East and West was in a frontier or a semi-frontier state. Ohio in the 1830's, W. E. Woodward said in his

biography Meet General Grant, "Was a land of calloused hands, of lean and muscular men, of canvas-covered wagons with mud flaking from their wheels, of shot-guns and hunting dogs, of silent women bending over the fires of cooking, with the smoke blowing in their eyes, of log-houses, of wheat growing boisterously in fields full of stumps, of Bibles and poor liquor, of sharp trades, of illiterate lawyers, of hell-fire preachers and innumerable quacks." Albert J. Beveridge, in his graphic portrayal of Salem, Illinois, when Abraham Lincoln clerked at Offutt's Store, noted that everybody came to town on Saturdays "to trade, gossip, wrestle, raffle, pitch horseshoes, run races, get drunk, maul one another with their fists. and indulge generally in frontier happiness, as a relief from the week's monotonous drudgery on the raw and difficult farms." Liquor and tobacco juice flowed freely. "The gentlemen spit, talk on elections and the price of produce, and spit again," an English traveller noted. Liquor was considered a necessity almost as important to life as bread and meat. If a man would not have whiskey "in his family, his harvest, his houseraisings, log-rollings, weddings and so on," Peter Cartwright, a prominent preacher of the time, informs us, "he was considered a parsimonious and unsociable, and many, even professors of Christianity, would not help a man if he did not have a supply of whiskey on hand and treat the company." Said one historian:

Incredible quantities of whiskey were consumed, everybody, women and preachers included, drinking the fiery liquid. A bottle was in every cabin--to offer it was the first gesture of welcome, to refuse, unpardonable incivility. All used tobacco, chewing, smoking, snuffing; and corn-cob pipes in the mouths of women were not an uncommon sight. Men were quick to fight and combats were brutal. Profanity was general and emphatic.

In America, society was still in a formative state. It was a country of beginnings, of projects, of designs, of expectations, aimed at the reform of domestic, civil, literary, and ecclesiastical institutions. New ideas were coming forth. New invention, new freedoms, and new philosophies were the bywords of the day.

The spirit of reform was wide spread; and it gained strength until the United States became a great laboratory of social experimentation of every kind. The cause of women's rights was championed by ardent zealots, who paraphrased the language of Jefferson in their "Declaration of Sentiments," which held it to be a self-evident truth that all men and women were created equal, and emphasized the grievances the fairer sex had suffered under male tyranny.

Women's dress later became an issue. Convinced that heavy skirts trailing through the dust and dirt were symbolic of female servitude, one prominent figure in the cause of women's rights designed a radically different costume consisting of a knee-length skirt worn over loose trousers that were gathered at the ankles. Mrs. Amelia Bloomer of Seneca Falls, New York, gained notoriety by donning the new attire and campaigning for its general adoption. But as the Bloomer girls walked along the streets they were likely to hear voices from behind fences and hedges calling in shrill sing-song:

Heigh! hot in rain and snow,  
The bloomer now is all the go.  
Twenty tailors take the stitches,  
Twenty women wear the breeches.  
Heigh! hot in rain or snow,  
The bloomer now is all the go.

In the early part of the nineteenth century there was an enlightening spirit that awakened a quest for truth and stimulated a keener discernment and insight into the meaning of life. Emerson observed that men grew "reflective and intellectual." And with this awakening, there came a new consciousness; there grew a certain tenderness on the people, not before expressed. Men realized more keenly their responsibility to their fellow men, to God and even to God's other creatures. While certain philanthropic souls attacked the tyranny of man over brute nature and

sought to take the ox from the plough and the horse from the cart, others went even further. Reported Emerson: "Even the insect world was to be defended--that had been too long neglected, and a society for the protection of groundworms, slugs, and mosquitos was incorporated without delay." The spirit of millennial peace was struggling to express itself in the world.

The fervor of this period of time was distinctly and increasingly religious. Almost every topic of discussion was invested with the religious quality of certainty and enthusiasm. In the words of Brigham Young, "The cause of religion was the great topic and theme of conversation." It was an age when John Humphrey Noyes could seriously nominate Jesus Christ for the Presidency of the United States and of the whole world, and have his nomination bear fruit in the form of a Peace Convention, held in 1838. Josiah Quincy revealed the flavor of this gathering when he reported: "Such a mass of free mind as was brought together I have never seen before in any one assembly.... There was much talent and a great deal of soul."

