

# The Andrus Recorder

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I am personally acquainted with a young man from a foreign land who came to America to live when he was ten years old. He quickly learned the English language and forgot his native 'tongue. He forgot the mores and traditions of his people and learned a new way of life with different values. He even seemed to forget his family. He grew into manhood and served a very successful proselytizing mission for the Church. Upon his return, he appeared to be a happy, well-adjusted young man, but in fact he was not. With young adulthood had come some serious thinking about who he was; what was his heritage; with whom should he identify?

One year has now passed since this young man returned from the mission field, and during that time I have watched an intense struggle taking place by which he has tried to establish his identity with a country, a people, and a family. His struggle reminded me of the story "A Man Without a Country." He was a cultural gypsy. He was a man struggling to know his heritage. I felt sorry for him, and was grateful that my life was free from such concerns. I began to understand how important a knowledge of one's family roots can be in one's life. I saw with my own eyes that Alex Haley was not alone in trying to trace his family heritage and find his slot in history. My guess is that there is a sea of people who are as rootless and alone as Haley used to be, and many of them are struggling just as intensely as the young man I have been talking about, trying to establish their identity.

I am grateful for my heritage, particularly my family heritage. It is a rich heritage--a heritage of pioneer ancestors who **crossed** the plains, overcoming the obstacles of survival in a western wilderness and planting their roots deep in the soil of the West. It is also a heritage of ancestors who were deeply committed to the doctrines of Mormonism and to the Church which taught those doctrines. I believe that because of them, the Church is stronger and communities in which they have lived are better communities. I have nothing but respect for Milo Andrus, his wives and their children. My remembrance of them and what they did inspires me to work a little harder, to protect the Andrus name and reputation a little more vigorously, and to make my contribution to humanity a little more significant than it would be otherwise.

Alyn B.  
Andrus,

## MILO ANDRUS, MISSIONARY, PIONEER AND COLONIZER

### Editor's Note

This issue of the Recorder contains the first of a special two-volume history of Milo Andrus for which Dr. J. Roman Andrus prepared the cover. This is not a polished history written from the standpoint of historical analysis, but a presentation of historical materials which I have gathered together that deal directly with Milo. Many of these materials have never before been published. Though there are some gaps in his life that are not filled, this work brings together materials that give a general over-all picture of the man and his accomplishments. Information on his wives and family, however, is lacking. The front cover depicts various aspects of Milo's life. The covered wagon portrays his entrance to the Salt Lake Valley, which he did several times. The St. George Temple represents his life in Dixie, with his temple activities which began at Kirtland, Ohio. The drawing of his home at Crescent, Utah, not only shows his residence there but symbolizes his friendship to the weary traveler. The cattle depict his ranching activities and his service as an agent purchasing cattle for the westward emigration of the Saints in Mormon Grove. Milo, as a preacher of the gospel, represents his continuous missionary activities, beginning in 1833. The buffalo represent his journeys across the plains. The wagon laden with wood represent his pioneering activities. Finally, the gavel represents the positions of authority which he held, as a Bishop, a Stake President, a Captain of emigrant companies, and an Officer in Military at the coming of Johnston's Army to Utah.

These two special issues of the Recorder are being sent only to dues-paying members of the family, because of financial restrictions and in the hope that others will see fit to send in their dues. Sufficient copies have been printed so that delinquent members may obtain these issues by updating their dues (\$6.00 per family per year). Extra copies of each issue may be purchased at \$5.00 per copy, which includes postage, or \$10.00 for the complete work. Send your dues for these issues, and money for extra copies, to David L. Diehl, 2701 Milo Way, Salt Lake City, Utah 84417.

Hyrum L. Andrus, Editor

## Introduction

Within the vast body of historical documents created by the Latter-day Saints there are many that make reference to Milo Andrus. Biographical sketches were written of him. Reports were made of his discourses. And several individuals who were directly associated with him, in one way or another, recorded his activities in their personal diaries and journals. He touched the lives of many people in significant ways and in a variety of activities--as a missionary, as a colonizer, as a leader of emigrant companies, as a church official, as a military leader, as an organizer of economic enterprises, as a patriarch, and as a friend and neighbor. His life's activities spanned the North American continent and the Atlantic ocean several times, in the days of ox carts and sailing vessels. He viewed life from the vantage point of the dusty American plains to London's Westminster Abbey. In the course of events, he experienced both the practical and the sublime. By the strength of his body he conquered the raw, untamed wilderness; and by the energy of his soul he penetrated the veil of God's presence to behold the visible manifestations of God's glory. He was a leader of men who was addressed appropriately as Elder, as Bishop, as President, as Captain, as Major, as Chaplain, and as Patriarch. In this issue of The Recorder and the one to follow, we present some of the significant historical items that document the life of our noble progenitor, beginning with an overview of his life as given in two biographical sketches.

### Biographical Sketches of Milo Andrus

The first biographical sketch of Milo Andrus, which is given below, is taken from Volume III of Andrew Jenson's Latter-day Saint Biographical Encyclopedia, published in Salt Lake City, 1920, pages 385-387.

ANDRUS, Milo, a Patriarch and a most successful missionary, was born March 6, 1814, in Pleasant Valley, Essex County, New York, the son of RuLuf Andrus and Azuba Smith. In 1818 he moved with his parents to Huron County, Ohio. His parents were adherents to the Calvinistic creed, but Milo dissented from that faith at the age of fourteen and for several years after that he was studying religion, without being able to decide which sect to join, but as soon as he heard the doctrines of the restored gospel preached, he became a convert and was baptized March 12, 1832 by Gideon H. Carter. About two months later he was ordained an Elder and performed a number of short missions. In 1834 he marched to Missouri in Zion's Camp. After his return to the East he was appointed to preside over the Florence branch, New York, which position he held until 1837. He was ordained a Seventy and became a member of the First Quorum of Seventy. He also attended grammar school in Kirtland and received his blessings in the Kirtland Temple in 1836. When the Kirtland Temple was dedicated he beheld a glorious vision and saw cloven tongues of fire descending upon the brethren, until the whole house was filled with the glory of God. A number of the saints spoke in tongues and prophesied. In 1837 he was appointed to lead the saints of the Florence branch to Missouri; they arrived in Far West in the spring of 1838. Here Bro. Andrus became subject to the terrible persecutions which the saints had to endure in Missouri and was finally compelled to leave the State with his co-religionists in 1839. He then became one of the early settlers of Commerce

(afterwards called Nauvoo), Hancock County, Illinois. In 1840 he went on a mission to the State of Ohio; later he was sent to Canada on a mission and in the spring of 1844 he was sent on a mission to Ohio. While filling that mission the Prophet Joseph and his brother Hyrum were murdered in Carthage. After his return to Nauvoo, Milo Andrus was set apart as a president of the tenth quorum of Seventy and labored diligently, together with many others, on the erection of the Nauvoo Temple, in which he, after receiving his own blessings, became an ordinance worker. After enduring the persecutions to which the saints in Illinois were subjected he started with the rest of his people for the Rocky Mountains, arriving at Council Bluffs, Iowa, in the fall of 1846. He was then called on a mission to England and crossed the sea with Apostle Orson Pratt. After his arrival in Liverpool, he attended a general conference of the British Mission and was appointed to preside over the Liverpool Conference, which position he occupied until he returned home in 1850. During his presidency four hundred and sixty souls were added to the Church by baptism. Returning to America, he crossed the Atlantic in the ship "Argo," which arrived in New Orleans March 8, 1850. He reached the frontier in May, when he was appointed captain of fifty-six wagons and five hundred souls, with which he crossed the plains and arrived in Salt Lake City Aug. 31, 1850. His wife, Sarah Ann Miles, had accompanied him on this mission to Great Britain. Brother Andrus remained in the Valley until the spring of 1854, acting a part of the time as a counselor to Bishop David Brinton of Big Cottonwood. In 1854 he was appointed by the general conference of the Church to preside over the St. Louis conference. He responded to the call, crossed the plains once more and attended to his duties in Missouri until 1855, when he was appointed to bring another company of saints across the plains. He arrived in Salt Lake City in October of that year with his company. After his return he labored for some time as a home missionary and as acting Bishop, but in the fall of 1860 he was called to take another mission to England. On his arrival at mission headquarters he was appointed to travel in the south part of England and in the Welsh principality. Later he presided over the Birmingham district, which embraced a number of conferences. Returning home he was placed in charge of seven hundred saints, who crossed the Atlantic on the ship "Underwriter," which arrived in New York, May 22, 1861. From New York he and his company journeyed inland to Florence, Neb., where he helped fit out the emigration for the plains and finally led a company of saints to the Valley. After his return home he located on Dry Creek and he was again appointed to labor as a home missionary. In 1869-70 he filled a short mission to the States. In the winter of 1873 he went to St. George, southern Utah, and the following year he moved a part of his family to St. George, where he later tried to work in the United Order. In 1874 he was appointed a member of the High Council in the St. George Stake, and held that position until 1881, when he was called to take charge of a mission to Green River in Emery county. This mission, however, did not succeed, and he therefore returned to Salt Lake City. In the fall of 1882 he was appointed chaplain of the council of the Utah Legislature. In 1883 he moved to Cache Valley and located in Oxford in 1884. When the Oneida Stake of Zion was organized in 1884, he was chosen as a member of the High Council of that Stake and also appointed to preside over the High Priests' quorum. He was ordained a Patriarch in 1884. Ripe in years and faithful and true to his Church to the last, Patriarch Andrus died at Oxford, Oneida county, Idaho, June 18, 1893, leaving a large posterity. Brother Andrus was universally known among the saints as an eloquent expounder of the gospel; he possessed the gift of speech to a marvelous extent and exercised influence for good wherever he associated with other men. He was one of the most successful missionaries known in the Church. His missionary activities are summed up in the following: Southern Ohio (1833), five months; Zion's Camp (1834), six months; Temple worker at Kirtland (1834), six months; State of New York (1835), five months; Canada (1841), six months; Ohio (1844), seven months; Nauvoo Temple (1845, eight months; Great Britain (1848), two years; St. Louis, Mo. (1854), nine months; Salmon River, Idaho (1856), two months; Great Britain (1859), two years, and Ohio (1869, five months).

The second sketch is from Frank Esshom's Pioneers and Prominent Men of

Utah, published in Salt Lake City, 1913, page 721.

ANDRUS, MILO (son of Ruluf Andrus and Azuba Smith, of Essex County, N.Y.). Born March 6, 1814, Hartford, Conn. Came to Utah Sept., 1850, from a mission in England, at the head of his own company.

Married Abigail Jane Daley Feb. 21, 1833, Florence, Ohio (daughter of John Daley of Florence, Ohio--pioneer (1848, Heber C. Kimball company). She was born Jan. 26, 1815. Their children: Mary Jane b. Nov. 15, 1833, m. William D.

Hendricks; James b. June 14, 1835, m. Laura Altha Gibson; m. Manomas Luvina Gibson; Sarah Ann b. May 31, 1837; John Daley b. April 23, 1841, m. Catharine Wetherby; Millennium b. Aug. 31, 1845, m. William F. Fisher, Amanda b. Nov. 19, 1847, m. Howard Egan. Family home Florence, Ohio, St. George, Utah, and Oxford, Ida.

Married Adaline Alexander 1852, who was born Jan. 1, 1835, in Weakley county, Tenn. Their children: Laron b. Jan. 27, 1853, m. Rosanna P. Terry; m. Jane Carr; m. Maria Gummersall; Louis b. Aug. 3, 1854; Henrietta; Lavona; Randolph. Family home Holliday, Utah.

Married Lucy Loomis at Salt Lake City. Their children: Lovenia b. Feb. 18, 1854, m. James Miller; m. James McComb; Alma, m. Sarena Gardner; Jacob, d. aged 12; Lucy, d. aged 2; Esmerelda, m. William McKell. Family home Draperville, West Jordan, Utah.

Married Margaret Ann Boyce Feb., 1857, at Big Cottonwood, Utah (daughter of George Boyce of Michigan, pioneer 1847). She was born April 12, 1840. Their children: Isadore b. May 20, 1862, m. James Larsen; Hyrum b. Juen 17, 1864, m. Jennie Garner; Mansfield b. March 4, 1866, m. Una May Telford; Brigham b. May 28, 1868; Horace b. May 17, 1872, m. Hattie Horner; Margaret A. b. Oct. 24, 1874, m. John Jorgensen; Joseph b. Sept. 15, 1876, m. Maud Gee; Benjmin b. Sept. 15, 1877, m. Miss Rose; Eveline Charlotte b. June 26, 1880, m. Orson Brower. Family home Big Cottonwood, Utah.

Missionary 1833-37-44 to Ohio, England and New York; first counselor to President Young; policeman at Nauvoo, Ill., and pres. of a quorum of seventies in 1844; president stake of Zion in St. Louis, Mo., 1855; acting bishop of Cottonwood, 1858; brought several companies of immigrants to Utah; patriarch. Farmer. Died June 19, 1893, at Oxford, Idaho.

#### Early Life and Family

Milo began his brief autobiography with a short statement about his early life and family in which he said:

Milo Andrus, the author of this Biography, is the son of Ruluf Andrus and Azubah Smith. My father is a native of Hartford, Connecticut, and my mother of Rutland, Vermont. They shortly after marriage moved to Essex County, state of New York,, where they resided until their ninth child was born--seven boys and three girls, namely, Oran, Almon, Carlo, Erasmus, Harwin, Milo and Milo 2nd. Erasmus, Harwin, and Milo 1st died in childhood, the dates of their deaths I cannot give in consequence of a fire that burnt up the records of my father's family. The names of sister were Sybil, Sarah, and Emily. My eldest brother Oran was born in 1797; Sybil was born in 1896; Almon was born in 1800; the dates of the others I cannot give.

The writer of the above, Milo 2nd, was born March 6th, 1814. When five years old, my parents moved to Dunkirk, state of New York, where they resided one and one half years. During that time there was a circumstance occurred that seems to me to show the protecting hand of the Lord over me. I went to the shore of Lake Erie and got into a skiff on the shore and went to sleep, when the wind rose and took the skiff on the Lake, and it was not seen until nearly out of sight. I was then picked up **still** sound asleep. I have always thought that the Angel of Peace then watched over me.

#### Life in Ohio and Missouri

Milo joined the Church of Jesus Christ of Latter-day Saints in Ohio, and was baptized in the spring of 1833. Thereafter his life was filled with significant activities related to the Church. Besides spending much time as a missionary, he was a member of Zion's Camp, which Joseph Smith led to Missouri in 1834, in an effort to reinstate the Saints in that state upon their lands in Jackson County. (See History of the Church, II, p. 183.) In 1835, he became one of the General

Authorities of the Church, as a member of the First Quorum of the Seventy. (See ibid., p. 204.) A note appears in the History of the Church, II, p. 208, that he belonged to the Seventy, but that the date of his ordination was not definitely known. The following information concerning the Ohio and Missouri period of his life was given by Milo in his autobiography.

My parents then moved up the lake from Dunkirk, New York, into the state of Ohio, in Huron County, township of Henrietta, where they had three daughters born, namely, Evaline Charlotte, born October 1st, 1817; Lucina, born 1819; and Harriet, born 1822. At the writing of this sketch, the two eldest of my brothers are still

alive, and my three youngest sisters. They have all rejected the Gospel. My mother died January 1st, 1830. My father died in 1849. I shall now drop the history of the balance of the family, and give a few incidents of my own history.

After the death of my mother, I bought the balance of my time, until I was twenty-one, of my father, for which I paid him one hundred and fifty dollars. In the spring of 1832, I met an Elder of The Church of Jesus Christ of Latter-day Saints, though I should say that previous to this I had my mind much exercised about a future state and had read the views of Alexander Campbell; and that being the nearest to the truths of the New Testament, I had been baptized by Elder Orson Hyde, then a minister of that section. But when I compared the scriptures with the teachings of the elder of the Church of Christ, I found that he had the truth. After trying for nearly one year, I yielded to baptism.

One month and two days previous to my baptism, I was united in marriage to Abigail Jane Daley, whose father had been baptized into the Church of Christ about one year before. We were married February 14th, 1833; baptized March 12th, 1833.

I was ordained an Elder May 5th, 1833, under the hands of Joseph Wood. Started on my first mission in June, 1833, in company with Joseph Wood; traveled a distance of seventy miles, preaching every day, and baptized three.

We came to Kirtland where the Prophet Joseph Smith resided with his family. The quarterly conference that came off in a few days after our arrival changed my traveling companion, and I was coupled with Ova Truman. Joseph Wood and his fellow laborer went to Philadelphia, and I, with my new companion, was sent to the southern part of the state of Ohio, to return in three months to the next quarterly conference. We were not very successful, and baptized only two persons.

After this conference, I was permitted to return home and preach among the branches until winter, when we had a call from the Prophet Joseph, by his brother Hyrum, to get ready and go with the company of elders to the state of Missouri, known as "Zion's Camp."

Our first daughter and first child was born November 15th, 1833.

During the winter of 1833 and spring of 1834, we were instructed to labor and get all the money that we could, and to get good rifles, and make ready to start by the first of May, 1834. We accordingly started from Florence, Huron County, Ohio, on the 7th of May, 1834; These were from the Florence branch: Nelson Higgins, Hyrum Blackman, Asey Fields, and Milo Andrus. My brother-in-law, James Daley, went with us as far as Mansfield, Richland County, Ohio, where we met with the Prophet Joseph, his brother Hyrum, and the rest of the camp from the East. Our leader was Elder Orson Hyde.

There was one circumstance that occurred before we joined the main body worthy of notice. As stated before, I had bought my time from my father, and had paid him the amount agreed upon, but still I was not twenty-one by ten months. On this account, and as he was so opposed to my going with the "Mormons," as he called them, he made an effort to stop me. As we had to pass his house on our way, we learned his intention to stop me at the county seat, Norwalk; and Brother Hyde, having learned of his plan, went in and made inquiry about a road that we did not intend to travel, and then Brother Nelson Higgins and myself were directed to go around the city and take the road to Mansfield. He and the sheriff, thinking that we would move slowly, did not want to overtake us until we had camped. Accordingly, father, the sheriff, and the driver drank freely, and when they started they took the road

to Tiffin, that had been inquired after to mislead them; and they drove until long after dark. The team becoming tired. They gave up the chase and heard of us the next morning forty miles on the road to Mansfield; and they felt as though they had been badly sold, and gave up and went home.

On the 11th of May, we joined the main camp, west of Mansfield, and on the 12th the camp was organized. The law of consecration was for the first time presented, and we shelled out to the last cent; and our money went into a commissary's hands, and our supplies were bought by him. I shall not try to name the particulars of this journey. We journeyed on causing considerable excitement, and receiving much good instructions from the Prophet Joseph.

After we got into the state of Missouri, or rather, before our company had crossed the Mississippi River, we went into the dense forest as a company and there offered up to the Lord our fervent prayers, that He would spare our lives and permit us to return to our families, and we felt that it would be so; and thanks be to the Lord, not one of us were taken by the cholera that visited the camp that afternoon. Two weeks after, we landed on Fishing River, in Clay County, Missouri, where the Revelation was given June 22, 1834, that is recorded on page 345 in the Book of Doctrine and Covenants--new edition of 1876 (D&C:105).

About this time the cholera made its appearance among us, as it had been predicted by the Prophet. Thirteen of our good brethren were taken away by the dread monster. The camp broke up partly, and the Saints scattered around, and the Lord turned away the scourge.

After staying there three weeks, the Lord permitted us to return. We got back to our families the last of September, 1834, care-worn and much fatigued. I had the cholera on the way home, but the Lord healed me, and then we went on our way rejoicing.

The summer of 1835, I traveled in the state of New York, with Nathan Baldwin, baptized several, and the following winter went to school in Kirtland. In the spring of 1836, I was in Kirtland at the dedication of the Temple and the endowment of the Elders, that the Lord had promised as a reward for their offerings. The blessings of the Lord were poured out abundantly. There is one thing that I would here relate, that was a great joy to me, and that was, when the Holy Ghost was poured out on the Elders, I saw fire descend and rest on the heads of the Elders, and they spoke with tongues and prophesied.

On our return to Kirtland from the mission in the East, I went to school in Kirtland, studied grammar, and then studied Hebrew under Professor Joshua Seixas of New York.

On going back to Florence, Ohio, I was chosen President of the Florence Branch, with instructions to move them to Missouri in the fall of 1836. We went as far as Terre Haute, Indiana, when, being late and cold, we put up for the winter. Our eldest son, James, was a babe three months old, and we came near losing him to human appearance, but the hand of the Lord was in it. We raised up a branch of the Church in that place.

Early in the spring of 1837, we started for Missouri, and arrived in Caldwell County, in time to put in a crop. In 1838, we were mobbed out of the county. We had one child born in Missouri, a girl, namely, Sarah Ann. We went to Illinois in the winter of 1838, and the next summer we lost our little girl born in Missouri.

Milo's brother-in-law was Gideon Wood, son of Jabez Wood and Lydia Stephens, who married Hannah Daley, Abigail Jane's older sister. Soon after Gideon's birth in 1808, his father and family moved to a place called Troyt, in Bradford County, Pennsylvania, where the family lived until the spring of 1820. They then moved and settled on what was known as the Western Reserve, in the state of Ohio, where Gideon learned the carding and clothier trade, then purchased forty acres of heavily timbered land in Florence Township, Huron (now Erie) County, near Birmingham in



the same county. This is the area where Milo's father had previously settled. In the statement below, Lyman Stephen Wood, son of Gideon, gives an account of life in Florence, Ohio, the conversion of members of the family to the gospel, and their journey to Missouri in 1837. This account reveals the conditions of life in Ohio which Milo and his wife experienced, as well as Milo's in-laws. It is taken from the "Biographical And Historical Sketches In The Life of Lyman Stephen Wood," contributed by Barbara Taylor to the Brigham Young University Library.

John Daley (my grandfather), married Elizabeth Ennice who also had nine children as follows: John who married Lavina Carter; Hannah (my mother) who married Gideon D. Wood (my father); Abigail Jane who married Milo Andrus; James who married Nancy Follett; Hilea who married Isaac Nelson; Moses Judson who married Harriet Harris; Elizabeth Millicent who married John Follett (son of King Follett) who died some two or three years later. After some seven or eight years, Elizabeth married again to a man by the name of Augustus Wellington Elliis. There was also a daughter, Nancy Maria, who never married, and also a twin sister, who died young.

In the year 1819, my grandfather, Jabez Wood, Left his family (with the exception of his two sons, Alanson and Silas whom he took with him) and went to seek a home in the (then) wilds of the Western reserve in the state of Ohio, where he purchased a small place in Greenville, Huron County, which was all very heavily timbered. He and his two sons went to work and cleaned the timber off a small piece of the land he had purchased and built a log house. Leaving the same in charge of the two sons, he returned the same fall to his family in Pennsylvania, and in the spring of 1820 the family moved to their new home in Ohio.

My father, Gideon Durphy Wood, at this time was in his twelfth year.

In relation to my Grandfather, Jabez Wood and his wife (my grandmother) Lydia Stephens, I have often heard my father say that his parents were very poor--that he lived to be twelve years old before he ever had a pair of shoes to wear, and that many times while the family were living in Pennsylvania, they had to resort to living on leeks and greens that they could gather in the forests to satisfy their hunger. In fact, many people in those early times suffered much privations and hardship for the want of the necessities of life.

When the family moved west to the state of Ohio, they found the country one vast forest of timber; there was no land for many miles around but what was covered by the heaviest kind of a forest. Before they could even get a place to build a house or a piece of land to cultivate, they first had to cut down the large trees and the underwood and pile it together and burn it up, continuing doing this until they opened up sufficient land that they could find a place to build their homes and as large a piece of land to plant their grain as they were able to. At first the land they cultivated was necessarily in very small pieces, until later years they could get time to clear more land so they could enlarge their fields for cultivating. This process has been kept up more or less for the last fifty years while this same country at the present time is now almost destitute of timber.

My father, Gideon D. Wood, was employed by the firm of "Whitlesey, Hawley, and Wood" for about three years, where he not only learned the trade of carding wool and cloth draperies but earned a small sum which enabled him to buy forty acres of heavily timbered land in Florence Township, Huron (now Erie) County, near Birmingham in the same county.

Soon after buying the land in Florence, my father left the business of carding and cloth dressing and commenced to clear off some of his land which was completely covered with a heavy growth of mostly large timbers, which required a vast amount of hard labor before he could get a place to build a house or get an opening for the planting of any grain. But through perseverance in the course of a year he had enough land cleared and farmed so this next season he raised enough hay and grain from the land to keep a cow and yoke of steers with a little to spare. And with perseverance akin to desperation, it was not long before he had built for himself a barn and a nice little frame house to live in, and on the 28th day of December 1830, he married Hannah Daley (my mother), daughter of Elizabeth Eunice and John

Daley.

I can well remember in after years having my father tell of the many hardships they had to encounter and privations they had to endure before they could accumulate enough of this world's goods that they could live anything like comfortable.

It should be remembered that the people in these times were very much more economical than they are in later years. Their expense account for living was very little, from the simple fact that they were obliged to live within their own resources and means. They toiled hard, early and late, to lay up a small amount, being very frugal in all their expenses.

Nothing of special interest occurred in the usual routine of a farm life until the 11th day of April 1832 when their first child was born, which was myself. About this time my father and mother, together with a number of my mother's family, including her father and mother, John and Elizabeth Daley, one brother, James, one sister, Abigail Jane, and her husband, Milo Andrus, all joined the Mormon Church and were very much interested in studying its principles.

Isaac Nelson, their other son-in-law, and their daughter, Hilea (his wife), did not join the Mormon Church until some years later. Also their son, Moses Judson, and daughter, Nancy Maria. Elizabeth Millicent, their other daughter, afterwards married John Follett, but never to my knowledge joined the church.

The time passed with my people toiling early and late on their little farm, both winter and summer. Father was always employed in the winter months in chopping heavy timber, making nails to build fences, and clearing off the underbrush and other large timber to prepare the land for cultivation. The new lands they brought under cultivation were not always the most easily worked, in consequence of the many stumps and roots left in the ground. It would be no exaggeration in saying that on much of the land that had been cleared of its timber, there would be left standing in some instances as many as one, two, and possibly three hundred stumps on every acre, until in time they were burned and worked out, which generally took several years before the land was entirely free from such obstructions.

Nothing further of special mention occurred until the summer of 1837, when Moses Daley and family, John Daley (my grandfather) with his family, including his sons-in-law--Milo Andrus and wife and two children and Isaac Nelson and wife (with the exception of their eldest son, John Daley and wife, my father and mother), together with a number of other families, among whom was Jared Starr and family, all sold out their possessions in Ohio and started for Far West, in Davis County, Missouri, to make their future home along with the Mormons who were then forming a colony in that state.

While on their way to the state of Missouri, when at or near Terre Haute, Indiana, Isaac Nelson's first son was born, which event causes a part of the emigrants to stop for a short time, when all proceeded on to the state of Missouri and purchased farms at or near the Far West, where they expected to make their future homes, expecting my father and mother to come in after them the next year.

All that winter and during the spring, and well along into the summer, was more or less spent by my father in completing the necessary arrangements in disposing of his home and all such property that he could not easily move, until I think sometime in the month of August, 1838, when he placed all of his effects in wagons. This included his family (which consisted of my mother, my sister, Electa and myself), together with a number of others--Nelson Higgens and family and Hyrum Blackman and family, with several others whose names I cannot remember, and they all started for Davis County, Missouri, to join our friends who had left the year before to go and make a new home among the people called Mormons.

Being quite young myself, I do not remember anything of special importance during our travels, until we were passing through a place called Palmyra, in the state of Missouri, when some of the people threw stones at us saying, "There goes some of the D--- Mormons who are going to join Old Joe Smith and his crowd."

We continued our journey with teams, but before we got to our destination we heard from some of the inhabitants, as we were passing, that there had been a very serious conflict between some of the Missourians and our people at a place called DeWitt in Carroll County, on or about October 1, 1838, and a number had been killed.

At the time we knew nothing of the truth of this report, but continued on our way, arriving on or about the 5th day of October, 1838, at our destination, where we met many of the family who had gone the year before and bought a home near the city of Far West. My grandfather, John Daley, with his sons, James and Judson, also his sons-in-law, Milo Andrus and Isaac Nelson, had purchased farms and built good substantial log homes to live in and had in a large crop of grain which, at the time of our arrival had been and was being harvested. Within a few days after our arrival at this place, my father bought himself a very nice place of forty acres, of a man by the name of Davis, close to where my grandfather lived, just across Goose Creek, a little over one mile from the center of the town of Far West, which was almost entirely settled by the Latter-day Saints who had purchased the lands and built quite a number of very good houses.

### Life in Illinois

Milo and his family were among the early settlers of Nauvoo, Illinois. In his autobiography, he said of his life during the Illinois period of the Church:

In the fall of 1839, after I had the chills and fever for two months, and not able scarcely to walk, I was sent on a mission to Canada. But owing to the Patriot War, we were not permitted to go to Canada, and I spent the winter preaching in the state of Ohio. Returned home in the spring of 1840, and spent my time in laboring and preaching in the counties around Nauvoo, until the spring of 1844. I was then sent to the state of Ohio, with Elder John Lovelace. We traveled in the south part of Ohio for two months, when we heard of the assassination of the Prophet Joseph and his brother, Hyrum. We went home as quickly as steam would take us; arrived in time to see their mortal remains, before they were interred.

I then went to Carthage Jail, where they were murdered, and saw the floor stained with the best blood of the present generation. The people were all fleeing for fear of justice overtaking them. I called at Hamilton's Hotel to see Elder John Taylor, who was wounded in the jail. Then went to Adams County, where my family had fled for safety. Found them well but much alarmed.

After we had mourned the Loss of our Prophet and Patriarch a few weeks, during which time I was chosen one of the Nauvoo police, I helped to watch the city by night, and worked on the Temple by day. Got it so that the work of the endowments commenced in the fall of 1845 and winter of 1846. I spent six weeks of the time in the Temple and was much blest.

During the past four years, we had two more children born, namely, John D. Andrus and Millenium.

After the death of the Prophet Joseph Smith, I was ordained one of the Presidents of the 10th Quorum of the Seventy. In the winter of 1846, my house, in the basement, was made into a wagon shop, and in the spring I started on our journey to the West.

### The Westward Journey

Though Milo was not permitted to continue his journey to the Salt Lake Valley, his westward trek from Nauvoo was not without interest to him. Having related the circumstances under which he left Nauvoo, he said:

We overtook the main camp at Mt. Pisgah, and from there went to Council Bluffs, where the government called on us for a battalion of 500 men to go to Mexico. After the battalion was started, I was sent forward with others to the number of one hundred and fifty wagons; went as far as the Pawnee Indian Village, then went 150 miles to the northwest among the Ponca Indians. After staying there two months, we went back to Winter Quarters. Stayed and farmed in that county in the year 1847; and in the spring of 1848, I was sent on a mission to England. Shortly before I left, Sarah Ann Miles was sealed to me, and she accompanied me to England.

### Mission to England, 1848-1849

In his autobiography, Milo gives us but a short statement concerning his mission

to England:

We arrived in Liverpool about the first of August; and on the 13th of August, at a general conference, I was appointed President of the Liverpool Conference, which place I filled to the best of my ability until January, 1850, when I was released to come home. During my stay in that Conference there were three new branches added and between two and three hundred added to the Church by baptism. I baptize thirty in one evening. The Lord made manifest His power in healing the sick and in blessing the Church, with signs following the believers.

Milo, Junior, was born in Liverpool, October 1, 1848.

Brief reports published in the Millennial Star reveal to some degree the nature and extent of Milo's labors in England. These reports are as follows:

GENERAL CONFERENCE, Manchester, August 14th, 1848, Monday Morning, 10 o'clock. ELder Orson Pratt, one of the Twelve, being present, offered up prayer to the Most High God.

The officers present were, of the Twelve, 1; High Priests, 15; Seventies, 7; Elders, 75; Priests, 27; Teachers, 6; and Deacons 6.... Resolve, that Milo Andrus, also from America, take the place of Simeon Carter, H .P. , who will return to America. in September next, and preside over the Liverpool Conference. (10:252;254)

CONFERENCE held at Liverpool, November 26, 1848.--This conference contains 13 branches, 889 members including officers, 47 elders, 44 priests, 23 teachers, and 12 deacons. Baptized since August 26th, 106. Emigrated 40.

The conference has, by vote this day, engaged to uphold and sustain the First Presidency of the Church, by every means in their power. It has also pledged itself to distribute, and cause to be distributed, the publications of the church, as much as possible throughout the conference, and also to obey the law of tithing according to the voice of the Lord in these last days to his Saints.

MILO ANDRUS, President,  
JAMES CANTWELL, Clerk.  
(10:373)

EXTRACTS FROM CONFERENCE MINUTES held February 25, 1849.--This conference represented 12 branches, containing 835 members, including 40 elders, 46 priests, 31 teachers, and 12 deacons; 40 emigrated, and 69 baptized, during the past quarter. MILO ANDRUS, President,

J. S. CANTWELL, Clerk  
(11:122)

The following presidents of conferences, viz., Harrison Burgess, of Glasgow; Milo Andrus, of Liverpool; William L. Cutler, of Lincolnshire; Jeter Clinton, of Birmingham; John Halliday, of South Conference; and Richard Cook of Manchester, being desirous to embark for America, about the 1st of January or earlier, will then be released from the respective conferences over which they have so ably presided. We trust that these conferences will bestow liberally of their means to help these brethren to the place of their destination. Open your hearts, brethren, and your purses also, and the blessings of these faithful servants of God will be abundantly poured upon you. (11:294.)

Elder Rodgers, of Sheffield, will succeed Elder Milo Andrus in the Presidency of the Liverpool Conference, on the first January next. (11:350.)

SPECIAL GENERAL CONFERENCE, Liverpool, Saturday, January 5th, 1850.  
Present: Orson Pratt, of the Quorum of the Twelve.  
High Priests: Dr. L. Richards, and John Banks.  
Elders: C. H. Wheelock; Harrison Burgess; Jeter Clinton; James W. Cummings, William L. Cutler; Milo Andrus; John Halliday; James H. Flanigan; Richard Cook; James Marsden; Lewis Robbins; Thomas Margetts; Glaud Rodgers; James D. Ross; George Halliday. (12:26.)

Fortunately Milo kept a missionary journal of some of his activities in England. Leona Andrus Taylor, daughter of Milo Andrus, Jr., and Elizabeth Boyes, helped

preserve this journal for the family, which is as follows:

Thursday, Feb. 1, 1849 - I spent the day visiting the sick. In the evening went to the Hall and preached to the people.

Friday, 2 - I was in Council. We had several subjects under consideration. We raised money to send Bro. Crook to Ireland.

Saturday, 3 - I went in company with Mrs. Andrus to Dr. Coffin to get some medicine to help her chest.

Sunday, 4 - This day was our monthly fast in the Liverpool Conference. The fore part of the day was spent in exhortation and the brethren speaking their experiences. I preached about one hour. The meeting then adjourned for one-half hour. The Sacrament was then administered. Meeting adjourned at five o'clock. At 6:30 the congregation convened for preaching. Elder Pratt gave the people a short account of the Book of Mormon and the building up of Zion in the last days.

Monday, 5 - I went in company with Mrs. Andrus to St. James Cemetery for a walk for her health. We came back to Bro. Brown's and stayed a while. It was the anniversary of the marriage of their son. After we came home, a Bro. Coker came to know what he should do to get into fellowship with the Saints again. I told him to be re-baptized, which he said he would do as soon as convenient.

Tuesday, 6 - I was engaged in visiting the Church. Went to the tract society, and gave them some instruction in regard to their duties.

Wednesday, 7 - This day was the teacher's meeting. I met with them.

Thursday, 8 - Went to visit the sick and in the evening went to the hall and preached.

Friday, 9 - Met with the Council, no business, but one appointed as auditor of accounts and to see the book agents. Went to Bro. Brown's and afterwards transacted some business. Reached home at twelve o'clock.

Saturday, 10 - At home writing.

Saturday, 11 - I preached at the Hall in the evening. Bro. Pratt presided.

Monday, 12 - Mrs. Andrus and I went to Bro. Wilings's wedding. Had a first rate time.

Tuesday, 13 - I went to the ship "Buena Vista" to see if she was ready to receive the passengers, and I also bought (brought) a piece of the Temple that Bro. Scofield had sent by the Captain of the "Queen."

Wednesday, 14 - I was at home.

Thursday, 15 - I went to meet Captain Jones with the Welch Saints and to help them with their luggage, then went to the Hall and preached in the evening.

Friday, 16 - I went again to help the Saints after which I went to Council to do business. -

Saturday, 17 - I went to the river in the evening and baptized four.

Sunday, 18 - I went to the Hall and preached in the forenoon on "The Building up of Zion in the Last Days." At the Sacrament Meeting there were eight confirmed. Bro. Pratt made some remarks. At 5:45 in the evening Brothers Brown, Pratt, and Jones preached. The Saints rejoiced much and the Spirit of God was with us.

Monday, 19 - I spent the day at home writing to America. Nothing of importance transpired.

Tuesday, 20 - I went to the office to see Bro. Pratt on business. Went from there to attend to some business at Bro. Cowley's. The Welch Saints got on board the shp. -

Wednesday, 21 - I was engaged in writing a letter to Bro. Holme, and in the

evening met the teachers and gave them some instruction.

Thursday, 22 - I went to the ship "Buena Vista" and put some letters on board, -one for Henery Heinim, one for Chandler Holbrook, and one for Edwards, one for Isaac Nelson. I went to the Hall and preached in the evening.

Friday, 23 - This day was our Council in the Music Hall. We did some business relative to our singing, etc.

Saturday, 24 - Spent the day at home.

Sunday, 25 - This day was our Quarterly Conference in Liverpool. The fore part of the day was filled by the representation from the Branches, after which there were several appointments to office. Bro. John James was appointed to travel with me in the Liverpool Conference. I gave some instructions to the Elders with regard to their duties. Bro. Pratt preached in the evening and nine applied for baptism. Monday, 26 - I and Mrs. Alice Craven Steell went to Seacomb to see Bro. Ross. We went over the water.

Tuesday, 27, - I spent the day in visiting the Saints, and looking for a house in which to live.

Wednesday, 28 - I went to the ship "Hartly" to see the Saints that were on board. In the evening I went to the Bath and baptized four persons, after which I went home rejoicing in the Gospel.

Thursday, March 1 - This day I moved to Doncaster St. No. 15. I had Bro. Libets to help me. Later I went to the Hall and preached to a small but attentive congregation.

Friday, 2 - Spent most of the day at home. Went to the Council in the evening and organized the Elders for preaching during the summer and attended to other busines.

Saturday, 3 - This day I started to Newton Branch about 12:00 o'clock. I met with the Council in the evening, then went to the water and baptized Sister Cameror Saturday, 4 - This was fast day. I went to the meeting room and preached three times.

Monday, 5 - I went to Haddock and preached in the evening to a large and attentive congregation, after which I went to Vulcan Foundry. Stayed all night at Bro. Cameron's home.

Tuesday, 6 - This day was my birthday, and some of the Sisters made a party for the occasion. In the evening I preached at the Vulcan. After meeting I was invited to a Mr. Grey's whose family was friendly. While I was there the people thought Miss Grey was going to be baptized. They accordingly started out as a mob. Some of the brethren started as a hoax and went to the water with hundreds following them. After a while Bro. Horrocks said if they would be quiet they would attend to the ordinance. When they were ready, most said they would be still, but in consequence of the noise of some, we said we would go no further. So they started toward the canal. Some of them seeing the hoax, turned back and most of them followed. When they got to the canal, they had some excuse and came back. While this hoax was going on, I was all the time at Mrs. Grey's home. The mob stayed up until one o'clock in the morning. They said that I had baptized them in a rain tub.

Wednesday, 7 - This day at seven o'clock I preached at the Glass Works. Had good attention, but some said I should be put in jail for deceiving the people by trying to get them to believe their Bibles. Others said I should be hanged.

Thursday, 8 - This day I went to the water and baptized three persons. Then I went to Vidock (perhaps Viaduct) Foundry and preached to a large and attentive congregation. After meeting I blessed one child and returned to Bro. Cameron's home.

Friday, 9 - This day I started from Vulcan to go to Haddock where I had an appointment. In the evening of the same day I saw a Methodist Minister in the

congregation. All gave good attention and we had a good meeting.

Saturday, 10 - This day I went to Uphales, a distance of seven miles, arriving at five o'clock. Met with the Council at night and put things in order.

Sunday, 11 - The congregation came together at 10:30. After the first meeting, the Church met and after the Sacrament was administered there were three persons confirmed and one Elder, six Priests, one Teacher, and one Deacon ordained. I preached a short discourse to the strangers present, and the meeting was adjourned until 6:30. At this meeting I delivered a short discourse to a large and attentive congregation and then started for Liverpool at 7:00 o'clock. I arrived home at 10:00 o'clock and found the wife and baby both sick. They have been sick ever since I went away, and Mrs. Andrus has been sick ever since we came from the Bluffs. (No doubt the reference is the Council Bluffs, Iowa.)

Monday, 12 - I spent the most of the day at home writing. I went in the evening to see Bro. Cantwell.

Tuesday, 13 - I am at home with Mrs. Andrus. She and Milo, Jr. are sick. They have been poorly for a long time. Mrs. Andrus's health is very poor, and it is hard for her to live in this country. Nevertheless, we hope to live to enjoy good health. Sister Mary James Spencer is at our house helping to make me a shirt so that I can be ready to go away as soon as the family is able.

Wednesday, 14 - I spent the most of the day at home looking after the family.

Thursday, 15 - I went to the Music Hall in the evening and preached.

Friday, 16 - I went in company with John James to Eventon, from there to Council meeting and then home.

Saturday, 17 - I bought a barrel of flour.

Sunday, 18 - Went to meeting. Bro. James preached in the morning. Two persons were confirmed at the Sacrament meeting. In the evening I preached to a large congregation.

Monday, 19 - I spent the day getting ready to go away.

Tuesday, 20 - I was still getting ready to go away.

Wednesday, 21 - I started for Wales at 6:00 o'clock. I travelled in company with Bro. John James. We went into Sanopshire and preached near Colmer.

Thursday, 22 - Baptized one person. Went from there to Shrewsbury. We stayed there until the 26th and preached three times. From there we went to Ashtery and remained there until April 2. We preached five times in this place and then left for Montgomery Shire in Wales, a distance of twelve miles. We stopped at Pool Quay and preached that night.

April, 3 - We went in company with Bro. Dudley (Dudley) to Berrew to see a Mr. Pugh, whom Bro. Dudley had visited and administered the ordinance of anointing to one of the family who was blind. She had been sent to several doctors, and they said there was no help for her. So you see that the power of God had been made manifest by healing, and that the eyes of the blind do see out of darkness, and the deaf shall hear the words of Ephraim in the last days. We preached in the evening. The Spirit of God was upon us, and the people believed our testimony. We left with them the "Book of Mormon," "Spencer's Letters," "Voice of Warning," and the 1, 2, 3 parts of the Kingdom.

April 4 - We went to Pool Quay and preached there. We stayed the next day.

April 6 - We started to Shrewsbury and stayed until the 8th.

April 8, Sunday - We preached at 6:00 o'clock. I left Bro. James and started for Liverpool. Arrived about 11:00 o'clock and found the family better than when I left.

Monday, 9 - I spent the day at home.

Tuesday, 10 - Spent the day in Liverpool.

Wednesday 11 - I spent the day in Liverpool.

Thursday, 12 - I spent the day visiting the Saints in Liverpool.

Friday, 13 - Met with the Council at the Hall.

Saturday, 14 - Spent the day in Liverpool.

Sunday, 15 - I went to Birkenhead to preach. Preached twice and came home about eleven o'clock in the evening.

On Wednesday, March 28 one of the most horrible murders that was ever heard of was committed in Liverpool, a Mrs. Hendrichson, her two children, and a servant girl. Mrs. Hendrichson was ready to be confined. Her child was delivered after her death. The captured man, John Gleson Wilson, is supposed to be the murderer. His wife is living at Tranmer, and she declines seeing him. This horrible deed has caused great excitement in the country. We hear of murders on every hand in this Christian age. Murder, rapine, and crime are in the land.

Monday, 16 - I went in company with Mrs. Andrus to see Bro. Quirk and family, and to visit some others that were sick. I administered to them, and we came home at 8:00 o'clock in the evening.

Tuesday, 17 - I went in company with Mrs. Andrus to Bro. Claton's (Clayton's). We spent the day with them.

Wednesday, 18 - Attended a discussion between Bro. McGinas (McGinnes) and a Mr. Phillips.

Thursday, 19 - I preached at the Hall.

Friday, 20 - Went to Council. (meeting)

Saturday, 21 - I went in company with Mrs. Andrus and spent the day with Bro. Pratt.

Sunday, 22 - I preached at the Hall three times.

Monday, 23 - I went to Birkenhead to help Sister Litby (Litly) on the train for Shrewsbury.

Tuesday, 24 - This day was our monthly Teacher's meeting. I met with them and did some business with regard to the Branch at Liverpool. Heard their report of the Branch, etc.

Wednesday, 25 - This night preached at the Social Hall on the "Apostasy." Had good reception.

Thursday, 26 - This day I started to Newton in company with Mrs. Andrus, arriving there about four o'clock in the afternoon. Found the saints well. Preached that night and the next night. I stayed in that vicinity until May 8 during which time I went to Upholand and preached three times, baptized two, and then returned to Newton. During my stay in the country, I went to St. Helens and preached there also to Warrington. During my stay in the country, I preached twelve times, baptized eight, and attended two Councils. I returned to Liverpool on Tuesday, May 8, in good health and spirits.