This was a day of revival preachers such as Charles G. Finney. The Rev. Finney played upon the emotions of his listeners and advocated exciting, powerful preaching. Hand clapping, wild gesticulations and the shift of voice from shout to whisper added visual and auditory sensations to his performances, while such phases as the following were used effectively: "Shake them off their seats." "Shake them over hell." "Smite them this night." And, "Lord wake up these stupid, sleeping ministers, else they will wake up in hell." When Finney described a sinner's slide to perdition, tracing his course from ceiling to floor with outstretched fingers, half his hearers would rise unconsciously to their feet to see him descend into the pit below.

So intense was the religious feeling that to many the Millennium seemed but a short time away. Many believed that they, living, in the flesh, would see God. Practical interest for many centered in the preaching of William Miller, an itinerant preacher whose study of the Bible convinced him that Christ's appearance would occur in 1843. The Millerite movement attracted many thousands of adherents. In great camp meetings and city tent meetings, excitement rose until it often reached the point of hysteria. As the fateful hour approached, the heavens were watched for celestial signs, and rumors of supernatural phenomena circulated widely. Some of the emotionally unstable committed suicide; others ended in insane asylums, while still others sold their business or gave up their jobs to prepare for the great day. Many who were more confident of their eternal reward purchased ascension robes. With hymnals in their hands they congregated in parks and byways confidently waiting for the righteous to be caught up into the clouds. One writer caustically observed, "The price of muslin went skyward even though those who were wearing it did not."

Amid the din of emotion and excitement, many conscientious souls were awakened to think seriously and intelligently upon the existing state of Christianity. True Christian thought assumed the need of continuous revelation to guide the church in all its affairs. The true Christian must worship God in Spirit and in truth, and thereby become acquainted by personal revelation with God. In his famous "Divinity School Address," of 1838, Emerson exhorted the graduating class of Cambridge Divinity College to "cast behind you all conformity and acquaint men at first hand with Deity." "It is my duty," he declared, "to say to you that the need was never greater of new revelation than now." On another occasion Emerson lamented that, while "foregoing generations beheld God and nature face to face," modern man only beheld God through the eyes of the Ancients. "Why should we not also enjoy an original relation to the universe?" he cried. "Why should we not have a poetry and philosophy of insight and not of tradition, and a religion by revelation to us and not the history of theirs?"

Other prominent figures in that day--men like Theodore Parker, George Ripley, and Orestes A. Brownson--shared these feelings, and expressed them from time to time. Among those people in the state of Ohio who sought to get back to the purity of Christ's gospel was a group headed by Alexander Campbell,

Sidney Rigdon, Walter Scott, Orson Hyde, and others. Milo Andrus was numbered among these inquiring souls. Of his affiliation

with this group, he later wrote: "I had my mind much exercised about a future state, and had read the views of Alexander Campbell, and that being nearest to the truths of the New Testament, I had been baptized by Elder Orson Hyde, then a minister of that section."

Alexander Campbell and those identified with him were seeking for a restoration of the pure Gospel of Christ in their day. Of the existing anticipation that there would be such a restoration, Campbell wrote:

... do not the experiences of all the religious--the observations of the intelligent--the practical result of all creeds, reformations, and improvements--and the expectations and longings of society--warrant the conclusion that either some new revelation, or some new development of the revelation of God must be made, before the hopes and expectations of all true Christians can be realized. or Christianity save and reform the nations of the world? We want the old gospel back, and sustained by the ancient order of things: and this alone, by the blessing of the Divine Spirit, is all that we want, or can expect, to reform and save the world.

To such extent were conscientious souls anticipating a restoration of the Gospel that, as one writer expressed the situation, "many thousands of people were yearning for the primitive gospel; the words 'Reformation,' and 'the Ancient Order of Things' were in the air." This was particularly true in the vicinity where Milo Andrus lived. Within the Campbellite movement "hundreds began to declare themselves for the 'Restoration.'" One historian described the work of Campbell's associate, Walter Scott as follows:

He contended ably for the restoration of the true, original apostolic order which would restore to the church the ancient gospel as preached by the apostles. The interest became an excitement; ... The air was thick with rumors of a "new Religion," a "new Bible."

It is little wonder that such men as Sidney Rigdon, Parley P. Pratt, Orson Hyde, and others who had become affiliated with the Campbellite movement gave serious consideration to the claims of Joseph Smith. A Campbellite historian reported that prior to his conversion to Mormonism, Sidney Rigdon was anticipating "some great event soon to be revealed to the surprise and astonishment of mankind." "He was prepared and preparing others for the voice of some mysterious event soon to come." After his conversion to the Gospel restored through Joseph Smith, Sidney Rigdon went to New York to see the Prophet. Shortly after his arrival, a revelation through Joseph Smith said: Behold, verily, verily, I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers and prepared thee for a greater work. Thou art blessed for thou shalt do great things. Behold thou wast sent forth, even as John (the Baptist), to prepare the way before me, and before Elijah which should come, and thou knewest it not.