Wednesday, 9 - I went to a Teacher's meeting, also to the grand drawing which took place in the Music Hall. I stayed there until twelve o'clock at night. There was a large congregation in the Hall that night.

Thursday, 10 - I preached to the Saints in the Hall.

Friday, 11 - Was our Council. Had a good time, the Spirit of the Lord was with us.

Saturday, 12 - This day I was called by Bro. Pratt to go and see Bro. Sutton for O. Hyde in relation to some money that he, Sutton, had promised to O. Hyde.



I could not get it.

Sunday, 13 - I sent to the Music Hall and preached in the morning. Bro. O. Pratt preached in the evening. We had a good day of it, the Spirit of God was given unto the Saints.

Monday, 14 - I came cross a small tract called "The Opening of the Seals" published by the Rev. Hugh McNeel, D.D. I spent the day in reading this singular publication. It was the most absurd spiritualizing that I have seen in my life from the pen of a wise man so called by the D.D. (Doctors of Divinity) of the present age.

Tuesday, 15 - We held a ,meeting of the officers in Liverpool to instruct one another.

Wednesday, 16 - I spent the day visiting the Saints. Had Bro. Cantwell at my house at night on business.

Thursday, 17 - Went in company with John James and Brothers Pratt and Clark, to New Briton (New Britain). Had a ride on horseback, then went up to the highest pinnacle and took a view of the things around us. We then proceeded up the river about one and one-half miles where we took a boat for Liverpool. We arrived there about 9:00 o'clock and went to the Music Hall and Bro. James preached.

Friday, 18 - This was our Council night. We met at 8:00 o'clock, did the business that was brought before us and were home at 10:00 o'clock.

Saturday, 19 - We agreed that on this day we would put up some bills on the walls announcing that Bro. Pratt would preach on Sunday, the twentieth of May, and that Milo Andrus would speak on Thursday, the twenty-fourth of May. The Hall was filled on Sunday evening. Many strangers were present.

Sunday, 20 - This day I went in company with Bro. S. Cantwell to St. Helens to preach. He preached in the forenoon. Then we met the Church to administer the Lord's Supper, one person was confirmed and fourteen children were blessed. At 6:30 P.M. I preached in the Saints meeting room. We stayed at St. Helens until Monday, 21 and then came to Liverpool, arriving at twelve o'clock.

Tuesday, 22 - Went to the Hall to a business meeting.

Wednesday, 23 - Spent the day with Elder John A. James. In the evening had the "New York Sun" handed to me. The following extracts are taken from it.

1. The New Orleans papers state that the South has been visited by a severe frost about the fifteenth of April which has damaged the cotton and cane crops. The "Sun" says that perhaps it has bitten off their noses if any of them are young.

2. It appears from this article, that when Parliament was in session about the 20th of April, 1849 and passed the "Rebellion Act", a mob of Loyalists in Montreal on May 2 became excited and burned the government house and two large libraries. The governor general, Lord Elgin, was burned in effigy and the crowd stoned through the streets.

3. A steamboat disaster and Loss of life on May 7. The steamboat Louisiana, blew up off Ashtabula, killing three and scalding others.

4. Arrival of the ship "Architect" at Rio. Mr. Colton gives the following account of the Cholera, - seven persons died in a few hours, among the rest was Captain Knight. Mr. Colton returned to St. Louis before the ship reached Rio. Thus we can see the Destroyer is riding abroad on the bosom of the deep.

5. New York, January 1, 1849 - It appears from the report of the Chief of Police that 5,395 persons have been arrested for felonies. Of this number 4,026 were males, and 1,329 were females. Places where liquor is sold 4,567, of this number 3,573 sell on Sunday. The above criminals are those that have been arrested in the last quarter.

6. Some cases of Cholera in Pittsburg, Pennsylvania. Col Benton's Speech in Pittsburg on the twenty-third of April in favor of the great railroad from Missouri to the Pacific and a rehearsal of his prophecy thirty years ago that there

would be such a road.

7. May 11, Patrick Conville murdered his wife by throwing her down stairs. The cause was jealousy.

8. The cotton factory of Kenny and Nugent on the Columbia Railroad was destroyed by fire on the eleventh. Loss \$10,000.

9. Great conflagration of Long Island. 11,000 acres of land has been burned over. Loss of property \$250,000. The scene was grand, yet terrible.

10. Cholera prevails in Autauga Co., Alabama to such an extent that the Judge would not hold court there.

11. The steamer "New World" on last trip up the river had four deaths from Cholera.

12. The steamboat "Highland Mary" of St. Louis struck against a stump and sank near Cincinnati on Saturday morning. No lives lost. Her freight consisted of 800 bushels of wheat and 175 hides.

13. The Cholera is raging among the negro population at St. Mary's, and a few white people are attacked.

14. The Gas Works at Rochester, New York were completely destroyed by explosion on the 23rd of April, 1849.

15. The schooner "John Randale" from New Orleans for Sisal with a cargo of corn and bread was sunk by coming in contact with a steamboat on the 14th of this month.

Thursday, 24 - This day I preached to a large congregation in the Hall.

Friday, 25 - Met in council at the Music Hall. Did some business in relation to putting up (Posting) bills.

Saturday, 26 - Spent most of the day at home.

Sunday, 27 - This day was our Quarterly Conference in Liverpool. There was a general attendance from the country. Bro. Pratt preached in the forenoon, and the business of the Conference was carried out.

Monday, 28 - Went to Bro. Ross's home at Seacomb and spent most of the week there.

Tuesday, 29 - Came to Liverpool on business.

Wednesday, 30 - Spent the day visiting the Saints.

Thursday, 31 - I preached in the Music Hall in Liverpool. Had a fine congregation of strangers.

Friday, June 1 - This night was our Council meeting, and it was agreed that we would build a font in the Music Hall for the convenience of the people.

Saturday, 2 - This day returned from Seacomb with Mrs. Andrus and son.

Sunday, 3 - Went to Newton to fill an appointment that had been made. Preached three times and baptized two at night.

Monday, 4 - Returned to Liverpool, a distance of sixteen miles. Went to Bro. Pratt's home, found Brothers Helsy, Clark, and Dunn there. I stayed until night and was sick all night.

Tuesday, 5 - Went again to the office. Still not well.

Wednesday, 6 - I am this day at home, but not yet well. I spent most of the day at home. At 5:00 o'clock I went to the station to meet a Sister that was coming from the country to work at Bro. Pratt's.

Thursday, 7 - Went over to the office and found Bro. Louis Robins there, also received a Letter from N. Miles of Quincy, Illinois. I then went in company with Bro. Robins to the Music Hall to see something in regard to building a baptismal font. We then separated and met again at the Hall at 7:30. Bro. Robins preached. I spoke for about twenty minutes and then dismissed the meeting.

Friday, 8 - My health is some better than it was yesterday. I went to the Council at night and did the business that was before us.

Saturday, 9 - I spent the most of the day writing, etc.

Sunday, 10 - I went over to Chasien into Birkenhead to preach to the Mackness (Mackness) Institution. I preached three times. I went to the park with Bro. French. Had a fine walk. It is a beautiful place.

Monday, 11 - I spent the day at home.

Tuesday, 12 - Spent the day visiting and teaching the Saints.

Wednesday, 13 - This day we had called a Council to do business and to set in order the Branch at Liverpool. We appointed Bro. Quillian president over the Priests and Teachers.

Thursday, 14 - Spent the day getting ready to go to the Isle of Man. Preached in the evening.

Friday, 15 - This day started for the Isle of Man at 11:00 o'clock on board the steam packet "Linweld". Arrived in Douglas at 6:00 o'clock the same evening. Had a pleasant passage and took lodgings with Bro. John Kelly.

Saturday, 16 - The Saints posted some bills giving notice of a meeting on the seventeenth.

Sunday, 17 - I preached three times. Had good attendance in the evening. I had an opponent from Yorkshire, England, but by the Spirit of Truth I soon put him to flight to his own shame. There were but few to take his part. We stayed in Douglas until Friday, 22.

Thursday, 21 - Preached in the evening.

Friday, 22 - We took the coach for Peel, a distance of twelve miles. The road passes through a fine valley that looks well to the traveler. Beautiful shade trees lined the road. This road passes St. John's Church, a place where all the people meet annually in July of each year to ratify their laws. We arrived in Peel about 12:00 o'clock.

Saturday, 23 - The brethren sent the bellman to notify the people that I would preach on Sunday, 24 at the pier-head. I had a large and attentive congregation. I preached to the Saints in the evening.

Monday, 25 - We went to view Peel Castle and those old ruins. The castle was built by the Danes. Peel was anciently called Holme Town. It is in the Parish, Kirk German, ten and one-half miles from Douglas and twelve miles from Castletown. In 1841 it had 2,133 inhabitants. The Castle is situated on a small island about one hundred yards from Peel, and separated by the Peel or Nab River, which is very shallow at low water. The entrance to it was formerly by a flight of steps on the eastern side which are now almost completely decayed. A bridge has recently been erected across the river, and the castle may also be approached by a ferry boat. The walls which are from three to four feet thick are built of clay and slate. Many towers are on the walls.

The Castle is supposed to have been built by Thomas Earl of Derby in 1500. Some writers say it was built in 1245.

We left Peel on the evening of the same day at 4:00 o'clock, arriving in Douglas at 6:00 o'clock.

Tuesday, 26 - I went in company with Bro. Crosby to Ramsey. I had the privilege of preaching to some gentlemen and ladies in the coach. We arrived there about eleven o'clock that night.

Wednesday, 27 - We procured some hand bills, notifying the people that there would be preaching in the evening. We had a large congregation, and baptized one person after the meeting.

Thursday, 28 - Returned to Douglas and preached that night.

Friday, 29 - Spent the day in Douglas, had a Council in the evening and set things right.

Saturday, 30 - Spent the day in Douglas.

Sunday, July 1 - Notice having been given that I would be in Douglas, the house, or room, was full. I preached three times, gave some instructions to the Saints, confirmed three persons. Had a good day.

Monday, 2 - At six o'clock in the morning I was called to go and baptize another person. We left Douglas at nine o'clock in the morning bound for Liverpool. We had a rough passage and I was boat sick. Arrived in Liverpool at five in the afternoon. I have spent my time in Liverpool preaching and administering to the Saints up until Friday the thirteenth. During that time, I have preached four times and attended two Councils. Mrs. Andrus and Milo, Jr. have both been sick and are still sick. I have had my hands full.

Saturday, 14 - Our little boy continues very poorly, and I spent the entire day taking care of him.

Sunday, 15 - Started to Newton about seven o'clock, arrived about ten o'clock. Preached three times and returned at 10:15 in the evening. Found the boy worse. Spent the night in prayer for him, and in the morning he seemed better.

Monday, 16 - I am still at home taking care of the sick.

Tuesday, 17 - I went to Brother Pratt's and Cantwell's and then returned home. The boy is beginning to get better.

Wednesday, 18 - Went to the Music Hall and baptized a man by the name of Wood who had a lame arm and had been pronounced incurable by the doctors. He was administered to and he said he found great relief and thanked the Lord that he had found his people and his Church.

From the Hall I went to Birkenhead to preach at 7:00 o'clock at the Mc Institution. Had a large and attentive congregation. Came home to Liverpool the same night.

Thursday, 19 - Spent the day in Liverpool visiting the Saints. Went to meeting in the evening and preached.

Friday, 20 - This day was our Council meeting. Did such business as was brought before the Council.

Saturday, 21 - Spent the day in Liverpool.

Sunday, 22 - Preached at two meetings in the Music Hall which were well attended.

Monday, 23 - Spent the day in writing.

Tuesday, 24 - I was called up early to go and administer to Bro. Esherwood who was seized with the Cholera, but he died before I arrived. I stayed and helped to bury him. I visited two others that were attacked with the same disease.

Wednesday, 25 - Went to Chasher to fill an appointment, had some opposition but all things went about right.

Thursday, 26 - It is twelve months this day since I landed in Liverpool. I thank God for preserving my life and the lives of my family that are with me, and pray that those that are in the Great Salt Lake City are well. And I now ask God, my Heavenly Father, in the name of His Son, Jesus Christ that He will preserve us all, and bring us all together in fourteen months from this date, even so, Amen.

It is now meeting time and I must go to the Hall and preach. After meeting I baptized one *person*.

Friday, 27 - This was our Council night, after Council I baptized one person.

Saturday, 28 - Spent the day at home.

Sunday, 29 - Preached twice *in* the Music Hall.

Monday, 30 - Spent the day at home. Went in the evening to the Zoological Gardens in company *with* Gilbert Clements and saw a fine performance by the French Ladies. Then *we* saw a view of Constantinople and the splendid fire *works*. It was grand.

Tuesday, 31 - Spent the day visiting the sick.

Wednesday, August 1 - Went to Birkenhead and preached *in* the evening. Had a good attendance.

Thursday, 2 - Spent the day in Liverpool, preached in the Hall at night.

Friday, 3 - Met with the Council and tried two cases. One was excommunicated, and Bro. Kane made satisfaction.

Saturday, 4 - Went to see Bro. Pratt on business.

Sunday, 5 - Preached in the Music Hall in the morning. Spent the remainder of the day with the Saints in Liverpool.

Monday, 6 - Went to Newton to attend the trial of the Presiding Elder. Settled all things to the satisfaction of the parties.

Tuesday, 7 - Returned to Liverpool to attend a tract meeting. Reorganized the society.

Wednesday 8 - Went to Birkenhead and preached in the evening.

Thursday, 9 - Went in company with Bro. Pratt to the Liverpool flower show, and got badly wet to *pay* us for our trouble.

Friday, 10 - Went to see Bro. Kent in regard to the "Poor Law" of the parishes.

Saturday, 11 - Went in company with Mrs. Andrus to Upholand.

Sunday, 12 - I preached three times, and was taken sick during the night.

Monday, 13 - I was very sick all day of bowel trouble, improved by night.

Tuesday, 14 - *was* much better. Travelled about two miles to see Bro. Swift.

Wednesday, 15 - Went from Upholand to Newton. Stayed all night at Bro. Cameron's home.

Thursday, 16 - I preached at Vidock Foundry and appointed Bro. Stocks to preside.

Friday, 17 - Went to *Robins* Row to visit the Saints, spent the day with them.

Saturday, 18- I went to St. Helens and stayed all night.

Sunday, 19 - Preached three times in that place.

Monday, 20 - Spent the day visiting the Saints.

Tuesday, 21 - We came to Liverpool, and *in* the afternoon went to Bro. Pratt's and met with Bro. and Babbet. Bro. Pratt called upon us to sit with him in council *on* emigration.

Wednesday, 22 - I went to Birkenhead to preach, to fill an appointment made for Bro. Pratt. Had a large congregation, but when the meeting was about to be

closed, the rabble threw a dead dog through the window. It was intended for my head, but it fell to the floor hitting only my foot. The stench was terrible.

A young woman that was possessed with the spirit of the devil, we had to carry out of the meeting. Later we went to her and laid our hands on her. The devil was rebuked for a short time, then returned. She said she had obtained a revelation from the Lord that she was to prophesy in the meeting that night.

Thursday, 23 - I preached in the Music Hall. After the meeting two persons were baptized.

Friday, 24 - Met in Council at night and did the business that came before us.

Saturday, 25 - Spent the day visiting the Saints.

Sunday, 26 - This day was our Quarterly Conference at Liverpool. The forepart of the day was spent in representing the Branches. In the afternoon five persons were confirmed, and three Elders, several priests, and one deacon was ordained. Much instruction was given on many subjects. Changes were made in the Presiding Elders of Newton and Upholand Branches. The Conference closed in a spirit of union and peace.

Monday, 27 - Nothing of importance.

Tuesday, 28 - Spent the day in Liverpool visiting the sick.

Wednesday, 29 - Went to meet the Scotch Saints. Went to see Bro. Paul. We then went to the Hall and preached.

Friday, 31 - This day I started with L. W. Coward to visit his friends in Yorkshire about one hundred miles from Liverpool. We started at 10:30 o'clock and arrived at his father's home at 5:00 o'clock the same day. I will now give a short sketch of what transpired during my ten-day stay there.

September 2 - We held three meetings which were well attended. During the day it fell to my lot to preach and Bro. Coward bore testimony. At the afternoon meeting, his eldest brother and his wife were present and were well pleased. After the meeting I was introduced to them, and was invited to call on them. I thanked them and arranged to call the following Tuesday and to hold a meeting in the village where they lived. On Tuesday evening we had a good time, Bro. Coward preached for two hours and twenty minutes, and I bore testimony.

The next evening I preached at Skello (or Skelton) Mill at the home of Jemas (?) Wright. We had a large congregation and the Spirit of the Lord bore testimony of the truth.

The next morning Bro. Coward baptized one of his brothers and one of his father's servant maids. We stayed until Sunday, 9th teaching the people. By Sunday the news had spread far and near. We had three meetings on Sunday and I preached all the time. The meetings were crowded. After the evening meeting, I baptized two persons and confirmed them the same night. Two others presented their names for baptism on Wednesday night. During my stay I had conversation with many respectable people, who made earnest inquiries after the truth as it is in Christ.

This part of England is what they call the West Riding of Yorkshire. A beautiful country it is, too. I was in the neighborhood where John Wesley was born. It is a farming country and a good one, too, for England. The face of the land is rolling and the timber fine for this country. The little village of Skellow (Skelton) is on the estate of Mr. Cook, Esq. who holds the country for many miles around. Besides he has many hundreds of acres in a Park, and still is adding to it. If these things continue, the time is not far distant that these noblemen (scoundrels) will have the whole country in their parks and the poor will have to hunt hares for them.

For the sake of the heads (?) and pluck, O, God, stretch forth thine arm for deliverance to the poor of the earth and bring down the haughty of men, and let them know that there is a God in Heaven that regards the poor among men.

Skellow (Skelton) is about five miles from Doncaster and three miles from Askern

Baths. I was kindly entertained by Sisters Wright and Wolerton, the latter a single lady. I was treated kindly by many others.

A few words about the Branch at Skellow (Skelton) may not be amiss. Six months ago Br. Coward went to visit his friends and through the blessing of the Lord and his diligence, he planted the Gospel seed and it has taken deep root. There are now thirty members there, and many more believing. Bro. Coward is a good man and is trying to do the best he can. I left him September tenth and came to Liverpool, arriving here at 5:30 in the evening.

During my stay in Yorkshire, Mrs. Andrus was very sick, but by the time I arrived home she had begun to improve. She is still very weak, but I hope in Christ that she may recover. I say, Father, in the name of Thy Son, let the power of the Holy Ghost rest upon her and restore her to her health and strength again. I arrived home on Monday, the tenth of September.

Tuesday, 11 - Spent the day at home.

Wednesday, 12 - I was invited to Sister Robinson's in the evening to greet a party who had been engaged in getting a watch for me. In the presence of the party, Gilbert Clements, on behalf of the committee proceeded to nominate Bro. Wiley to take the chair. It was carried. He then made known the object of the meeting, calling upon Gilbert Clements to proceed to present the said watch to Bro. Andrus as a token of our esteem for him as a man of God.

After the presentation, which was in behalf of the Liverpool Saints, Bro. Andrus returned his thanks to the committee and through them to the Saints. He said he would wear the watch in memory of the Liverpool Saints whilst it should run. The evening was then spent in social chat until 10:30 p.m. The names of the committee were Gilbert Clements, Thomas Wood, and William Robinson.

I would further say that Sister Robinson provided a fine repast for the occasion, for which a vote of thanks was given her.

Thursday, 13 - I preached in the Hall. After meeting two persons were baptized.

Friday, 14 - Spent the day visiting the sick. In the evening went to Council.  
Saturday, 15 - This was the appointed day for the execution of John Gleson Wilson at Kirkdale near Liverpool. He was hanged for the murder of Mrs. Hendrickson and family and her servant girl. He came to the scaffold at 12:00 o'clock attended by two Roman Catholic priests. After a short ceremony, he was swung in the presence of a great multitude of people. I was there, it was the one sight of the king that I ever had.

Sunday, 16 - This day was spent in Liverpool. I preached in the morning, Bro. Pratt in the evening. One person was confirmed.

Monday, 17 - Spent the day in Liverpool teaching the Saints.

Tuesday, 18 - Went to Bro. Pratt's on business.

Wednesday, 19 - My son, Milo, is sick and I am confined at home.

Thursday, 20 - Went to the Music Hall in the evening and preached.

Friday, 21 - Met in Council at the Hall.

Saturday, 22 - Spent the day in teaching the Saints. In the evening went to Bro. Davis's home. His son died at 3:00 o'clock today.

Sunday, 23 - I preached at the Hall in the morning and evening.

Monday, 24 - Attended the funeral of Bro. Davis's son and in the evening preached at the Park.

Tuesday, 25 - Spent the day at Liverpool.

Wednesday, 26 - At Liverpool.

Thursday, 27 - Preached in the Music Hall.

Friday, 28 - Met in Council.

Saturday, 29 - Started for Shrewsbury. Arrived there about 4:00 P.M. Found the Saints well. Met with Bros. James and Libbets.

Sunday, 30 - Preached three times. After the meeting two persons came forward to be baptized. Bro. Libbets administered the ordinance.

Monday, October 1 - I went in company with Bro. Libbets (Tibbits) to Asterly, a distance of about ten miles, where an appointment had been made for me. I preached and after the meeting four persons applied for baptism. Bro. Libbets was appointed to perform the ordinance.

Tuesday, 2 - I travelled about three miles and preached at Mr. Stayed at their home.

Wednesday, 3 - Stayed at Litley's. It rained all day.

Thursday, 4 - We went about fourteen miles to Bro. Dudley's in Montgomery Shire. Stayed all night with him.

Friday, 5 - Bro. Libbets returned to Asterly, and I remained at Pool Quay and preached that night.

Saturday, 6 - I returned to Shrewsbury, a distance of seventeen miles. I rode a mule and arrived there at 4:00 o'clock.

Sunday, 7 - I preached three times at Shrewsbury.

Monday, 8 -Returned to Liverpool, arrived about eleven o'clock.

Tuesday, 9 - From this day until Monday, the fifteenth, I spent the time in Liverpool teaching the Saints and preaching the Gospel. During this time I visited the sick and administered to them. On Sunday I preached twice in the Music Hall.

Monday, 15 - Still in Liverpool. I have just received a letter from William Lang of Madina, Madina Co., Ohio bearing the date 11 September 1849 bringing the news of the death of my father who departed this life on the 27th of June, 1849, at the advanced age of seventy-six years in the Township of Henrietta, Lorain Co. Ohio. He was buried by the side of my other, who departed this life on the 1 Jan 1831 in the township of Norwalk, Huron Co., Ohio, in the fifty-seventh year of her age. She died about one year after the Gospel was restored by an Angel. They are interred in the Church yard in Henrietta near my brother's house. Thus our ancestors are gone, and their children grow up to manhood and womanhood. They are ten in number, four sons and six daughters. Milo, the youngest son, has embraced the fullness of the Gospel as revealed by the Lord in the Last Days, in consequence of which the balance of the family have cast me out of their feelings. The Lord be thanked I feel to rejoice that I am counted worthy to suffer for the truth's sake.

Tuesday, 16 - Met with the Saints in the evening, and gave such instruction as the Spirit of the Lord directed.

Wednesday, 17 - I was called to see a man out of the Church who was sick and had been under the care of several doctors, none of whom could do him any good. He had a cancer in the root of his tongue. He has since testified that he is much better.

Thursday, 18 - I went across the River Mercy to Seacomb to see Bro. Ross. Spent the day with him until evening then returned to Liverpool to the Music Hall where John Bows had got an appointment to slander Joseph Smith and the Twelve. The main thread of his discourse was the stories of Marthy Brotherton, Bead Peek, Samson Avard, and Dr. Benet and Co. with all the lies of others, those that he has made himself, and those that the devil has made for him.

After he had gone his length, he called for a vote of the congregation to see if they believed that Joseph Smith was a wicked imposter. If so, they were to raise their hands. The majority were in the affirmative. The meeting then closed.

Friday, 19 --1 met Mr. Bows again at the Hall after he had pursued his usual



course of slander for one and one-half hours. I entered into discussion with him for two hours. There was no expression taken from the congregation. Mr. Bows is a notorious braggart and a base villain.

Saturday, 20 - Spent the day in Liverpool.

Sunday, 21 - This day I preached in the Hall.

Monday, 22 - Mr. Bows resumed his slander against the Saints. Bro. G. D. Watt replied to him. There was naught but confusion while he was speaking. I here take the liberty to say in the presence of God that Mr. J. Bows is the greatest hypocrite that I ever saw, and may the curse of his own doings follow him.

Tuesday, 23 - Spent the day in Liverpool.

Wednesday, 24 - Went to St. Helens and preached there that night.

Thursday, 25 - Left for Newton and arrived there at 3:00 p.m. Preached there in the evening.

Friday, 26 - Left for Warrington. Stayed that night with Bro. Evans.

Saturday, 27 - Came again to Newton and met with the Elders in Council and set things in order there.

Sunday, 28 - Spent the day in Newton and preached three times.

Monday, 29 - Spent the day visiting the Saints.

Tuesday, 30 - I preached at Vulcan Foundry.

Wednesday, 31 - I went to Upholland, by way of Wigan, and arrived there at 3:00 p.m. I preached there that night.

Thursday, November 1 - Travelled about three miles and preached in the evening at a place by the name of Bilenge.

Friday, 2 - Went to Koby Mills and spent the day in teaching the Saints.

Saturday, 3 - Travelled about two miles to see some of the Saints and counsel them concerning their duties.

Sunday, 4 - Spent the day at Upholland. I preached three times and baptized one person. Had a large and attentive congregation. The Lord blessed me with His Spirit and all the Saints rejoiced, and we spent a pleasant day.

Monday, 5 - Started for Liverpool at 9:00 a.m., arrived at 10:00 a.m. and found the family and the rest of the Saints well.

While I was in Upholland, I went down five hundred feet into a coal pit to see how they get coal. I think I was as near hell as I ever shall be, if it is beneath. I saw many females at work in the pit. It looks like hard work to get along in such a place.

Tuesday, 6 - I went to see Bro. Pratt on business. I received a Letter from Shrewsbury, bringing the news of an accident that happened there November third. Elder Lloyd baptized a young woman, and then supposedly was seized with a cramp, and they both fell into the water. James Bishop rescued the woman, but Elder Lloyd was drowned and the body had not yet been found.

Wednesday, 7 - Spent most of the day at home writing. I also went to the market.

Thursday, 8 - I went to the Hall and preached.

Friday, 9 - Met in Council and did such business as was brought before us.

Saturday, 10 - Spent the day in Liverpool.

Sunday, 11 - Went to St. Helens and preached there three times during the day.

Stayed there until about 2:00 p.m. on Monday.

Monday, 12 - Arrived home in Liverpool about 4:00 p.m.

Tuesday, 13 - Went in company with Bro. Cantwell to purchase some cloth to be made into clothing to wear on the trip home.

Wednesday, 14 - I am at home writing letters with regard to the business of the Conference, and also making some preparations for going home, as the time is drawing high for our departure from this land.

Thursday, 15 - This day is set apart by her Majesty Queen Victoria as a day of Thanksgiving to Almighty God for removing the Cholera from her realm. But, "Stop", says the Spirit of God, "they may make long praise, yet the judgment of God will overtake them in an hour when they think not, when their national show will have no effect. The Lord has sent a message of the Gospel to the nations of the earth, and the penalty, if we neglect it, is that the hour of His judgment is come, and none shall be able to escape it but those that flee to Zion. O, ye sleeping nations, hear the cries of the messengers of Heaven before it is too late for you. You are like the people in the days of Noah and also like the city of Sodom. Awake, ye that sleep and God will give you life." The Saints had a meeting in the evening and I was called upon to preach. I baptized Bro. Ross of Seacomb.

Friday, 16 - This day was our weekly Council Meeting and we did such business as was brought before us.

Saturday, 17 - I was at home writing.

Sunday, 18 - I preached at the Hall in the morning. After preaching there were four persons confirmed. In the evening I went to Birkenhead and preached in the Macknacs (7) Institution.

Monday, 19 - Went to do some business with Bro. Pratt. Also bought some things preparatory to going home. Bro. Pratt gave me a gift of 1, 2 shillings 6 pennies, about \$5.36. I bought one dozen knives and forks at the price of 5 shillings (\$1.25) for each set.

Tuesday, 20 - Went over the River Mercy to Seacomb to see Bro. Ross and received a small jar of pickles of cabbage. I went to meeting and afterwards to Bro. Tibbets and had a fine time among the Saints.

Wednesday, 21 - Spent the day in preparation.

Thursday, 22 - Was given a little book said to be a short history of Joseph of Arimathea. It states that he came to England in the first century, and that he was born about four years before the Nativity of Christ. It is said of him that he came to Glastonbury in Somerset Shire. When he stuck his staff down there is still growing the noted white thorn which buds every Christmas in the morning, blossoms at noon, and fades at night.

He became a convert to the Gospel of Christ at the age of seventeen.

After the death of Christ, he led a solitary life for about six months in commemoration of the Savior's crucifixion. It is still said that at Glastonbury the white thorn still buds, blooms, and fades as usual.

Thursday, 22 - Met at the Music Hall and after the meeting two persons applied for baptism.

Friday, 23 - I went across the River Mercy to Tranmers to see Bro. and Sister Enion. Spent the afternoon with them and was given a present of a dress pattern for my daughter, Mary Jane. Toward evening I returned to Liverpool to the Council.

Saturday, 24 - Spent the day getting things ready, preparatory to our journey to the Great Salt Lake.

Sunday, 25 - This day was our Quarterly Conference at Liverpool. It appears that the Conference now numbers 1,010, and that there have been seventy-seven added the last quarter. The Saints are at peace among themselves, all things doing well, and God has blessed our labors in the gospel.

Monday, 26 - I was engaged in writing a letter to be published in the "Star."

Tuesday, 27 - I was engaged in visiting the sick.

Wednesday, 28 - Spent the day in Liverpool.

Thursday, 29 - Was engaged in getting ready to go to Yorkshire.

Friday, 30 - This day started in company with L. W. Coward to Yorkshire, arrived there about 5:00 p.m. On our arrival we heard that a Methodist was going to preach to us, and I went to hear him. He said he wouldn't preach that night, but invited me to do the preaching. I accepted the offer.

Saturday, December 1 - Spent the day at Bro. Wright's.

Sunday, 2 - I preached three times, and baptized three persons.

Monday, 3 - I preached to Mr. Dickenson's in Conerauft.

Tuesday, 4 - Started for Liverpool, and upon arrival home found my wife sick.

Thursday, 5 - Spent the day at home.

Friday, 7 - This night was our Council night.

Saturday, 8 - Spent the day at home.

Sunday, 9 - I preached in the Music Hall in the morning, and in the evening went to Birkenhead and preached there.

Monday, 10 - I am at home. Mrs. Andrus is very sick. She has a sore foot. Tuesday, 11 - From this time until the 25th. I was preaching and getting ready to start for Salt Lake. I baptized four persons during this time and preached in Birkenhead Branch. On the 25th we had a tea-party in Liverpool. There were about one hundred present and we had a good time. From the 25th of December until the 6th of January I was still getting ready, and preaching on Sunday and Thursday. The family are sick all of the time. From the 25th of December until the 6th of January, I preached ten times, baptized six persons, and was engaged in getting ready to sail.

As Milo noted in his journal under date of November 26, 1849, he on that day wrote a Letter for publication in the Millennial Star. His letter written in Liverpool and directed to Orson Pratt as Editor, was published in Volume XI, of that periodical, pages 376-377, as follows:

Dear Brother Orson Pratt,--The last quarterly conference that I shall have the privilege of presiding over in this country, for the present, was held in the Music Hall, Bold Street, yesterday, the 25th inst.

I beg to lay before you a short sketch of my Labours in the Liverpool Conference since my appointment at the General Conference held in Manchester, on the 13th of August, 1848.

There have been five quarterly conferences held here during that time; the number added has been 400; the increase of the last quarter is 77. The numbers added during the ensuing month, up to the 20th, I will furnish you with. The present condition of the conference is good; the Saints are at peace one with another, and a spirit of union and Love prevails.

On the 25th of February, 1849, I found it necessary to appoint Elder John A. James as an assistant travelling elder in this conference, who has laboured with much success; but the tract of country being great, and a spirit of enquiry being manifested, I was under the necessity of appointing Elder John Tibbits to assist him; this last appointment was on the 26th of August, 1849.

There have been two new branches organized during the time, and every prospect

of ultimate success of the addition of Saints to the kingdom of God. I also visited the Isle of Man by your council, where I tarried two weeks, during which time (through much opposition), there were five baptized. I Left the Saints there better than I found them. At the desire of Elder J. W. Coward, of the Liverpool Branch, I visited the village of Skellowe, near Doncaster, Yorkshire, his native place, he accompanied me, where an opening through his instrumentality had been previously made, he having baptized about ten, and four more were added during our visit.

I have to lay before your notice the Liverpool Tract Society; it was established on the 6th of October, 1848, much good has already resulted from it, and until the 18th of November, 1849, there has been about L14 worth of tracts distributed throughout this town--the sisters performing a conspicuous part in their circulation, for which I feel to tender my regards, and pray our Heavenly Father to bless and reward them accordingly.

The Elders and other offices generally, have been obedient to council, and willing to do all in their power to push on the great work; and I feel to bid them farewell, and I pray my Father in Heaven to bless them in all things necessary for salvation, and hasten their time of gathering to the valleys of the silent west.

Dear Brother, I leave the present field of labour with the assurance of a good conscience, having done my duty according to the ability which God has given me, and I pray Him to bless and prosper you and yours in all things necessary; and we seek an interest in your prayers while we cross the mighty deep, to live, not by bread alone, but by every word that cometh out of the mouth of God.

Yours, in the bonds of the gospel of peace,

MILO ANDRUS.

#### The Journey to America

After MiLo and his family had landed at New Orleans and were making their way up the Mississippi River on board the steamboat "Uncle Sam," he wrote a few items in his journal of their journey to that point. The following is taken from the conclusion of his missionary journal in England:

On Board the "Uncle Sam" on the 21st of March, I take my pen to record some of the many events that have transpired since I last wrote.

We sailed from Liverpool on the 11th of January. We had two days of fair wind, then a head wind for eighteen days, during which time we had many hard squalls of wind and rough sea which caused much sickness. We had five of our sails carried away, but after a long time the wind changed in our favor, and we got along well. We came near having a ship wreck on the Pine Shoals.

We landed in New Orleans on the 9th of March after a passage of eight weeks. We started up the Mississippi River on March 12th on board the "Uncle Sam", and were fourteen days from there to St. Louis. We stayed in St. Louis three days, then shipped on board the "Sacramento" for Brunswick, Missouri. We arrived there April 1st and stayed for three weeks. We then started for the Bluffs arriving there twenty days later. On our journey up, we passed through the country of Caldwell, Missouri where the Saints once lived. When I contemplate the many hardships that the Church has gone through it causes me to marvel that so many have lived as have and taken the pressure.

Milo added other items of interest about this journey in his autobiography, where he wrote:

We left Liverpool in January, 1850, on board of the ship "Argo." Jeter Clinton presided over the company. We were eight weeks and three days on the ship, from Liverpool to New Orleans; some sickness and two deaths on the passage. I was sick with cholera. My wife had poor health all the way, and Milo, Jr. was sick. We thought that he would die, but the blessings of the Lord brought us through.

We came up the Mississippi River on board the steamer "Uncle Sam," Captain

Van Dosen, master. We landed at Kanessville early in May.

Emigrant Company of 1850

After reporting his arrival in Kanessville (Council Bluffs), Iowa, Milo noted in his autobiography that he "was organized in the first company of Saints, early in June." He then added:

I was chosen captain over 55 wagons. We had a good time on the plains, arrived in Salt Lake City on the last day of August, having but one death on the journey, that of a stranger going to California. I baptized 15 persons on the journey. James Leithhead and Richard Hopkins were clerks of the Company. A more full account of the mission to England is found in the record of the 10th Quorum of Seventy.

There are several documents that deal, in various ways, with this company of pioneers. On June 12, 1850, an article appeared in the Frontier Guardian and was reprinted in the Millennial Star, XII (August 15, 1850), pp. 252-253. This article states:

We have attended the organization of 350 wagons of Salt Lake Emigrants up to Saturday 8th inst., Capt. Milo Andrus is ahead with fifty wagons. Next follows, Capt. Benjamin Hawkins with one hundred; Thomas S. Johnson, Capt. of 1st Division, and ----Capt. of Second Division. We left them at Council Grove 12 miles from Bethlehem west of the Missouri River, on the morning of the 7th inst. Next in succession is Bishop Aaron Johnson with a train of one hundred wagons; Elisha Everett, Capt. of 1st Division, and Matthew Caldwell, Capt. of the 2nd Division. Next in order is Capt. James Pace with one hundred. Richard Session, Capt. of 1st Division, and David Bennett, Capt. of 2nd Division. The Emigrants are generally well fitted out with wagons and teams, provisions, &c.

There are some wagons quite too heavy. Those brought from St. Louis are good, but too heavy. A heavy wagon with a stiff tongue is unsuitable for the journey. Let no person hereafter buy a wagon for this trip unless its tongue has a joint in the hounds forward of the axletree. Light wagons that will bear from sixteen to twenty hundred pounds, are the most suitable for this service. These heavy lumber concerns should be left here, and not used by our people, neither by anybody else, unless they choose.

The number of California wagons that have crossed at this point, is about 4,500 averaging 3 men to the wagon, making 13,500 men, and about 22,000 head of horses, mules, oxen, and cows.

Our own emigration to Salt Lake Valley will amount to about 700 wagons as nearly as we, at present, can determine. They take two new carding machines in addition to one sent last year, besides much other valuable machinery. They also take about 4000 sheep and 5000 head of cattle, horses, and mules.

With the facilities for improvement that are already in the Valley, and those that are now going, we may expect to see that hitherto, desolate region, growing rapidly into importance, and consideration. Success to the West, and to Western enterprise, to Western men and measures! "Let the Wilderness and the solitary place be glad for them, and the desert rejoice and blossom as the rose." Another report is from the Journal History, June 3, 1850, where the departure of Captain Andrus's company is noted, with a statement of its progress.

A company of Saints consisting of 206 persons, with 51 wagons, left the Missouri River bound for Great Salt Lake Valley, under the leadership of Captain Milo Andrus. In a letter written July 11, 1850, 115 miles east of Fort Laramie, the Captain Andrus and James Leithhead (clerk of the company) write: "Our company is in good traveling order. We are all well; there has been no sickness in our camp of a serious nature of long duration. We left the Missouri River on the third of June, have met with no accident and are getting along well. We have passed the graves of hundreds; yet God has preserved us, for which we feel thankful. Peace

and union prevail in our midst."

There are two accounts of the journey written by members of the pioneer company. The first was written by Joseph Fish and is taken from the "Diaries of Joseph Fish," Brigham Young University Library, pp. 4-5.

Being able to fit out a team and wagon, my father commenced preparations for our departure west. On May 29, 1850, we left Council Point with the body of the Saints. We went down the river to the lower ferry and crossed the Missouri River on June 1, 1850. A few miles from the ferry the Saints stopped a few days while the company was organized. The company consisted of fifty wagons with a captain, and divided into tens with a captain over each ten. Milo Andrus was chosen captain of the company and Robert Wiley captain of our ten.

The organization being completed, preparations were made to commence the journey. The first few days our progress was especially slow. Nearly everyone had wild and unbroken cattle, and it required time and patience to get them to their places. Our cows were nearly all worked and soon became tractable and the best

part of the team. Our teams and wagons were of various kinds, few however of the best. My father's team consisted of one large yoke of oxen, good but very old. The rest were wild steers and cows. We found also that many of the teamsters were raw hands and not accustomed to handling wild animals. A few days produced quite a change, and teamsters and teams soon learned their places and duties, and our progress was a little better.

We arrived at Fort Kearney on the 23rd of June, 1850, and spent the fourth of July crossing the south fork of the Platt River. We crossed at an angle which made it a little over a mile from bank to bank. The water averaged about eighteen inches deep, and had a quick-sand bottom. Here was a subject for reflection: a few poor, half-clothed, half-fed Saints spending the Nation's Holiday toiling from early dawn until dark through water and quick sand to place the deserts between them and their persecutors. And this in a land of liberty. Many of these marches were made at the very time when five hundred of our men were in the field fighting the battles of the government that had allowed us to be driven away, if it had not helped it. These toilsome journeys, hardships, exposure, etc. caused many to lay down to rest, never to rise again until the morning of the resurrection.

We arrived at Fort Laramie on the 19th of July. Here we found a few United States troops with several traders, half-breeds, vagabonds, etc. August 4th, 1850 we arrived at the "Devil's Gate." This is quite a remarkable scene, where the Sweet Water runs through a canyon with rock slides rising perpendicular from the waters edge for hundreds of feet. Quite a number of wagons belonging to emigrants to the mines of California had been burned at this place. Unable to take them farther the emigrants had burned their wagons rather than see them fall into the hands of the Mormons. Many of them were so eager to get to the mines supposed to contain such fabulous wealth that tired animals, wagons, and other property were left by the hundreds along the way. Some of this was gathered up by the Saints and helped them very much. A great abundance of game lived along the valley of the Platt, but because of the great emigration this season it was quite wild. Buffalo, however, were seen almost every day, and sometimes in vast herds.

We crossed the Green River the 18th of August. Here we encountered a very hard storm. It was very cold and snowed heavily on the mountains. Quite a number of our poorer cattle died. Our team had dwindled to one half of the original number, and many others were as bad off.

We arrived at Bear River the 22nd of August, 1850, and on the 25th we crossed Heber River. These two streams are in the Great Basin and empty into Salt Lake, while Green River forms the main branch of the Colorado River and empties into the Gulf of California.

A few days before reaching Salt Lake City we were met by J. C. L. Smith, his wife, Sarah, and their little boy, Horace C., whom we were glad to see. We arrived in Salt Lake City the 29th of August, 1850, after a toilsome march of three months. However, we had enjoyed good health. I had suffered much from deep sunburns. My ears, nose, and lips were raw sores, the sun had such a strong effect on my skin. I believe I had the worst case of sunburn of any boy in the company. Our team, what was left of it, was quite jaded. But our wagon, which my father had made himself,

stood the trip very well.

The second account written by a member of Milo's company is that of James Leithead, who served as a clerk of that pioneer company. In his autobiography, he merely wrote: "In the spring of 1850 started across the plains in Captain Milo Andrus' company of over fifty wagons. After a wearysome journey of over three months, we arrived safely in Salt Lake City." His daily record given below is from a photo copy of the original handwritten journal.

"Journal of a Camp of Israel of fifty wagons from Pottawatamie County, Iowa, to the city of Great Salt Lake.

Commanded by Capt. Milo Andrus

"Captain Andrus left the west bank of the Missouri River at the head of a company of Latter-day Saints on the 3rd day of June A.D. 1850.

June 4th: In camp, 7 miles from Bethlehem City, at a place we called Sim's Spring. Completed the organization of the company by electing Captains of Tens, Clerks, etc. The following is the order of the organizations.

Milo Andrus, Capt. of Fifty

										Souls	Wagons	Horses	Oxen	Mules	Cows	Sheep	Dogs	Swine		
<u>First Ten</u>																				
Robert Wiley, Capt.										2	1		4		2					
Milo Andrus										3	1		2		1					
Henry Lunt										1			2		2					
Jether Clinton										4	1		4							
Horace Fish										7	1		4		6					
James Fouk										5	1		5		3			1		
John Cook										5	1		6		2		1			
Richard Cook										3	1		4							
Thomas Stead										3	1		8							
Henry Stead										4	2	1	8	2						
Wm. C. Benson										5	1		6							
															Torn Out					
										42	11	1	53	2						
<u>Second Ten</u>																				
Charles Bird, Capt.										14	4	2		11	6		1		2	
B. F. Bird										4	1			2	2					
R. R. Rogers										7	1		2	4	3					
Samuel Driggs										7	1			4	4	19	1			
Isaac Behunin										11	3	1		6	9	27	1			
										43	10	3	2	27	24	46	3	0	2	
<u>Third Ten</u>																				
William W. Hutchings, Capt.										4	2	2		6	2		1			
James Leithead										3	1			2	2					
William Earl										7	1			2	6		1			
John Earl										2	1			2	2		1			
Nathaniel Levitt										4	1			4	4		1			
Whitford G. Wilson										10	2	2		4	4		1			
James Rowllins										8	1			4	2		1			
Sarah Levitt										6	1			4	4		1			
										44	10	4	0	28	26	0	7			

Fourth Ten

Simeon Crandle, Capt.  
Hopkins  
John Crandle  
James Danials  
Elizabeth Daniels  
A. Daniels  
W. Dillow  
Norman Taylor  
Rufus Forbus  
Danial Stuart

Souls	Wagons	Horses	Mules	Oxen	Cows	Calfs	Dogs		
6	1			4	1		1		
5	1			8	12				
4	1			2	1	1	1		
2	1			2	2				
4	1			2	5				
4	1		2		1				
1	1			8	1				
3	1			4	2	2			
4	1			5	3		1		
4				6					
37	10	0	2	41	28	3	3		

Fifth Ten

Wm. Olmsby, Capt.  
Thos. Cartwright  
Ann Simson  
John Davis  
Wm. Dodshead  
James McGuffie  
Noah Lambert  
James Baldwin  
Robert Baldwin

Wagons	Horses	Oxen	Cows	Fowls	Dogs	
1		4	3	4		
				8		
2		6	1	1		
		4	1	2		
1		2	2	4		
1		2	2	3		
2		8	5	7	1	
1		2	3	4	1	4 yearlings
2		7	4	7	1	
10	0	35	21	40	3	4 yearlings

"Wednesday morning, June 5th: Raining very fast, but cleared away about noon. Proceeded on our journey about 5 miles and camped for the night on a small stream; plenty of wood and water and grass for our cattle. All well, weather cool and fine.