Though Milo Andrus was not yet seventeen years of age when this revelation was given to Sidney Rigdon, the same thing could in some measure be said of him. While a lad still in his teens, he had become aware of the inconsistencies in contemporary sectarianism and had joined the movement to get to the pure and true Gospel of Christ, lending his support to Sidney Rigdon and others who were leaders in this cause. He and others in this movement were not like sinners who were called to repentance by the message of the restored Gospel. Instead, they were like disciples waiting for the coming of the Lord.

But it was not an easy thing to join the restored Church. Falsehoods were circulated against the Saints to the extent that one convert commented: "My father, mother, brothers, and sisters opposed me violently, and my father said he had rather

heard I was dead than that I was a Mormon. " Here is another aspect of society in that day that should be noted. Intolerance, even to members of one's own family, was prevalent in many areas; and the spirit of mobocracy was widespread in the land. Having been forced by the truth and by sound argument to believe, another early convert said:

I was then in a very awkward situation, for I saw it was so unpopular that all my friends would turn their backs upon me and I would be cast off by them and be miserable according to human calculations. Under these circumstances, I had a great struggle of mind, in which I almost lost my physical strength. for I loved life and the things thereof in this world and my friends dearly, but finally I came to the conclusion that I would sacrifice them all for the sake of the truth and the salvation of my soul, which I considered of more worth to me than all this world.

In light of this background, consider the following report written by Milo of his conversion: "In the spring of 1832, I met an elder of the Church of Jesus Christ of Latter-day Saints.... When I compared the scriptures with the teachings of the elder of the Church of Christ, I found that he had the truth; and after trying for nearly one year, I yielded to baptism."

The people who accepted the Gospel early in this dispensation were in the vanguard of those who were seeking for truth in the world in that day. Having joined the Church, they formed the nucleus of men who gave the greatest support to the restored Gospel. They did the most to spread its message abroad and to build up its program at home. In many ways, they provided the foundation upon which this dispensation--the greatest of all dispensations since the world began--was built. Among these early stalwarts was Milo Andrus.

ANDRUS REUNION ANNOUNCEMENT

Composed by... Sussette A. Sullivan

It's gathering time  
For the Andrus Clan  
To Dixie they're coming-  
We want every man.

June Sixteenth and Seventeenth  
Now have been set;  
Remember to come-  
Please don't forget!

Yes, June in Dixie,  
No lovelier clime.  
Says Chairman, Blaine Andrus  
"We'll have a great time. "

With Iliff and James  
To help him along  
And Gordon Blake, too,  
Why, what could go wrong?

To visit the temple,  
Come Friday at noon.  
For those who are able  
This won't be too soon.

Registration will be  
That same afternoon.  
At the home of Doug. Quayle  
They have lots of room.  
(596 E. 100 S. )

An evening Steak Fry  
At the City Park  
With a swim in the pool  
Before or after dark.

Saturday will bring  
Enjoyment galore.  
A meeting at ten  
Where we all can learn more.

A Ham Dinner sounds good  
At the very same place.  
At the 5th-6th Ward Chapel  
You'll all find a space.  
(85 S. 400 E. )

A program will follow  
For folks old and young.  
There'll be music and readings  
And songs will be sung.

So make your plans now,  
May we please say just this-  
HERE'S AN ANDRUS REUNION  
YOU WON'T WANT TO MISS!!!

PERSONNEL AND EVENTS

DATE AND PLACE .....	June 16 & 17, 1967 St. George, Utah
GENERAL CHAIRMAN .....	Blaine R. Andrus
CO-CHAIRMEN .....	Iliff Andrus, James Andrus Gordon Blake
REGISTRAR.....	Douglas H. Quayle 596 E. 100 S.
INVITATIONS .....	Sussette A. Sullivan
PROGRAM.....	D'On A. Snow Deanna Bentley
SECRETARY .....	Beth A. Anderson
FRIDAY'S EVENTS:	
Temple Session.....	12 Noon
Registration	
Steak Fry .....	6:30 p. m.... City Park
Swimming	
SATURDAY'S EVENTS:	
Business Meeting .....	10:00 a. m. 5-6th Ward Chapel 85 S. 400 E.
Dinner .....	12:30 p. m.
Program	