"Thursday, June 6th: Fine day, traveled about 10 miles over fine rolling prairies. Crossed two small streams of water. No accident occurred. Grass and wood abundant for camping. Correlled on the last stream. Capt. Andrus called the company together, changed the order of the guard from two to four-hour watch. Received into (missing word) By rite one wagon and some California (missing words) ted the hour of eight o'clock.

"Friday, June 7th: Advanced about 15 miles, good roads. Struck the Fort Kearney road today. Weather pleasant. Correlled on the prairie tonight. Did not reach the timber; plenty of water and grass. No accident occurred, with the exception of some wagons breaking down, but repaired them soon. All in camp tonight, health generally good.

"Saturday, June 8th: Last night two horses were stolen, supposed to be taken by the Indians, one belonging to a gold digger that came up and camped with us for the night; the other one was in camp by Brother Hopkins. Very good progress. Got within five miles of Salt Creek without further loss or accident. Cattle doing well; health of the camp good. Had five more bad places to cross today.

"Sunday, June 9th: Arrived at Salt Creek, found the bridge gone, water high, banks sandy. Concluded to build a raft to cross the wagons on and swim the cattle. "Monday, June 10th: Took all day to build the raft. Got it finished and expect to go to crossing tomorrow. The measles appeared in the camp today, two sick with them: brother W. Hutchens and child. Weather fine, cattle doing well and getting a good rest. Five wagons came up with us tonight, emigrants for Oregon; report Johnson's company one day behind. They have the Cholera among them. Some of them died with it.

"Tuesday, June 11th: Got our wagons and cattle all over safe today. No accident of any kind occurred. The brethren and those that are journeying with us



seemed to take hold with a good spirit, to assist in the work of crossing. After we got in corral, we were called together by the Capt., and thanks returned to our Heavenly Father for our safety in crossing, and for the blessings tendered us on the journey thus far. Brother Clinton was mouth in prayer. After some other business of minor importance we were dismissed with the blessing of God. Intending to pursue our journey on the morrow. No sickness in the camp, except the measles, and no new cases since yesterday. Fine weather, not very hot.

"June 12th: Arrived at the Cotton Wood Forks of Salt Creek, roads good but somewhat hilly. Plenty of water on the road. Found a bridge here which we think will cross us over. Health of the camp generally good, no new cases of sickness; cattle doing well. Left the raft, with a notice that it be left for the benefit of those that may come after us. Fine cool day.

"June 13th: Suppose we made about 15 miles today, over rather hilly road. Camped on the prairie near oak grass. Several Indians came up with us near night. Stayed all night with us, but appeared friendly.

"Friday morning, June 14th: Had the opportunity of sending a letter to brother Orson Hyde by a couple of gentlemen returning from the plains. Today we got to Platte Bottom, in sight of the river. A number of Indians prowling about all day. Health of the camp good; plenty of water and grass.

"June 15th: commenced our journey up the Platte. Roads good, with the exception of some sand; plenty of water. Tomorrow being Sunday, we calculated to rest and let our teams rest, if we could have got to the river where we could have got wood and water. But the road has not led near it today. Met a number of emigrants returning to the States. All well today, weather cool.

"Sunday, June 16th: Contrary to our expectations and wishes, we had to travel today until noon, before we reached the river. We then halted and corralled on the bank of the river. Capt. Andrus called the camp together at five o'clock this afternoon and forcibly laid before us the instructions of President Hyde, in relation to keeping the commandments of God while on our journey, and particularly in not taking the name of God in vain. Said that we held the keys of life and death in our hands, that by obeying the counsel of God and the servants of God we should live. But disobedience would prove death. The Sacrament was then administered, that we might not forget the obligations we are under to Him who shed His blood for us. The counsel of the camp concluded to lay still tomorrow, in order to wash and bake, rest our cattle a little and such other matters that we might find necessary.

"June 17th: Laid still today. Washed, baked and cleaned our wagons out. Near night, brother Young's company came in sight, but did not come up with us. The health of the camp is very good at present; every thing goes off well.

"June 18th: Commenced our journey again today; the roads in the forenoon rather sandy, this afternoon very good. Passed the old Pawnee village; no one living at it. Travelled about 18 miles. Camped tonight on the bank of the Platte. Plenty of water and grass; wood rather scarce; altho in sight, all on the islands. As near as we can learn, Capt. Johnson's company is about one day behind. Health of the camp good, teams doing well; some few lame, but have not had to leave any yet. No Indians have troubled us for several days, have seen none.

"June 19th: Rained some, considerable this morning. Roads rather wet and heavy this afternoon. Our road led on to the Bluffs and kept winding round among them for several miles. The river comes so near the Bluffs that wagons can not pass between them. Camped tonight near the river. Plenty of wood, water, and grass. All well; nothing occurred out of the ordinary course of moving slowly over the sandy bottoms and bluffs. Met several wagons returning, some sick among them. Reported very sickly beyond Fort Kearney. Brother Young's company camped in sight of us tonight.

"June 20: Moved along steadily today, some 15 or 16 miles over very good roads,

most of the time. Some sandy knolls, but not very bad. Camped on the bank of the river. Plenty of water and grass; no wood. We were delayed this morning on account of losing a few head of cattle, by the negligence of the guard in letting them stray away. We got them all again, however Brother Young's company passed us while we were hunting them. Some one or two teams began to fail today, one on account of overloading. The cattle are not very good, some of them old and poor. Held a meeting tonight to devise means to release the teams so as to proceed on our journey

without stopping to recruit. Health good and good spirit prevailing.

"June 21st: Made about 23 miles today, over fine roads, with little exception. A wagon wheel ran over a child today, but we think it is not injured seriously. One cow became lame, had to be left.

"June 22nd: Very hot in the forenoon; traveled slow. Took different roads, thinking they would concentrate soon, but did not. A little after noon and after we had struck the Fort Leavenworth road, a heavy storm of wind and rain came up, but did not damage. We got together again towards night and camped on the bank of the river, but could get no wood. Some considerable murmuring and dissatisfaction with a few that seemed inclined to separate themselves from us. Brother Bird's child got run over by a wagon, not seriously injured. Within a few miles of the Fort.

"June 23rd: Started this morning before breakfast, in order to get to where there is wood to cook and spend the day, being Sunday. Arrived at the Fort about nine o'clock. Camped on the bank of the river about a mile from the Fort. Had to wade to the island for wood. Rained considerable through the day; roads bad, being a low flat bottom. Towards night Capt. Andrus called the camp together and laid before them plainly and with spirit and power the counsel and obligations laid upon him by President Hyde, to keep the camp together until circumstances rendered it necessary to divide, and if possible deliver them to the Presidency in the Valley. Told them that, if they wished to leave and would go, to make it known; and he would wait one hour in the morning for them to get the start, but would not give them his sanction, neither bid them God speed. Exhorted them to stick together, to be united, to fear God and call upon His name, and put away the evil from amongst us; to be patient, to be orderly, and travel in order; that in so doing, we would have power over the destroyer, reach our destination in safety, be an honor to ourselves, to our leaders, and to the God who *hath* called us to cross the plains to the Valleys of the mountains. Dismissed by offering up a prayer to Almighty God for His protection and Spirit.

"June 24th: This forenoon the roads were very wet and heavy; low flat prairie this afternoon, a good deal better. Made about 15 miles. A better spirit seems to prevail in the camp today. No one left, as all seem willing to abide the counsel of Capt. Andrus. All well; passed several graves today, some of them that had died less than a month ago, nothing special occurring today.

"June 25th: Met the mail from the valley this forenoon. Received from them the Presidency's Third General Epistle, the Minutes of the April Conference, Willard Richard's Address to the University of the State of Deseret, some letters and other documents very cheering to us, while wading through the mud and water and fatigue endeavoring as fast as we can to join our brethren in the Valley, where we can hear the voices of the Presidency and Judges in Israel, instead of receiving it by letters. At noon we formed a hollow square with our wagons, and read aloud the Epistle and Minutes of the Conference, which caused our hearts to rejoice, to hear from our brethren in the valleys of the mountains, whom we love and whose society we are toiling to attain. The other documents will be read at some other convenient season. We have had good roads today. Camped at Plumb Creek, 35 miles from Fort Kearney. All well, but the track of the destroyer is along the way. We have passed a number of graves, which shows that he has made great ravages among the California emigrants. We overtook Brother Young's company tonight. Almost every day we meet numbers returning to the States, who have been out various distances~ on the road for gold. We feel to thank God that we are preserved from sickness and death, while hundreds are falling around us, a prey to the Destroyer. There is plenty of wood on this Creek, by crossing at the upper ford, but the water is not very good.

"June 26th: Made about 15 miles over rather wet muddy roads. A company of the U.S. troops passed us this forenoon, going west. Some time ago it was agreed upon by the Counsel of Captains that each Ten should furnish one man a day to drive the loose cattle. The third ten refused to comply. Consequently the subject was brought before the whole company for discussion, and to know what they would agree to do. After various propositions, it was moved by Capt. W. Hutchins and seconded by Nathaniel Levitt that each Ten drive their own loose cattle and take care of their own stock. A vote was taken, 9 in favor of it, principally belonging to the Third Ten, James Leithead voting against it, the other four tens agreeing to put their loose stock together and share the labor alike. Health of the camp generally good although traveling through, from every appearance, a very sickly country. We have counted 56 graves, mostly west from Fort Kearney, and no doubt numbers that we have

not seen. Most of them died from Cholera. Plenty of water and grass, but wood very scarce.

"June 27th: Made over 20 miles today, over very good roads. Grass not so good, as we have had it, but still enough. Good camping, with the exception of wood. Health still good. A number of the cattle getting lame from the fouts and other causes.

"June 28th: Only traveled about 10 or 12 miles today, to some small streams that cross the road, from 90 to 93 miles from Fort Kearney. Concluded to stop here and wash, bake and clean out our wagons.

"June 29th: Laid by all day, cooking, washing and cleaning up, and concluded to rest tomorrow, it being Sunday.

"June 30th: Sunday forenoon at 1/2 past 10 o'clock, was called together for divine service. Elder Richard Cook preached an excellent sermon on the subject of the Gospel, as there are some journeying with us that do not belong to the Church, and wished to hear. After preaching, Elder Milo Andrus baptized four, their parents to the Church. Meeting again at 3 o'clock, when those baptized were Confirmed into the Church of Jesus Christ of Latter-day Saints, under the hands of Elder Milo Andrus and Elder Richard Cook. Names of those thus baptized and confirmed: Betty Leavitt, Sarah Racillia Leavitt, Anna Maria Fish, and Marian Rowllins. The Sacrament was then administered, after which Elder Andrus preached another discourse, when we were dismissed with the blessing of God, intending to pursue our journey on the morrow.

"July 1st: 90 miles from Fort Kearney. Commenced our journey again today; a number of our cattle lame, but still we made a very good day's drive--something near, if not quite, 21 miles of excellent roads. Water scarce, the road running along the bluffs from a mile to 3 miles from the river. Passed a number of graves today. O. P. Davis, from Vanburen County, Iowa, died today; passed us yesterday in good health; understood he belonged to the Church. Health of the camp good, with few exceptions, but none seriously indisposed. The grass is not so good as it was below, but still enough. We burned a coal pit while we were in camp the last 3 days, for the purpose of making some ox shoes and other repairs that might be wanted while we were laying at the river, if it should be too high to cross. We are encamped tonight on a small stream running through the bottoms.

"July 2nd: After traveling about 12 miles, we reached the South Fork Lower Crossing. Examined the ford, found the water 4 feet deep in some places. Concluded to send some six or eight men up the river to try and find a better ford. About noon today, a fine herd of buffalo crossed the river and passed within a short distance of the camp. We wounded some of them, but did not get any of them. "July 3rd: Some of our men, with Capt. Andrus, started up the river to find a ford. Others went to putting up a blacksmith's forge to make ox shoes, mend bolts, etc., while the rest yoked up the cattle and commenced crossing. We found it better than we expected and had some 12 or 15 wagons across where the deputation returned. They had found a better crossing some 10 miles up, but we concluded to put them all across here, seeing we had commenced. Tonight we are all across, with the exception of six wagons. All safe.

"July 4th: Crossed over the remainder of our wagons without loss or accident. Dried them all out, for the water came up some 8 or 10 **inches into our wagons**. Met together in the afternoon and returned thanks to God for our safety in crossing, and our general prosperity. Moved out about 4 p.m. and encamped for the night.

"July 5th: Very good road; made about 20 miles. Left several lame and worn out cattle. No water, except on the river. Grass begins to grow poor and scarce; and no wood until we get to Cedar Bluffs, which is about 35 miles from the lower crossing.

"July 6th: Road leaves the river at 25 miles from ford, and returned after 12 miles. Road very good on the Bluffs at this point. This afternoon some very heavy hauling, for about 5 miles, through sand. Encamped where the grass is very good; water handy.

"July 7th: Sunday; rested today where we camped last night.

"July 8th: Pursued our journey again; the roads in places heavy with sand.

Found good grass. At noon, passed some Californians burying one of their companions, who died with the Cholera. We passed the graves of hundreds, almost the majority of them from Missouri. A few miles before you get to Ash Creek, you climb the Bluffs again; very steep hill and sandy. The road leads into Ash Creek about 1-1/2 miles from the mouth. Abundance of wood here and water, but the grass is poor. We begin to find the grass failing fast and can only be found in places sufficient to sustain our teams without letting them fall away.

"July 9th: The roads today have been very sandy, the worst we have found yet. The country looks barren; the Bluffs are rocky, with sandy points and ridges. They come down near the river. We **are obliged** to pass over them. Near and about the time we got into camp, a tremendous storm of rain and hail. The wind blowing strong came upon us; our cattle fled before it. With considerable exertions, we succeeded in getting them INTO the corral and keeping them there until morning; none got lost.

"July 10th: The roads today a good deal better; the country more smooth and level and not so sandy. There has been some few sick among us for a few days past, but are now recovering.

"July 11th: This morning we sent a few lines to the Presidency in the Valley, by Brother Beach, in advance of us. The roads today have been very good, very little sand. This afternoon we came in sight of Court House and Chimney Rock. We are encamped tonight a few miles from Court House, and 100 miles from Fort Laramie. Court House is a large pile of rock resembling, at a distance, a court house. It is with some difficulty we find encampments with good grass. The health of the camp generally good; a great many cattle lame, but still we are making on an average, this week, about 17 or 18 miles per day.

"July 12th: The roads very good; grass very scarce, and only in places we can find it at all. Made 18 miles and encamped opposite Chimney Rock; going to stay here two days to rest our cattle. Found very good feed and some fruit, about two miles off. Very little sickness in camp.

"July 13th: In camp all day, washing, baking and cleaning up. We have had the blacksmith forge going all day, making ox shoes and other things that were needed. Several small companies pass us frequently, with horse teams. We expect to stay here tomorrow, it being Sunday. We are 83 miles from Fort Laramie, will make it next week if we are prospered. The health generally good. A good feeling prevails amongst us.

"July 14th: Sunday, at 1/2 past 10 o'clock, we had an excellent discourse delivered by Capt. Andrus; and at 3 o'clock in the afternoon the sacrament was administered, and a number of the brethren spoke their feelings in relation to their faith in the work of God.

"July 15th: Commenced our journey again; the roads good. A little after noon and about 12 miles from Chimney Rock, the road leaves the river; and tonight we had to camp without water. Good grass, by leaving the road 2 miles and water. By going 2 miles farther up towards the Bluffs, plenty of feed--driftwood from the Bluffs. We suppose we made about 25 miles today.

"July 16th: We found no grass today, from where we left the camp this morning until we reached Horse Creek, and very little water for stock. No wood at Horse Creek; plenty of water and grass. The last two days we have made 45 miles. We are now 39 miles from Fort Laramie. All well; passed Scotts Bluffs Spring today--trading post there, but no place to camp.

"July 17th: Part of the forenoon today we had some very sandy bluffs to climb, but still we made it a very good day's drive. We are encamped tonight just below a trading post, some 18 or 20 miles from Laramie. Considerable grass and plenty of wood. Road very good this afternoon.

"July 18th: This morning brother Samuel Driggs remained in camp, in consequence of a lame ox that we had. Capt. Andrus went to him and told him that if he would leave his ox he would use every means in his power to help him along, and that he should go as long as he did. But he refused and expressed a determination to stay with his ox. His ox got lame and (Words missing) him strained himself

so that there was little prospect of his recovery.

James Leithead  
Glendale, Utah  
Farmington, Utah

While the pioneers companies were making their way westward, the Saints in Salt Lake Valley took precautions to see that their journey would be made as expeditiously as possible. Joseph A. Stratton, accompanied by Ephraim K. Hanks, George Matson, and Elijah Ward, was sent back along the road to meet and pilot the emigration to the Valley. They went as far as Fort Laramie, exploring the land for new routes where the feed was scarce on the old track. The following report by Elder Stratton, found in the Journal History, September 15, 1850, was written to Willard Richards and dated Great Salt Lake City, September 20, 1850:

"I herewith make you a report of the progress of events, as they occurred on our mission to visit the camps of Israel in their journeyings to this place, agreeably to our appointment. We made no digression, after leaving this place, until we arrived at Sulphur Creek. We went up said creek to Muddy Creek and thence down Muddy to the road. Upon this track (which is some three miles further) we found abundance of feed, but the rim of the basin being low, a good road may be made. From this point we continued on the old road until we came to Green River, finding feed. From Green River to the Pacific Springs we understood there was no feed. Determined to find another route, we placed Ephraim K. Hanks and Geo. Matson on the old road while Elijah Ward and myself went up on the south side of Big Sandy to the north of Little Sandy. Two miles up stream from this point, being joined by Bro. Hanks and George Matson, we struck a direct line for the pass and found that a good route could be made having abundance of feed and water. From the pass, turning to the left, we struck the Sweetwater, about 4 miles from the pass. Here is good camping by turning cattle down the stream. From this point, following the stream, good feed is found to the last crossing on the Sweetwater, mentioned in the guide. From this point to the fifth crossing we found poor feed, though a route to the north is practicable, with plenty of feed and water. At this point we joined Milo Andrus's company and agreed to leave Elijah Ward to pilot this company through over the routes we had agreed were practicable. We continued our journey down the Sweetwater to a point five miles below Independence Rock, at the mouth of Greasewood.

The route spoken of as practicable to be explored by Elijah Ward whom we left for that purpose, with Milo Andrus' company. This route is a mile or more shorter than the old road (not quite as good), but has abundance of feed and water, joining the old road a short distance to the east of the north branch of the Sweetwater.

Captain Andrus's train, bringing the season's first company of Latter-day Saints from the States, arrived in Great Salt Lake City on August 30, 1850. The following report is from the Journal History, under that date:

Friday, Aug. 30, 1850. Capt. Milo Andrus's train, bringing the season's first company of Latter-day Saints from the States, arrived in G.S.L. City. The company had left the Missouri River June 3, 1850.

Elder Thomas Bullock, noting the arrival of this train, writes: "About 5 p.m., Captain Milo Andrus passed the office having a banner inscribed 'Holiness to the Lord' on one side and 'Hail to the Governor of Deseret' on the other side, fastened to his wagon at the head of his company."

Thomas Steed, who had emigrated from England to Nauvoo in 1844 and who afterwards became a resident of Farmington, Utah, crossed the plains in Capt. Milo Andrus's company. From his private writings, or journal, we cull the following: "On the 1st of May, 1850, we bid farewell to old Keokuk, Iowa, and bent our way toward Council Bluffs. We were a company of five wagons. Bro. Richard Cook, who had just arrived from England, came with us; and so also Henry Steed and my cousin

James Steed's wife and family; we had fitted her out with a team that Bro. John Cook was to drive for her. We were 16 souls all together, and had pretty good luck in traveling through the mud and bad roads of Iowa. We arrived in Kanessville in the latter part of May, 1850, without any material accident and all in good health. Here we stayed a few days and were organized into the first company of Mormon emigrants in 1850. We crossed the Missouri River the 1st of June and traveled along the south side of the Platte River. Milo Andrus was the captain of our company of 50 wagons. We got along pretty well as far as Salt Creek. Here the stream was swollen so high that the bridge had been carried away; so we were obliged to go to work and build a raft to carry our wagons over. We got it made in a day and the next day all our wagons were passed across in safety. We had but very little sickness in our company, although sickness and death were found before us and behind us daily (among other trains of emigrants). But through the mercy of God we were preserved. Elder Hyde had told us the day we were organized, that if we would be faithful and keep the name of our God sacred we should be blessed with health and our lives would be preserved. We endeavored to do our duty to the best of our ability and the promises of God were fulfilled toward us. There was one death and one birth, so we were just as many when we landed in the valley. After a long and tedious journey, we arrived at Great Salt Lake City Aug. 30, 1850."

#### Life in Salt Lake Valley, 1850-1854

Very little is recorded of Milo's life after he returned from England in 1850.

In his autobiography he wrote:

After one weeks' rest, I went to work in the 19th Ward, and built me a house; and about the 1st of January, 1851, my wife, Jane, and I parted.

In June, 1851, I married the widow Tuttle, and the November following, my wife Sarah Ann Miles, died. I married Adaline Alexander in March, . 1852. In December, 1852, I married Mary Ann Webster.

It is apparent, however, that after Milo arrived in the Salt Lake Valley he was busily engaged not only in caring for his family, but in church activities. The following report is from the Millennial Star, \_\_\_\_\_ Volume XIII, pages 227-228.

Special Conference of the Seventies, held in Salt Lake City, Saturday, January 18, 1851.--About 10:30 A.M., a large congregation of the Seventies had assembled in the Bowery, when President Joseph Young gave an introductory address, stating that the object of the conference, was to examine into the standing and situation of the Seventies; ascertain what vacancies exist in the quorums, and fill the same so far as it shall be wisdom; attend to ordinations--and to devise ways and means for prosecuting the building of the Seventies' Hall of Science. There were present of the first presidents of the Seventies, Joseph Young, Zera Pulzipher, A.P. Rockwood, B.L. Clapp; also of the Twelve, W. Woodruff, E.T. Benson, and W. Richards. After prayer by E. T. Benson, and singing, one hundred and four elders, priests and members were called upon, and ordained into the quorums of Seventies, under the direction of Presidents Rockwood and Clapp. The ordinations were attended to in the State House.

After an intermission of thirty minutes, and partaking of refreshments by the congregation, and arrival of President B. Young, the assembly were severally addressed by President Zera Pulzpher, W. Woodruff, J. M. Grant, and Joseph Young, on the importance of the Seventies attending to their several duties; of there being a reformation among the Saints; and their living so as to have a fulness of the Holy Spirit at all times. The record of the names of the presidents of the several quorums of Seventies was read, when about eighty were found to be in the Valley. Offerings were made for the Seventies' Hall of Science, and conference adjourned to early candlelight, when the Bowery was filled.

"The morning breaks," was sung by the choir, followed with prayer by President Clapp, when the conference was severally addressed on a variety of topics by Elders A. P. Rockwood, Milo Andrus, Jesse Haven, Alexander Badlam, Joseph Young, Sylvester H. Earl, Charles Hubbard, D. D. Hunt, Reuben McBride, J. M. Grant, B. L. Clapp, and President B. Young, with great spirit and power.

## Life in St. Louis and Vicinity

The St. Louis Stake of Zion was organized in 1854, with Milo Andrus as its first president. His report of this important appointment in his autobiography is very brief. He said:

In the spring of 1854, I was sent to St. Louis, to preside over the Stake there. Stayed there one year; rebaptized 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 Erastus Snow and Daniel Spencer to bring the last company of 63 wagons home.

Milo's appointment was announced in the General Conference of the Church, April 7, 1854. The following report showing the call of Milo to that position is from the history of Brigham Young as recorded in the Journal History, April 7, 1854:

The authorities of the Church were sustained by unanimous vote. I nominated and Jedediah M. Grant was sustained as my second counselor in place of Willard Richards deceased. I also nominated Geo. A. Smith and was sustained as historian and general recorder. The following persons were appointed on missions, via.

To England--Franklin D. Richards, James A. Little, Geo. D. Grant, Joseph A. Young, Wm. H. Kimball, Wm. G. Young, Edmond Ellsworth, Henry Lunt, William G. Walker, Robt. W. Wolcott, Benjamin Waldron, Cyrus H. Wheelock.

To the United States--Benj. L. Clapp, Seth M. Blair, Oscar Tyler and John Banks. Milo Andrus to stay in St. Louis to preside there, under the direction of Erastus Snow, one of the Twelve Apostles.

To the Pacific Isles--Orson Whitney, John R. Young (son of Lorenzo), Washington B. Rodgers, Simpson M. Molen, Geo. Spiers, Jos. F. Smith (son of Hyrum), Silas S. Smith (son of Silas), Silas Smith (son of Asahel), Sextus E. Johnson (son of Joel H.), John T. Caine, Joseph C. Kingsbury.

Milo Andrus was the first President of the St. Louis Stake, but it appears that Lorin Farr previously held some kind of priesthood jurisdiction over the Saints in that area. The Journal History for October 27, 1854, states that ELder Farr "gathered a company numbering upwards to 50 and went with them to St. Louis, having been called to preside over that conference, where he remained till releaved by Elder MILO Andrus."

In a letter written at St. Louis, October 20, 1854, Milo gave the Deseret News a report of his journey east and of his activities in St. Louis and the surrounding area. His letter was published in that paper January 4, 1855. To the Editor of the Deseret News:

Dear Brother--Having been absent about six months from your peaceful city, and feeling my heart burn with love to my brethren and sisters, many of whom would like to know how brother Milo Andrus was getting along, I thought I would give you, once in six months, a synopsis of the doings of the Lord through his feeble servant.

I started from your office on the 1st of May, at 9 a.m., in charge of our excellent friend Feramorz Little, who conducted us to Fort Laramie, where we arrived at 2 p.m., on the 14th, about five minutes before the Independence mail.

We there changed hands, bid brother Little good bye, with a promise to let him know how we got on with the rest of the journey, which I have not had time to do until now. We left Fort Laramie on the 15th, and arrived at Fort Leavenworth on the 27th, at 12 p.m. In the morning, at 9 a.m., we took passage on the steamer Sam C1, John Mc Cloy master. The river was in good order, and we came at a fine rate. The cracking of the whip had changed to the puffing of the steam; and cursing the mates had changed to "fire up, boys;" and I highly enjoyed the change.

We arrived in St. Louis on the 30th, at 6 a.m., all well and in good spirits; having made the trip in twenty-eight traveling days. We here met with Elders O. Pratt and H. S. Eldredge, and also D. P. Curtis and others from England, and with many warm-hearted Saints in this place, where I have been ever since trying to do good and help to build up the Kingdom of God.

After I had been here a short time, the cholera made its appearance and swept many thousands from the earth, mobs killed one another, and it seems to have been one of the eventful years all over the world; war, pestilence, and storms on sea and land, and other devastating influences wasting man and property from the face of the earth.

I have commenced again to contrast the situation of the Saints in Utah with what I am now obliged to hear, and I have many times thought I would like to have all the disaffected spirits sent on missions if they could do any good. Beloved Saints of the valleys of the mountains, be content, and obey the laws that "proceed from" the living oracles in your midst."

I began to feel after the Saints, and found many disaffected, and the Holy Spirit came upon me when I thought of the best plan to save the most; and I counselled them to renew their covenant by baptism, and by making new records, as the old were imperfect. I also opened the door to those who had been cut off, only forbidding such as were forbidden by all laws this side of the mountains. The result is, the Saints are rejoicing and bearing testimony that they never felt better in their lives, and about twenty five more have been baptized, some of whom had been cut off. All things bid fair for the future, and I trust in the Lord that much good will be done.

In the month of August last, I received an invitation to go to Illinois, about ten miles from the river. I went and preached, and then sent others; and last Sunday (October 15) I went again, and organized a branch, called the Centerville Branch of the Church of Jesus Christ of Latter-day Saints, consisting of eight members, and left with good prospects, the devil being mad, and many inquiring after truth. I remain as ever,

Your brother and fellow-laborer in the gospel,

MILO ANDRUS.

P.S. -- We have taken the Methodist meeting house, on the corner of Washington Avenue, and 4th street, and fitted it up for the sole use of the church, including the church office. M.A.

On November 4, 1854, a special conference was held in the chapel on Fourth Street and Washington Avenue, where Milo was sustained as President of the Stake. The following minutes were published in The St. Louis Luminary, I (November 22, 1854), No. 1.

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 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 the 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 Hart, Andrew Sprowle, John Evans, Williams Morrison, James Sherlock Catwell, 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 this 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, Keokuk, 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.

Peace and good order prevailed in the conference. In reporting the meeting, the Deseret News of February 22, 1855, quoted Erastus Snow as stating: "The Lord has blessed us with his Holy Spirit, and in the most perfect harmony we have accomplished as much in one day as a Roman council would have done in a month."

On Sunday, the 5th of November, the conference was "addressed by Elders E. Snow, O. Spencer, M. Andrus, Case Tyler, and others; and the clerk reported 1320 members in the St. Louis Conference."

John Powell was living in St. Louis when Milo Andrus arrived to take over his duties in that area. The following report of Milo's activities and of the November 4th conference is from the Autobiography of John Powell, Brigham Young University Library, pp. 24-26, 27:

In the spring of 1854, Bro. Milo Andrus arrived in St. Louis from Salt Lake City. He preached reformation. He was rebaptized on the 19th of August. The Elders in the Sixth Ward were baptized by Elder Robert Windley. I was rebaptized at the same time. I was soon after appointed clerk of the Sixth Ward. I attended to the office till conference, November 4th, when the St. Louis Conference was organized into a Stake of Zion, with Milo Andrus, President. Bro. Erastus Snow gave instructions; counselors were Charles Edwards and George Gardiner. Brother Snow set these brethren apart to their respective offices by laying on of hands. He then called Brother Andrus to select twelve men for High Counselors. The twelve were: James Henry Hart, Andrew Sproul, John Evans, William Morrison, James S. Cantwell, William Lowe, Samuel J. Lees, Edward Cook, James Brooks, William Core, John Clegg, and Charles Chard. Bro. Kelby was chosen Bishop with Thomas Harris first, and Edmond Holdsworth, second counselor. Brother Robert Windley was set apart to preside over the Elder's quorum. William Brecker to preside over the Priest's quorum, Joseph Seal to preside over the Teacher's quorum, and Joseph Marshall was set apart to preside over the Deacon's quorum. At this conference a vote was taken to honor the law of tithing.

Fanny Chamberlin Powell was rebaptized at St. Louis, August, 1854, by John Powell; Mary Ann Powell baptized August 29; and Fanny Louisa baptized August 29. Both were baptized by John Powell, their father, in St. Louis.

I attended the meetings of the Elder's quorum and went to preach on Sundays under appointments from that quorum.

I commenced to pay tithing according to the vote taken at the last conference. I took an inventory of all my effects and paid the tenth of that I earned.

I still worked at turning at Spearing and Dryden's furniture shop.

In a letter to Erastus Snow, written at St. Louis, December 20, 1854, Milo reported his labors in the St. Louis area to that date along with other items of the time. His letter was published in the Luminary of December 23, as follows:

Dear Br. Snow:--Since my last to you of the 7th inst., I have thought that some of the transpiring events that have come under my observation would not be uninteresting to your friends and readers of the Luminary, feeling at all times the ardent desire to communicate to my brethren those things that cause my heart to leap for joy--that is, the onward march of the holy gospel and its sanctifying influence among the Saints of the most high God.

On the 15th inst. at 8 1-2 A.M., I started by the cars for Cheltenham, near the Dry Hill branch of the church, having sent an appointment to preach there that evening. I spent the day in visiting the Saints and giving them such counsel as will have a saving influence, if given heed to. Evening came, and the Saints met together--the Lord blessed us with His holy spirit and gave me utterance. I was enabled through His blessing to discharge my duty in laying before my brethren the principles of life and salvation. We had a joyful time together; and I trust many will rejoice in days to come. I spent the night there, and started early in the morning for St. Louis. After spending a few hours in the city, I again started for Centreville, a distance of 10 miles, where I had an appointment for Sunday. Arrived there late in the evening; found the Saints all well. Sunday, 17th, the congregation met at 11 o'clock. I preached to them the gospel of salvation. The people gave me good attention, and I pray that the spirit of the Lord may rest upon the honest inquirer after truth, until their minds are illuminated with the sacred truths of the gospel. There are some that are candidly investigating the principles in that place. I pray my heavenly Father to bless them in their search after the pearl of great price.

Monday, 18th, started at 6 o'clock for St. Louis; arrived there at 9 o'clock; and to my joy found that the mail from the valley of the Saints had arrived, bringing the joyful news of the prosperity of the Saints.

I glean from several private letters, items that may be of use to the Saints. In a letter from Elder Wm. Hyde, I learn that he set sail for the American shores, in company with 63 Saints, on the 22d day of March, last. During the passage of 96 days he preached twice each week, although his health was poor in consequence of his constant labors in the Australian mission. The result of his preaching was, the captain and the first mate were converted to the gospel. After Br. Hyde had the satisfaction of seeing his company safely landed at San Barnardino, he started on the 27th July for the valley of the Saints, where he arrived on the 14th August.

To read his description of the joys of meeting his family, and to breathe the pure atmosphere of heaven after being so long in an opposite climate, makes the heart dance for joy in view of that day when all the faithful servants of God will return after fulfilling their missions. Br. Hyde says that his health is improving fast; he attributes it to the blessing of the Lord in answer to the prayers of the Saints. The Elders and Saints will feel glad to hear that this faithful man of God is gaining his health again; may he live long among the tall cedars of Israel.

Also, from Elder Isaac Bowman we learn that peace and prosperity is the common lot of the Saints in the Beehive State; provisions and money plenty; the Saints happy, and the Indians peaceable. We also learn that the remains of Capt. Rodney Badger, who was drowned a year ago last May in the Webber, while trying to save the lives of an emigrant family, was found on the 25th October last, about two miles below, on a small island. The body had decayed, but the clothes were around the remains, though in a rotten state; the money that he had in his purse was found laying on his thigh bone. The Elders abroad will rejoice to hear that the remains of the brave Rodney are found.

There were five baptised in St. Louis last week, besides several re-baptisms and much inquiry after the principles of the Latter-day Saints. Much interest is manifested by the Elders and Saints in general to roll forth the work of the Lord according to the ability given them.

Brethren and sistes keep yourselves pure in the sight of the Lord; pray much

that the light of the Holy Spirit may abide with you forever; be kind, and prove yourselves true to each other, and the spirit of peace will be with you forever. Amen.

MILO ANDRUS.

An important convert who first heard the restored gospel expounded by Milo Andrus at St. Louis, and who later served the Church in that area, was Henry Eyring. The following account of his conversion and of his subsequent activities is taken from "The Journal of Henry Eyring, 1835-1902," pages 18-21.

The summer of 1854 was very dry and hot, the river at Cincinnati becoming so low that people could wade cross it without hardly wetting their knees. While in St. Louis I read at different times articles about the Mormons, representing them to be a set of thieves, cut-throats and the very off-scourings from the earth. Hearing that several companies of that people had come to St. Louis, I apprehended danger to the public safety and felt it hardly safe in the streets after night. On the morning of December 10th, 1854 I happened to hear that the Mormons held meetings in a chapel cor. of 4th Street and Washington Av. Feeling a curiosity to see some of these desperate characters I went to their meeting on the evening of the same day. I arrived there rather early and discovering a bench near the door I concluded to locate myself there, thinking if anything serious should happen I could readily make my escape to the street. After occupying that bench for a while and watching the people who were now coming in gradually I discovered that they were a friendly, sociable people who certainly did not have the appearance of cut-throats. Upon this I took courage and actually ventured to seat myself in the gallery.

Time for meeting having arrived the choir sang, "Who are those arrayed in white brighter than the noon-day sun?" Having been used to the slow solemn church music of Germany, I was rather unfavorably impressed with the lively tune sung by the choir and imagined to discover something fanatical in the performance.

Singing over, Elder Milo Andrus arose and opened by prayer. Here was another stunner; his lively quick manner of speech was so much in contrast with the slow, measured tone of orthodox Christian ministers that I was almost shocked at his seeming lack of piety. After singing again by the choir Elder Andrus addressed the congregation in an attractive and fluent manner. On Monday Morning Dec. 11th I went as usual to my place of business. I mentioned to my fellow Clerk Hopkins, that I had been to a Mormon meeting and found it quite attractive. Wm. Brown, our porter, standing by, felt pleased at my favorable mention of the Mormons and finally acknowledged that he himself was a member of the Church.

I told him I was pleased to hear it, as I wanted some further information about that people. In the afternoon he handed me a Voice of Warning, by Elder P. P. Pratt, which I read through on Monday night and returned to Bro. Brown on Tuesday morning. He asked me how I liked the book. I told him there were many interesting things in it, but as to believing in angel's visits or visions I could not do that.

I will here say that for some years previous to that time I had discarded all belief in revealed religion, had no connection with any church, but believed in the necessity of virtue, morality and honesty. Just prior to my hearing the true gospel, I had become to some extent dissatisfied with my infidel notions and I used to reflect like this: "When I was a zealous Protestant, I prayed and went to meeting and had an inward peace and joy which I measurably lost after becoming an infidel, and although I could not possibly return to my former Christian convictions, yet I felt a something lacking which infidelity could not possibly furnish me.

I was in that condition when I heard the truth and I fully believe that Providence so led me as to hear it at the right time, when my mind was susceptible to good impressions.

From the time I first heard Elder Andrus speak (Dec 10/54) until now (July 17/80) I have always attended the meeting of the Latter-day Saints, and the instances are very rare indeed, when I failed to go to meeting, it being at the same time my duty to do so.

I name this in my history that my children may imitate my example and never neglect this very important duty of assembling with the Saints.

I studied most earnestly and read every book and pamphlet I could obtain in St. Louis, having a bearing on the doctrines of the Church. It took me about two months to become convinced of the truth. At the same time, I sought diligently to receive some manifestation from the Lord which should *show* me whether to be baptized or not. After thus seeking for some little time I had a dream as follows: "I was in a room about 18 x 20 feet. There was a centre or round table in the middle of the room and several chairs around the table. Apostle Erastus Snow occupied one of them, Elder Wm. Brown another and myself a third. Elder Snow talked to me, as it appeared about one hour, illustrating in a forceable manner the principles of the gospel and concluded his remarks by saying, 'In the name of Jesus Christ I command you to be baptized and this man, pointing to Bro. Brown, shall baptize you.'"

On the 11th day of March 1855, about 7:30 a.m., I was baptized by Elder Wm. Brown, in the west part of St. Louis, in a pool of rain-water. It was cloudy and warm that morning and after repairing to the house where Bro. Brown lived it hailed and rained at a terrific rate. In the afternoon I was confirmed, Elder Charles Edwards being mouth. April 13th, 1855, I was ordained a Deacon, and afterwards appointed second counselor to the President of the Deacons' Quorum, Bro. Robert Watson. May 16th, 1855 I was ordained to the office of Priest, Bishop Harris being mouth. On the 13th of the same month, I preached the first time to a small German congregation. June 17th, I baptized my sister Bertha; she was confirmed in the afternoon under the hands of Elders Edwards, Hart and Gere. June 27th I was appointed Clerk of the Priests Quorum.

Sept. 23d I was appointed President of the Priests Quorum and selected for my counselors Bro. Foster and Clegg.

During the summer and forepart of fall, I occasionally visited the Centerville branch in Illinois and also the Gravois Branch, and spoke to the Saints in my feeble inexperienced way. October 6th, I was appointed a mission to the Cherokee Nation. October 11th, I was ordained an Elder and set apart to my mission under the hands of the Presidency of the Stake.

In the Luminary for December 23, 1854, a letter by Milo reported his visits to the Dry Hill and the Centerville, Illinois, branches, where he preached several sermons and performed several baptism. In the same issue of the Luminary, a message entitled "The High Council to all the Saints throughout this stake of Zion - Greetings," is signed by Milo. Therein he outlined and discussed the duties of Elders, Priests, Teachers, and Deacons, husbands, wives, and parents, stating:

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 revaluation 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.

Are you 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 aspirations 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....

In conclusion, we say unto you in the words of 2d Peter, 1st chap., 5th, 6th, 7th and 8th verses; "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience Godliness, and to Godliness brotherly kindness, and to brotherly kindness charity; and if these things be in you and abound, they make you that ye shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ.\*\*\* Wherefore brethren give diligence to make your calling and election sure, for if you do these things you shall never fall."

Signed in behalf of the Council.

MILO ANDRUS, Pres.

J. S. CANTWELL, Clerk

On Christmas day that year, a major festival was held at St. Louis. Milo performed two marriages for immigrants from England, and he delivered an introductory speech to what was called "The Latter Day Saints' Tea Party." The Luminary for December 30, 1854, recorded these activities as follows:

Pursuant to announcement the Latter-day Saints met as above to enjoy a merry Christmas day; and from the unanimous good feeling that prevailed--the legitimate result of the spirit of God in our midst--we can verily say, we had a happy Christmas day.

At half past two o'clock P.M., the meeting was opened by the choir singing--"We are the true sons of Zion." Prayer was then offered up by Elder Gardner.

Anthem from the choir--"And it shall come to pass in the last days." After which President 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 prophecy on the back of that--for I am prophet enough to do that--if you will observe the rules of order your joy and happiness shall 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 great portion of this spirit is held in reserve for this 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, whether we call this gathering a social, religious, or political meeting; for every desire and every pure action, and indeed everything that produces pure happiness, is embraced in our religion; and the Almighty is willing we should enjoy it in its fullness. For this purpose we have met together, and our enjoyment will be according to our understanding of righteous enjoyment. Our religion embraces every truth and every good principle in heaven and on earth. If there are any heavenly songs on earth they belong to us. If there is anything that gladdens the eye, is agreeable to the taste, pleasant to the smell, or in anyway gratifying righteously, it belongs to us; for the earth is the Lord's and the fullness thereof, and we are His sons and daughters if we keep His commandments; and the preventative against us receiving more of our Father's blessing than we do receive, is the lack of wisdom. May this day, with its variety, serve to teach us wisdom; and may we draw, like the honey bee, that which is choice; and sweet, and ennobling, from every available source, while in mortality. I wish you to enjoy yourselves to-day and at all times, and the more we mingle together and introduce amusements and joys of our own making, the better; they will bring us nearer that lasting joy and consolation we shall have when the earth is reorganized--when the poor, the meek, and contrite shall inherit the earth; when those who have borne everything for Jesus's sake--who for this inheritance have forsaken the tombs of their fathers, shall partake of a full reward.

The kingdom of God in its onward course will embrace every good; and the only danger of us not partaking of its blessing--of not being a guest at the feast of the bridegroom--is our non-observance of the instructions we receive, and a willful walking in darkness. But every lover of truth who cleaves unto the Lord has hope, and the glorious privilege of receiving truth and light that will lead him to the fountain of light, and to the marriage supper of the Lamb.

I congratulate you as members of the royal family of heaven--as heirs of God and joint heirs with Jesus Christ; but before you receive your inheritance you have to undergo much chiseling and polishing, and you will have need for the oil of consolation and the gift of the holy spirit, to enable you to pass through the ordeal that you may not crumble nor break, but that you may endure as polished stones, and shine in the superstructure, the greatness and glory of which shall attract the attention and command the admiration of kings and emperors. So great shall be the magnificence of Zion, that they will be constrained to bring their gold, silver and precious stones to beautify her temples, courts and palaces.

I wish you to feel happy and cheerful to-day 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 be to me a perfect hell.

I want everything 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, animate the spirit, and happily every person in this assembly. If there is anything contrary or opposed to this, I hope it will be overruled, restrained and banished, that the spirit of peace may reign uninterruptedly among us. Amen.

The songs, recitations, etc. were delivered in the following order. Permit us to say that all went off most admirably, each person engaged acquitting himself with credit, and the smiling faces and the enthusiastic cheering told how fully the auditors appreciated the efforts of the performers.

Quartette by Mrs. Hutchins and Howard, and Messrs. Clegg and Hart.

Cato's Soliloquy, by J. Barker.

Song--"A Mighty Man is Brigham Young;" by J. H. Hart.

Recitation, by Mrs. Brown.

Song--"Here's in Memory of Joseph;" by Geo. Knowlden.

Anthem--"The Earth is the Lord's and the Fulness Thereof;" by the Choir.

Recitation--Cassius instigating Brutus against Caesar, by S. J. Lees.

Song--"In Deseret W e're Free," by George Gardner.

A marriage had been announced to come off at this stage of the entertainment. Elder Andrus therefore arose and delivered a short address upon the institution of marriage, and solemnized the marriage of two couple, which were pathetically blessed by the President, and enthusiastically cheered by the assembly.

Elder Snow then blessed the congregation, when the meeting was adjourned for fifteen minutes, during which time the active waiters were making preparations to serve up the tea.

At half-past five o'clock the house was again called to order, and a blessing was asked by Elder Snow. During the tea a general chit-chat was indulged, occasionally broken by the melodious strains of music from the melodian, by Mr. J. Seal.

There was not fewer than six hundred persons present. Notwithstanding this large number, there was nothing to disturb and annoy during the day; but every countenance bespoke joy and satisfaction.

The meeting being called to order, a deputation from the choir took advantage of the moment by advancing to the presidential seat, and presented Elder Erastus Snow a gold pen and pencil case, in behalf of the brethren of the choir, as a Christmas present, intended as a slight expression of good feeling, affection, and confidence. A document was read by the deputation expressive of the same, to which Elder Snow replied as follows:

DEAR BRETHREN: In justice to my own feelings, I beg to express to you, and through you to the choir which you represent, my grateful acknowledgments of this token of your confidence and esteem, which I shall ever prize, not for its own intrinsic value, but as a token of the spontaneous feelings of your hearts which accompany this presentation. And I most heartily join in your prayer that I may ever be enabled to wield it in defense of truth and virtue, the universal rights of man, and of the kingdom of God on the earth.

Permit me further to say, that if my brethren of the choir, or the saints in general, have been blessed and benefitted by my labors in their midst--if I have taught them correct principles of government, by which they have been strengthened in the Lord and encouraged to go forward in his service--I have but fulfilled my duty, and to God alone belongs the honor and praise; for it is through His spirit I have been enabled to do all I have done.

My heart is full of blessings upon my brethren and sisters of the choir; and I pray that they may increase in proficiency in their holy art, and with their holy strains of heavenly music make glad the hearts of the Saints, angels, and the Gods. Amen.

Three sisters, acting as a deputation for the female portion of the choir, presented Elder Milo Andrus with a silver guard and gold seal. The fair deputation, among other things, expressed their hope that the recipient might be guarded in the path of duty by the Lord, and aided by the power of the Most High to guard the interests of his people, and to bring to pass a great amount of good among the

children of men.

Elder Andrus answered as follows: I receive this token of friendship from my sisters of the choir with a heart full of gratitude towards them and my heavenly father; and I sincerely and most heartily subscribe to that portion of their address that expresses a hope that I may ever be a guardian of the interest and welfare of the sisters as well as of the brethren.

I repeat that which has already been said, if I have accomplished any good among you it is attributable to the Almighty, for of myself I am nothing, and can do nothing, unto God, therefore, be all honor and glory.

Your token of respect I will wear as long as I live, and I hope that as it brightens by wearing, my mind may brighten by intelligence for ever and ever. Amen. Toasts were then read by S. J. Lees, from which we select the following: President Snow. When the winter is past, may the Lord continue "Snow" in our midst. Allen T. Riley.

Milo Andrus, President of the Stake. A champion of truth and defender of the faith. May his word be the word of the Lord, and his counsel an end of controversy. G. Gardner.

Mormonism. May it, like the air, run through and encircle the universe. S. J. Lees.

The President of the Stake. May he drive it so deep, and pack the saints around it so close, that the combined forces of earth and hell may never pull it up. A. L. Siler.

President E. Snow. Mild when the sunshine of truth is on the countenances of the saints, but will come down with a storm of hail and "Snow" on the transgression of Israel. M. Andrews.

To the King, the anniversary of whose birth-day we commemorate. May He soon return to the earth and enjoy with the merry Mormons, and all true-hearted saints, a merry Christmas and a happy New Year. J. H. Hart.

When the St. Louis asses bray, may a Snow-storm swiftly overtake and smother them. J. H. Hart.

"Extravaganza;" comic song by J. Swift and company.  
Song--"There's quite & press in every Town;" by G. Giles.  
Comic Song--"The Comical Way to Heaven;" by G. Knowlden.  
Comic; by F. J. Clegg, Sen.  
Recitation--"Saturday Evening Thoughts;" by G. Giles.  
Song--"It will never do to give it up so;" by H. Morgan.  
"The Luminary;" an original song, by J. S. Cantwell.  
Comic Song--"Poor Old Maids;" by J. Clegg.  
Song--"Onward Brethren, Let's be Gone;" by G. Knowlden.  
Song--"Tm a Saint;" by J. H. Hart.  
Song and chorus, by Mrs. Hutchins and company.  
Song--"Son of Alknomak;" by C. Chard.  
Song--"The Merry Mormons;" by E. Snow.  
Recitation--"The Days of Tyranny and Wrong Are Gone Forever;" by G. Knowlden,  
Anthem, by the choir.

President Snow then arose and said:

Dear Brethren--Judging from my own feelings, I consider it would be best soon to bring our meeting to a close. We have had a good time, and I am well satisfied with all the performances of the day. The members of the choir have acquitted themselves admirably to-day, and have added considerably to our entertainment; the thanks of the congregation are due them.

Perhaps we have here some over-fastidious persons, who are still coated over with the superstitions of their fathers, who may think we have gone to extremes in some of our entertainments, in a house dedicated to the Lord, and on Christmas day. In justice to my feelings and the performers, I ask such persons to point out



anything in word or act that has been sinful before God or pure-minded people on earth or in heaven, that has been committed here to-day. If any have sinned in their thoughts, it is between them and their God. I feel we have had an opportunity of being edified, instructed, cheered, comforted, and our souls made to rejoice together in all innocence and purity before God and each other. I feel to say that we have rejoiced together this day in all purity of heart as his faithful children.

I have another subject I wish my brethren and sisters to consider, that is, whether our recreations and amusements should not be considered a part of our religion, and opened at all times by prayer as our other religious services, that when we make merry in our hearts it may be unto the Lord. Is not this festival a part of our religion, and should it not be dedicated unto our God, and be guided and directed by His priesthood?

You will perceive that this day's enjoyment has been so arranged. It has been under the counsel of those over you in the Lord. Brethren and sisters, you have our blessings. And I feel to call down the blessings of the Almighty upon this congregation, and to say, go your way in peace, let your souls magnify the Lord, lift up your heads and rejoice. My heart is full of blessings towards you, because you have listened to the commands of your brethren, and you have rationally and innocently enjoyed yourselves.

In the valleys of the mountains, we are trying all the time to attain to a higher state of morality and purity, that the Lord may be sanctified in our hearts, in our merry makings, and on all other occasions, being under the guidance and direction of those set over us in the Lord.

Permit me to say to all, both old and young, from this time forward in all your amusements, seek counsel of those set over you, and either they will preside over you themselves or appoint some one for that purpose who will take the oversight and charge, and he will see that nothing transpire that would offend God or create an ill-feeling in the midst of the Saints. This is how we do in the valley. Do you feel, dear brethren and sisters, that this is right? and are you willing to follow in the same course? You have the experience of the day: are you satisfied? I feel that you are. I will make a motion: I propose that we, the Saints in this city, will in all our re-unions for amusement, first seek the advice, council and approbation of those over us, and receive them as Presidents on such occasions, or those whom they may send. The motion was seconded and carried unanimously.

F. Snow continued: I feel by this course you will retain the spirit of the Lord, and His blessing will abide upon you.

There are a great many habits and customs that we have been accustomed to from our childhood, which our Fathers have indulged in, which are after the manner of the Gentiles; we wish to attain to something nobler. We do not despise anything the Gentiles possess that is good, but we wish to separate ourselves from everything impure, and aspire to something that will dignify and exalt us in the kingdom of our God.

If in the future any of you get up a party, and invite me there, I shall expect you have the approbation of those over you in the Lord, and that there is a man of God to preside there, who will know what is to come off before I go there. I do not want to be invited to a party without knowing who is to preside, and what are to be the proceedings.

May we grow stronger in the faith, and may we live in union as children of God, is my prayer in the name of Jesus Christ, Amen.

Elder Andrus expressed his satisfaction with the proceedings of the day, and proposed a vote of thanks to the choir, also to Elder Harris, the marshal of the day.

Elder Snow blessed the congregation, after which the Saints retired quietly to their homes, about half past-9 o'clock, having spent the day joyous to themselves, and in all things agreeable to the Lord and his servants.

S. J. LEES, Reporter.

spoke of his activities on New Years Day, 1855. His letter was published in the

Luminary January 13, 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 was 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, and our prospects here since my last communication, December 20. On the second of January, the Elders and other Quorums met in the basement of the church. I attended; and from hearing the testimonies of their own feelings, and of the Saints, so far as they had power to discover, all seemed to speak highly in favor of that reformation so nobly commenced in Utah, and working its way into every mission throughout the world. It makes every officer who is posted in any position in any part of the great harvest field, feel bold and determined to thrust in his sickle, and reap and gather the vine of the earth that is worthy of being gathered. I pray the same all-inspiring spirit may be .. every officer and member of the Church of Jesus Christ of Latter-day Saints. There has been\_ four added to this branch by baptism since Decemeber 20th, and there are others on the eve of entering in by the same door. Re-baptisms are also of weekly occurrence, showing a disposition in the Saints to obey counsel and renew their covenant. I feel to bear testimony that the word of the Lord is like a two-edged sword, and when wielded by a skillful officer, cuts its way and causes the hearts of those who feel disposed to practice iniquity, to tremble and fear.

I have received several communications from various parts of Utah, by the mail of the 16th.... I would also add that letters from my family bring the joyful tidings that all is well in Uah, so far as the Saints are concerned.

Dear brethren and sisters, I hope you'll strive to lay hold of the spirit of reformation, and purify yourselves that you may meet your brethren and sisters ere long in the valleys of the mountains, and be prepared to partake of the greater blessings of the Lord taught by his servants.

I am, as ever, your servant for Christ's sake and the Gospel's.

MILO ANDRUS.

On January 13, 1855, -another letter was published in the Luminary over the signature of Milo Andrus, in which he admonishes the Saints to faithfulness in their duties in the gospel:

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 then 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 issue of the Luminary for February 3, 1855, Milo gave instructions to English converts who arrived in St. Louis as follows:

Dear Brethren and Sisters--You have left fathers, mothers, brothers, sisters, houses and lands, in obedience to the commandments of our heavenly Father. You have heard and understood the voice of the good Shepherd, when he said to you by his servants, "Gather yourselves together, Oh, my people." Through a series of changing circumstances you have at length reached the land of Zion. What have you lost by your change of circumstances. We think if you should correctly balance the profit and loss account, you would find yourselves the gainers instead of the losers in this change of circumstances, particularly if you take into account the amount credited to you for every sacrifice you have made for the Gospel's sake; for Jesus said, he that leaveth fathers, mothers, brothers and sisters, husbands and wives, houses and lands for my sake and the Gospel's sake, shall receive a hundred fold in this world, and in the world to come, life everlasting.

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, believing you to be faithful Saints of the Most High. Whilst in your native land you received instructions suitable to your position and circumstances, you had then a bright Millennial Star to light up your path, to teach you doctrine and principle, to make you wiser and better men and women, and better Latter-day Saints. You have now entered into a higher branch of the Millennial School, and you consequently require

a correct knowledge of its rules and regulations, and authorities, that you may be well posted up in every subject pertaining to your blessing and salvation in the kingdom of God.

We have not a Millennial Star to present you weekly, but we have what is equivalent to the Saints in this country--a Luminary--which, if you will sustain by your subscription, will sustain you by its doctrines, precepts and instructions, and you shall not be losers by the change of the Star.

The Luminary is devoted exclusively to the interests of the cause of Zion; and if you are interested in the building up of the kingdom of God, and your heart and treasures are concentrated therein, it is devoted to your interests individually and collectively. We therefore recommend, as one of your first duties in this stake of Zion, to subscribe for the Luminary; you will thereby acquire additional light and intelligence concerning the things of God; you will thereby be enabled to escape the spirit of apostacy and corruption for which this city has been so notorious in times past.

The Luminary contains the history of this stake of Zion; it contains many valuable and important lessons of instruction from President Snow, and from this Council, and from other sources, which your brethren who have been here from the commencement have partly learned; they are, consequently, in many things ahead of you. We therefore address you specially in this communication, to direct your attention to the history of the past contained in our weekly messenger, and to direct your minds to a consideration of some of the prominent duties devolving upon you as members of a stake of Zion.

In England you have had your branch conference and pastoral organizations--you had your branch funds, conference funds, tract funds, poor funds, P. E. funds, consecration funds, etc. Did you feel these things oppressive? No; you felt to sustain every measure, and to comply with every requisition made upon you as a duty; and your duty was a pleasure and delight, because you felt it was necessary for your well-being and salvation, and for the advancement of the kingdom of God. Your change of country has introduced you to a change of circumstances, a change of organization, and a change of discipline. New duties, responsibilities, and obligations will, therefore, henceforth devolve upon you. It is necessary, as soon as circumstances will permit, that you should renew your engagements to serve the Lord, by being rebaptized; you will thus manifest your willingness to be more fully taught of the Lord. We have submitted ourselves to this ordinance, and our spirits have been refreshed by the inspiration of the holy spirit given unto us through our obedience to this and other commandments of God; so we do not say to you simply, go, but we say come, follow us as we follow our brethren in the valleys of Utah, who are before us.

If you are Elders, you must have your names enrolled in the Elder's Quorum, and be henceforth subject to the President and counsellors of your quorum. If circumstances should call you from the city you must report yourselves to your President from time to time, that you may be sustained in your office and calling.

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 teachings and instructions as your office, calling, and circumstances may require.

After the death of the Prophet Joseph Smith, several apostates endeavored to lead members away from the main body of the Church. One of these was Gladden Bishop. As President of the St. Louis Stake, Milo Andrus found it necessary to repudiate the claims of Bishop. The Luminary for February 17, 1855, carried the following discourse dealing with apostate movements and the law of tithing under title of "Extracts of a Discourse by Elder Milo Andrus":

There are a few in this city who would fain fall in with the doctrines of Gladden Bishop, and other apostates. I wish to speak a little on this subject, that those 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 a lack of understanding of its principles; no, but because they find that within themselves that shrinks from the celestial law; they find no sympathy in their hearts towards 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 doctrines; but I know they cannot so persuade themselves, and if they say they can, it is because the truth is not in them. These individuals are those who cannot endure the purity of truth, as acknowledged by God, and as is manifested in the organization of this church, and who cannot appreciate and enjoy the blessings of the Lord. 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 out 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 make these remarks on this system, not that they are worth so much notice, but for the sake of those who have not acquired proper information and instruction, that peradventure they may escape the delusions around them. I may say, for the information of some who think the tithing a hard law, that one condition of Gladdenism is that you shall give over to the Almighty all your substance, and I, Gladden, will control it. This is neither selfish nor oppressive is it? Poor fools! Poor dupes! that can be led off by such a one, whose claims to truth and honesty, even, cannot be established much less to a divine mission. Beneemyism, like Gladdenism, deserves only to be mentioned to be despised. They are akin, having one origin; and are equally ridiculous and unworthy; they need only to be united that they may receive one doom and one tomb together.

I hope you won't be uneasy, brethren, if you have to sit a little extra to-day; 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 appetities, that, they would go to their dinner if an angel of God was dealing out the words of eternal life. They would follow their appetities before their God. These are but a few, the great body of the people here love the truth, because it is true, and because it is the bread of life to them, and they feel like shouting Hosannah, Hosannah to God and the Lamb, for by the electricity of the spirit their understandings are lit up, so that they can understand pure wisdom and intelligence. One of our brethren since he came to this city, has been informed that the sine qua non of a good Latter-day Saint is to lie, cheat, steal, swear, chew tobacco, oppress and seduce the innocent. He was told that the authorities did this, and to make a first rate Latter-day Saint he must do all these things. This, I may tell you, has been misapplied; had it been applied to Gladdenism, it would have struck the rightful heirs; for it is the very essence of their spirit. It is the element they live in, will die in, and go to hell in. In dirt, filth and abomination they have fallen, and without a wonderful scouring, in that they will be resurrected.

The authorities of this church have always strove honestly for the good of this people; they have labored to bring the poor and oppressed to a land of freedom, and they offer free salvation to all mankind. The closer you approach to them, the more you will see they love you, and seek your welfare. Shall they always be rewarded with the murmurs of the discontented? I tell you nay; although it is written that "the wheat and the tares shall grow together until harvest;" the harvest will be here and the tares burned a great deal sooner than many of you are aware of. Did you ever think of this?

The day will come when those who desire to serve God in righteousness will have that privilege, and will not be subject to the corrupt influences of the ungodly; but at present the righteous have more or less to suffer with the wicked. Will these

things always be so? Verily, no! Our children shall have the privilege of worshipping God and working righteousness, and not be infested with the ungodly. The wicked shall not always stand among the righteous and exert their damning influence to corrupt others. I hope my discourse will scare every black-hearted scoundrel from going West. If such are not afraid of going I will tell them they have reason to be.

I now ask this congregation, do you want to be saved? How are your bodies to be prepared to receive the pure ordinances of God? The ordinances that you have received heretofore have been in rivers, brooks, and the sea. We have been at liberty to do this in water, pure or impure, so long as we got the purest we could; but the apostle had his eye upon a time when "our spirits should be cleansed and our bodies washed with pure water." The ordinances of salvation in the Lord's house will have to be administered with pure water and with clean hands; your bodies, also, will have to be pure, before you receive the holy anointing, the sweet perfume of which will ascend up before God, and give pleasure to him, and he will roll back the veil of darkness, and cause the principles of light and truth to penetrate your hearts.

A few words on tithing. I will ask, for what do you pay your tithes? For whose benefit do we build a house unto the Lord? Is it for Abraham, Isaac, Jacob, and the prophets, or for Joseph? Oh, no; Jesus is exalted, has entered into his rest and sits upon his throne. These worthies paid their tithes long ago, and received their ordinances. We pay tithing that we may obtain salvation for ourselves, and our household, and that we may carry salvation to others. Suppose I ask you, husbands, if you are certain you can retain your wives in eternity? and you wives, if you are certain of your husbands? Some of you may say, yes, I was married by Elder so and so, or by such an authority of the Lord. Did you ever ask yourselves what claim you had upon each other after this life, or whether you had any claim at all? If you have not done so before, you should now consider this; and if you view the subject aright, you will see reasons in abundance why you should pay your tithes, and build a holy temple unto the Most High, wherein a man can have sealed to him the wife he loves, and the children she has borne him; to have these blessings secured to you, with your posterity, for time and all eternity, is something to have a house built for. And is it impossible to secure this in any other place? Yes, it is as impossible as it would be for you to blow out the sun. You want to get the covenant that cannot be broken; an eternal covenant that shall secure to you eternal life, your wives, your children, that the blessings of the first resurrection cannot be withheld from you. Nevertheless, if a man do wickedly he shall be destroyed, in the flesh, but it shall not deprive him of the blessings whereunto he has been sealed, and no power can hold them from him, if he has made his calling and election sure to the marriage relationship, for they are given by the Almighty with an oath, and his word cannot be broken.

For want of proper information, many have come to wrong conclusions on this matter. Do you not, sisters, want to be given by Brigham Young, according to the revelations of God, to a man who shall be your saviour and head, to lead you on to eternal life, that shall be held responsible for your salvation, who shall be pledged under an oath to present you to your father. Don't you want such a husband? Have any of you sisters used your influence against your husband paying his tithes? Saying, if you pay your tithes I shall have to suffer for the want of a new dress, a gold chain, or some piece of furniture; saying, if you pay your money in tithes the children cannot have their usual little trinkets, fine clothes, etc.

When you stand before the recording angel, when the secrets of all hearts shall be revealed, shall it be said that you held back your husband from paying his tithes? That you uttered a protest in the dark, that you declared you would make a hubbub in the house, and turn all things up side down if he paid his tithes? Sisters, do you know how this matter stands? If you do not I will tell you. Br. Snow says we have to be plain and preach the things that are, and see if the people can bear it. Now, I'll tell you in what position you will stand. If you do this you will be servants to those that will keep the law. This is the whole of the matter; you will be servants to take messages, to arrange their dominions under their directions; you will be angels, but you will never have dominion or increase. Then walk up to the law; rise above narrowness and meanness; consider yourselves somebody; if you think it oppressive, take courage and meet it bravely. Repent and come forth with an open heart before the Almighty; get your hearts filled with his principles, and talk a little more of salvation--those principles that will save you from degradation and destruction.

To those whose wishes are to abide the law of God, and honor and live by the precepts of the Gospel, their course is particularly clear. Go forth and strengthen every brother and sister that are weak, and God shall bless you. If any are in doubt, or uncertainty, instruct them; let both male and female consider the responsibility that rests upon them; let not the sisters consider that they have no responsibility. Their responsibility and influence for good is great. They have in a general way exhibited more integrity than men; and are they not held accountable for the influence they exert? Yes. And they have opportunity of doing much good, and will if their minds are rightly disposed. Get, therefore, the spirit of God, and the rich treasures of heaven, and the power of God, and he will manifest to you his good pleasure. I feel now somewhat satisfied. I have spoken what has burdened my feelings more or less for several weeks on the subject of tithing.

To that portion of the Saints who have lately arrived, I have a word to say. They are wonderfully tried; they fancy everybody slights them; they are not taken care of. Some of them fancy there is unkindly feelings towards them. This is not correct. Remember this may be the day of your trial. If you are hungry, without habitations, or in unhealthy ones, it is not the kingdom of God that has thrown you there, you went there yourself. Do you expect your brethren, who are here in this crowded city, to find you extra accommodations free of cost? I will say in behalf of the greater portion of the brethren here, that they have reached out to you a friendly hand to do you good, yet in too many instances I hear the spirit of grumbling. The houses are in bad order, things are in a bad condition; where such spirits are there will be sickness. Recollect you have not risked everything yet; there are others who have suffered more than you. The pioneers to the valley had more to put up with than you have had; they had no one to receive them, nor any food that they could purchase, nor had they houses to go into; they have risked their lives for the Gospel's sake. Contrast your circumstances a little with what they have suffered in this the day of your trial, and repent or your grumbling will rob you of the blessings of the sacrifice. Let Israel cease grumbling, and let joy to the Lord, and hosannah to the Highest be shouted by all people. Let such principles as these inspire and ennoble your hearts. Come life or come death, come cold or heat, plenty or poverty, be faithful to the end and you shall be saved. This is Mormonism; it is for this you came here, riot for bread, houses, or land. This growling and grunting over a johnny-cake is no Mormonism. Even poverty has its blessings; it is always more dreaded at a distance than near at hand. Poverty can teach you many lessons that you could not learn otherwise, and remember before you can enjoy all things you must take your spell of poverty, and when you have past the ordeal, the treasures of earth could not buy your experience if it were marketable. Then put your trust in the Lord, and you shall be blessed and sustained; your bread shall be given, and your water shall be sure. May the God of Israel bless you continually, is my prayer, in the name of Jesus, Amen.

The feelings of emigrant Saints coming from Europe upon their arrival in St. Louis, and the reception they received there, is registered in a letter from St. Louis, February 20, 1855, written by John Parson to Franklin D. Richards in England, and published in the Millennial Star, Volume XVII, pages 221-222. Elder Parson had arrived with a company of Saints a few days earlier, coming up the river from New Orleans in the steamboat "Clara Wheeler". He wrote:

Our reception at St. Louis far exceeded all I could have expected, and indeed all that ever took place at St. Louis before, and we all realized the blessings of being within the organization of a Stake of Zion. About two days before our arrival, a severe frost set in and the river was nearly blocked with ice. Brothers Erastus Snow, Milo Andrus, the Bishop, and, his Counsellors were early on the levee, the majority of the company were taken into the basement story of our large place of worship, the sick were the first objects of our attention, and they, as well as the whole company, were located in hired houses as soon as possible.

Work, as a general thing, is scarce at this present moment, and provisions very dear, but we expect the river to open in a week or two, and then work will be abundant. I have started business, and have plenty of work, and enjoy very good health, and expect to cross the Plains the coming season.

After the middle of February, 1855. President Andrus was away from St. Louis

much of the time. In a letter written at St. Louis, February 17th, and published in the Luminary on February 24th, he explained the reasons for his departure to the Saints:

Dear Brothers and Sisters--I again take this opportunity of addressing you through the pages of the Luminary. Being called to leave you for a short time on business pertaining to our salvation in the Kingdom of God, I feel to say a few words to you before leaving. From the press of business I am not able to visit you all as I would like to have done, but I often think of you, and call to mind many of the circumstances that we have been called to pass through during the nine months that I have been with you; the many joyful meetings that we have had, and how that our hearts have rejoiced under the influence of the Holy Spirit while thus assembling ourselves together. Be assured that while absent from you, that the constant desire of my heart is for the Lord to bless his Saints in this place and throughout the whole world, may grace be multiplied unto you through the knowledge of him that has called us from darkness unto light. I am going to the western part of this state to assist in preparing the outfit for the emigration this spring--purchasing cattle and etc.

Now dear Saints, I hope that I shall have your prayers for me now, as much as though I was in the stand every Sunday. I will say for the benefit of those into whose hands this may come, that the work of the Lord is progressing in this place. Most of the quorum of the priesthood now organized are doing all in their power to build up the kingdom of God, some are preparing for the valley, and here let me say to those of the humble poor that are striving hard to lay up something to help them to go to the mountains of His holiness, and unto the fat valleys of Ephraim, that have got small amounts, put it into the Perpetual Emigration Fund, and make your wants known to President E. Snow. To those who have a few spare dollars, I would also say, put it into the P. E. Fund, and thereby strengthen the means that the Lord has provided to gather the faithful poor of His church, and then you will have the prayers of the faithful upon you and your substance, which will make it increase and multiply an hundred fold. Try it and see whether Br. Andrus is a true prophet or not; you that do it will be able to bare testimony.

We have crowded meetings every Sunday and considerable inquiry concerning the Latter-day Saints and their moves in general, some are baptized weekly. May the Lord continue to work to the hearts of the honest among the nations of the earth, until they are all gathered and built up in our most holy faith.

I will now close by asking my Heavenly Father to bless you during my absence. I remain your servant for the gospel sake,

MILO ANDRUS.

P.S. Let those who have not ordered their wagons, do so through Br. F. Snow.  
M.A.

Having left St. Louis, Milo wrote to the Luminary on February 20th, giving an account of his journey. The Luminary, under date of March 3, 1855, gave the following report of his letter:

Elder Milo Andrus, President of the church in St. Louis, started up the Missouri River, Feb. 17th, on the steamer "Golden State," bound for Weston. He was accompanied by forty brethren, part of whom are in quest of employment in the upper country, and others are to assist in gathering stock, and preparing the way for our spring emigration.

He wrote us on the 20th, ult., six miles from Jefferson City. With the exception of colds, the company were well. Weather then fine; river clear; boat gathering strength, although it had experienced much difficulty in getting over bars. Speaks highly of the officers and management of the boat.

Since that time the weather has turned very cold, and the river opposite this city has been full of ice, and we fear the "Golden State" will not be able to reach its destination until warmer weather.

We hoped to have been able to present in this week's issue something later from



them, but in this we are disappointed.

On February 25th, Milo wrote another letter giving an account of his travels on this journey. This letter, which he wrote in Brunswick, Missouri, was addressed to Franklin D. Richards in England, where it was published in the Millenial Star, Volume XVII, p. 238. The arrival of a company of Saints in St. Louis, coming from England, prompted his letter.

Dear Brother F. D. Richards--Having a few spare minutes, I feel like spending them in writing to you to let you know of my present condition, and also of 35 of the passengers brought by the Clara Wheeler.

I left St. Louis in company with them and six others on the 17th inst., to go up the Missouri River as far as Oregon, in Holt County. We had a few days of fine warm weather up to the 23rd, since which time it has been severely cold, and we are now frozen up, as far as navigating the river is concerned, and are compelled to go from this point by land. The object of my going up the river is to purchase the cattle, make arrangements for provisions, and hunt out a suitable point for rendezvous for the emigration this spring. The object that I have in writing to you from this point is to suggest to the consideration of your fruitful mind the subject of having the presiding officers be more particular in the examination of things that many of the Saints put up and bring to this country. The disclosure made here yesterday, by an examination of luggage, shows that tons of useless things--that are not worth picking up in the streets, are brought to this country, freight paid on them, the lives of men worn out by lifting them from place to place, only to be thrown away on the frontiers. Many old tools of old fashions in use in the days of our great-grandfathers, are brought along by many of the Saints. Now if something could be said or written to break the seal that is upon the things of the great-grandfathers and their children, to dissolve the union before they start, it would be a blessed thing; it would be no worse for them to turn and cry, as the milk kine did that drew the ark of the covenant, because they had left their calves behind. They have it to do at last, and if the separation could take place there, it would be much better. I hope you will pardon me for my suggestion in this matter.

I am not able to give you a list of the names of the passengers of the Clara Wheeler, but can say that those with me are all in good health, and feel like trying to learn to be useful amongst the cattle and journeying camps the present year.

The Missouri river is as yet very low, and crowded with ice. The winter holds out long and cold. Everything in this upper country commands a high price, flour is worth \$9 per barrel, bacon from 7 cents to 8 cents per lb. , corn 75 cents per bushel, potatoes \$1.50 per bushel, and almost every other thing in proportion.

We calculate to leave here tomorrow morning. I suppose you are aware that we are only a few miles below the old town of Dewitt. We shall probably go through Caldwell County, and pass near the well that contains many of the mouldering remains of our beloved brethren who have fallen as martyrs to the truth of the Gospel in this dispensation. We shall also pass near the grave of the brave David Patten and others. When I am near these grounds, my feelings more or less seem to call for the Lord to hasten the day when the blood of the righteous shall be avenged, and when the word of the Lord shall be fulfilled, that says, those that remain and are pure in heart shall return singing songs of joy and triumph, both they and their children.

I will now close this note by asking you to give my kind love to those associated with you in the Office, and also, if you see them, to those that crossed the Plains with me last spring.

I am, your fellow labourer in the Kingdom of the last days,

MILO ANDRUS.

On March 4th, Milo wrote from Atchison, Kansas, to Erastus Snow, editor of the St. Louis Luminary, giving an account of his preaching activities and of his

arrival in Atchison which he selected as an outfitting post for immigrants coming from Europe on their way to Utah. His letter was published in the Luminary March 17, 1855:

Dear Brother, My last communion to you from Brunswick of Feb. 25 gave you to understand that I would leave the following day which was not the case; we did not get started until the 28th. On the 26th at 3 o'clock in the afternoon I received an invitation by the leading citizen to deliver a lecture in the town Hall at 7 o'clock P.M. which I complied with. The hall being well lighted and warmed, and well filled with an attentive congregation, I gave them a short discourse on the first principles of the Gospel, after which I gave them our version on slavery then came that all exciting topic -our domestic institutions, which I had been previously requested to give some of our leading views upon. I have not time nor space to communicate to you all that was said, but will content myself by saying a few words.

I introduced the subject by thanking the congregation for their candid attention to what I had said and ask them to continue to do so while I gave our views on this subject also. I then commenced by saying. The people say we have many wives! Well suppose we have, Ladies and Gentlemen, whose business is that? (Cries of Hear, hear from different parts of the house.) You argue and your conscience bears you out on it that you have a right to keep slaves; we argue, and our conscience supports me and my brethren in having a plurality of wives. Now I wish to speak so that I may not offend the ear that is the most delicate and the conscience the most refined. There are some so formed that they cannot openly acknowledge polygamy, yet many of these persons may practice it in the dark. For the benefit of my Christian friends, I will say further that when Lazerus died he was carried by angels to Abraham's bosom. I will now suppose that some of my pious Christians friends should die tonight and are taken by Angels to good old father Abraham's bosom and the venerable old Patriarch says: How do you do Mr. So and So? I am happy to see you, and welcomes you to his heavenly clime; but stop a bit, says father Abraham, before you leave I will introduce you to sister Abraham No. 1; this is sister Abraham No. 2; this is sister Abraham No. 3 and so on; would not your Christianity and your manufactured conscience in the "one wife system" be altogether outraged?

At this, there was a clapping of hands, stamping of feet and cheering that it altogether drowned my voice, and I was obliged to stop and indulge in a smile with them, after which I called them to order and they were attentive and ready to hear as any congregation of Saints you ever saw. I have not time to say anything further on the subject of the meeting, only that all things ended in peace and quietude. The next day, I went to a store and there were five men sitting in their chairs, they would all arise and invite me to take their seats.

We started from Brunswick on 28th--I left the company on the 29th between Carrolton and Richmond and when I came to that ever spot, near the Old church on the bank of Fishing River, I dismounted from my horse and went into the identical spot where our tent was pitched, and offered up with an uplifted hand the following prayer. Oh Lord, in as much as thy servant Milo was on this identical spot, near twenty-one years ago, there in company with thy servant Joseph and Hyrum and thy servant Orson Hyde, who is President of the Quorum of the Twelve and also thy servant Brigham and Heber, who are now the leaders of thy people, on this sacred spot thou didst reveal unto us, that this little camp were the first Elders of thy Church in this dispensation, since which time wicked men have shed the blood of Joseph and Hyrum and other of our brethren, whose remains are mouldering in the martyrs grave, while their spirits have joined those under the alter crying for vengeance on the shedders of innocent blood. Now, oh Lord, I thank thee for thy servants Brigham, Heber, and Jedehiah, also for thy servant Orson Hyde and the quorum of the Twelve Apostles; Now, oh, Lord, in as much as thou didst say unto thy servant Joseph that those of thy servants that remained, and were pure in heart, should return to the land of their inheritance; both they and their children, singing, songs of everlasting joy; now, Oh Lord, may thy servant Milo, and many of thy servants that were on this spot together, live to point out to our children the place and circumstance through which we have passed to build up thy kingdom, when the oppression is not known in the land, I ask in the name of Jesus, Amen.

I must close my reflection upon these matters and say to you that I arrived in Atchison on the morning of the 4th (today) where I met with Br. Siler who reached out the warm and friendly hand to help me out of the mud as I stepped on Kansas shore. We went off together and soon made arrangements for a short exploring

expedition back in the country. We secured the services of Mr. Thomasson as a guide, a gentleman well acquainted with the country; we traveled directly west about four miles, to the head of Doer Creek whee we found an excellent camping place, with plenty of hickory wood, water, and an excellent range for stock; also an excellent chance to locate claims for farming, which I think I shall make arrangements to do whether they are wanted or not.

I will say that the landing with a little improvement I believe to be a good one, and that the best natural road (which has been travelled enough to make a very plain track) out to the main military road that have even seen running back to the Mississippi River. It intersects with the military road some six miles from this place and from thirty to forty from Fort Leaven worth--plenty of good water and advantages for camping places and an abundant range for stock without any miry places are some of the advantages of this point, as a point of outfit.

The spirit of the people seem to be liberal and in a measure free from prejudice. You will consider what effect their interests may have in this matter. I have soon the most of the proprietors of this town; some in Platt City; some in Weston, and some in this place; they have all assured me that if we pass hero we shall be treated well, and if we leave any of our emigration at this point, their rights shall be respected the same as other men. There is no warhouse built here, as yet, but I believe there will be in time for us if we should want it. I am not able to say at this time, definitely, that we will start at the point; I want to look and inquire further up the river, but you are aware from the amount of business and the shortness of time, that I cannot explore very much of Kansas or Nebraska, but will do the best that I can taking into consideration the nature of the circumstances. I shall have to lot them know at Atchison in the course of a week, in order that they make the necessary improvements for our reception.

I will now say a few words to you in regard to cattle. As far as I can ascertain, the great majority of the cattle will be in poor condition, owing to the scarcity of grain, but I shall bear in mind the conversation between you and me and try to buy the best I can find.

I must now conclude by saying that my health is tolerably good, although my face has been frost-bitten, and by riding constantly in the wind is very sore and pealing. My kind regards to you and those in the office and through you to the Saints in general. Br. Siler joins in love to all. I am as ever, your follow laborer in the Kingdom. Amen.

Milo Andrus

The local newspaper at Brunswick, Missouri, noted Milo's visit to their town. The following report was copied from the Bunswicker by the St. Louis Luminary,\_where it appeared in the latter paper on date Of March 17, 1855.

A Mormon Elder by the name of Milo Andrus, favored our citizens, on Monday evening, with a discourse upon the tenets of Mormonism. He came up to this place on the Golden State--is a Mormon missionary, and is accompanied by a company of new male converts, from England. They are on their way to Salt Lake.

In his discourse, ho said the Mormons believed in polygamy. It was optional with a man whether he would marry at all, or take as many wives as he could support. Ho said the Mormons had been charged with having a bible of their own manufacture. This he denied. They acknowledge the same bible that the Protestants and Catholics do. Ho said, if a slaveholder should move to Salt Lake with his slaves, ho would not be interfered with.--There are now negro slaves in that country; their owners are perfectly secure in their property.

In a private conversation, ho informed us that the population of Utah Territory is forty thousand; the populaton of Salt Lake City is twelve thousand,--The settlements extend over a tract of country more than throe hundred and forty miles in extent.

The soil is very productive--much resembling, in appearance, that in this vicinity. The cereal crops, with the exception of corn, flourish finely. Wheat produces sixty bushels to the acre. All vegetables and fruits contain much more of the saccharine matter than in the United States. The cultivation of cotton has

been attempted, but the summer season is too short for the balls to open. Hemp has been raised successfully.

It is a fine sheep country. The flocks are rapidly increasing, and sufficient wool is now raised for home consumption. There are two woollen manufactories in the Territory--the machinery for the third will be carried out this spring. The present company--which will be the first train this season--will carry out the engine and fixtures for a steamboat, to be placed upon Salt Lake. The boat has already been built, and only awaits the machinery, to be put into operation.

It is said the Mormons have a community of goods--own all their property in common. Mr. Andrus says, this is a mistake. Each one labors for himself, and is perfectly secure in his individual possessions. This idea arose from the fact that each person is required to pay tithes to the church, amounting to one-tenth of his gains. In addition to this they have to pay a territorial and county tax to the government.

He stated that they had a great many missionaries in different countries. The church appropriates nothing towards a missionary fund. The missionaries are designated by the council of the church. As soon as they are appointed they are expected to proceed to the country pointed out. They receive no pecuniary aid whatever. There is no direct compulsion compelling a man to go on a mission; but, should a person, receiving an appointment, fail to go, he would be shunned, both in a social and business point of view, by the entire community.

On March 22nd, President Andrus wrote another lengthy letter to the editor of the Luminary. This letter, written from Jackson Point, Holt County, Missouri, was published in the Luminary, April 7, 1855.

Dear Brother: Having just paid a short to Kanessville, Pottowattamie, and Mill counties in Iowa, I thought that a short description of what I saw there would not be uninteresting to you and the numerous readers.

I arrived in Kanessville (Council Bluffs) at 12 o'clock on the 15th of March. Before arriving there I inquired for a man by the name of Fulson and the Gentleman of whom I made the inquiry said there were 3 gentlemen in the town by that name, the citizens distinguish them by calling one "Land-office Fulson," another "Michigan Fulson" and another "Brother Fulson." A Mormon, Sir, I presume." "Yes," said the gentleman, "That's the man I want to find," said I, which caused the gentleman to strain his eyes to see whether I was a white or black man, and for my own part, I could scarcely tell what I was myself, as these cold north winds have almost used me up. I shortly found Brothers Fulson, Mace, Brown, Littlefield, Johns and others and felt pleased to see some of my brethren that I had been acquainted with heretofore. I found another class of men calling themselves Mormons that were tight on my heels wishing to know my business and shortly ascertaining by my inquiries that I wished to buy oxen. They informed me that Mormons ruled in that place and they could regulate the price of cattle at their will. I thought on looking around, seeing and hearing what I did, the crowded doggeries, the blasphemous oaths, and the running of horses, that if the Mormons ruled there, they must of course be a different set from those that I had left in the Mountains of Utah or yet in the maiden state of St. Louis. But permit me to follow the gentlemen, or pardon me for the term, these accursed apostates, in their windings a little further. They will, for the sake of money say they are good Latter-day Saints when they meet with an Elder that they think has any money to expend to fit out the poor, and when they meet with the drunken rabble, they will say, "Damn the Mormons to Hell, well get all out of them we can." From all such men, Good Lord deliver us. I will now take up another class of men with whom I have associated in company with my brethren in holy places. They have stopped here whilst poor and their eyes have become partly dim, their children have grown up from infancy to man and womanhood, and have partaken of the influence with which they have been surrounded. The one who can drink the most whiskey, chew the most tobacco, play the best game of poker or euchre, and swear the most scientific, is thought to be decidedly the best man. The fathers and mothers have stayed here so long that they have become as powerless as the dry mullen stalk in the midst of the sheep pasture around which the sheep and the goats, in the shape of their children play with impunity. It seems to be as though such parents had forgotten the use of the square and compass and were strangers to that all important principle on which the righteous patriarch Abraham received the promises, will and wisdom of God on condition that he would command his posterity

after him .

I also had a short conversation with a widowed sister. She has been such for nearly 7 years; on asking her the case of her remaining single, she frankly and openly said that she had had many offers of matrimony, but found on a thorough investigation of their character, that it was to a greater or less extent, mixed with treachery and deceit and that in her seven years of widowhood, she had not found the man that was the protector of the virtuous and innocent, but rather a disposition in all to prostitute, and said further that if the men were not in the mountains that would protect the virtuous and innocent, they were scarce elsewhere. The above named person I have known from her youth and believe that her statements were frank, open and true.

I also had an interesting interview with some other whose names I forbear to mention under existing circumstances. They stopped here whilst poor and the Lord blessed them with plenty, and they have not entirely forgotten his tender mercies toward them, yet they are in a state of inactivity but they believe in the Lord, and in the power of his holy priesthood and they truly felt and expressed their thanks that we had chanced to meet again on the earth, and I humbly pray when this article comes into their possession; that the spirit of the writer may accompany the same, and when they have need and retired to rest, that sleep will depart from them and the spirit of the Lord whisper unto them that it is time they were up and out of Iowa, and if this should be the result, I shall have accomplished the object that I have in view in writing these feeble lines, and the Glory and honor shall be the Lords for ever. Amen.

When I came to the shores of the Missouri River on the identical spot where the camp of Israel landed June '46 it will be impossible for me with my power of description to give even a faint idea of what I felt. On that spot once stood the prophet and apostles who hold the living oracles of God, the destinies of men, nations, and kingdoms on this earth in their hands, but how little known and understood by poor fallen men. I then turned my eyes and gazed at those distant bluffs that were spotted with our wagons and tents, with our wives at work, and our children sporting and playing over those hills, whilst the vast plains below were filled with horses and cattle that moved the Israel of God to their home of freedom in the valleys of the Mountains, I then looked upon that piece of table ground where the liberty pole was raised and the proud American Eagle above the stars and stripes unfurled its wings in the fresh breezes of heavens atmosphere whilst the drum and the rife called loudly for colunteers to swell the ranks of the American Army to take part in the achievement of more glory and more territory to these United States, called "The land of the free and the home of the brave."

I have passed through the countries over lands that the general government have had our money for, and after that, we forced to leave then contrary to every principle of law of right either of God or of Man, but the spirit seems to whisper, be still, and know that I am God, and if those who bear rule on this land which is to be a land of freedom, for such it is ordained do not rise up and wash their hands from the blood of innocence by judging and awarding a righteous judgement. I will come forth saith the Lord from my hiding place and appoint them a place with hypocrites and unbelievers where there shall be weeping and gnashing of teeth.

I am as ever a servant of the people for the Gospel's sake.

Milo Andrus

Milo also wrote to Isaac Bowman about this time. Therein he mentions some of the 'unlawful activities of Missourians that led to civil strife in Kansas, from which the term "Bleeding Kansas" arose. The civil strife in Kansas at this time had much to do with the outbreak of the American Civil War. The Journal History of April 20, 1855, quoting the Deseret News, gives the following excerpts from President Andrus's letter, written March 27 at Weston, Missouri.

I have just counted 200 well-armed men passing the city Hotel on their way to the ferry; they are going to cross over to Kansas Territory to be at the election, which comes off on the 30th inst.

The weather is very changeable, and colds are very prevalent.

About 80 Danish brethren have arrived here; they have had some sickness, and 5 have died.--A company of 100 Danish Saints are at Fort Leavenworth; 3 of them have died. The 40 who came up with me are all well; and as the three companies are now off the river I trust that all will soon regain their health.

Great excitement prevails in regard to the Indians. They seem hostile, and on this account many families are moving from the northwestern part of Iowa.

The past winter has been very cold in most of the States, and this month has been unusually cold for this latitude.

On the 28th, Elder Andrus intended to go aboard a steamer for St. Louis; his health was good.

By early April, Milo was back in St. Louis where the Stake Conference of the St. Louis Stake was held. The Journal History for April 6, 1855, quotes the Deseret News report of this conference as follows:

On Friday, April 6th, at ten o'clock a.m., the Conference met pursuant to appointment, commenced by singing the first hymn, "The Morning Breaks the Shadows Flee.

"

Prayer by Elder Milo Andrus, who afterwards gave a brief introductory address, and was followed by Elders McGraw, Case, and Snow, who thanked God for the privilege enjoyed of celebrating this the twenty fifth anniversary of the kingdom of God on the earth -- rejoiced that our brethren in the values of Utah have favorably recognized us and our organization as a stake of Zion, and hoped we should ever prove ourselves worthy of their confidence and blessing. The weather was delightful; the Church was well attended; the spirit of peace and joy seemed to dwell in every bosom. Present of the Twelve -- Erastus Snow. Present of the Seventies -- Milo Andrus, Charles Bassett, and James McGraw. High Priests -- unnumbered.

Of the Saturday meeting, the Luminary of April 14, 1855 said:

Elder Milo Andrus was sustained as President of the St. Louis Stake of Zion with his counsellors Charles Edwards and George Gardner. The High Council of the Stake of Zion was sustained with Elder Milo Andrus as President.

In reporting the activities of the Sunday session, April 8, 1855, the same issue of the Luminary said:

Elder Milo Andrus .... addressed the meeting. His remarks were interesting and edifying to the Saints and were delivered in his usual happy and forcible style.... Elder Milo Andrus was appointed to organize the Saints in the upper country on the Missouri River into Branches to set them in order and to do them good generally.

John Powell also recorded the proceedings of this conference in his autobiography. He wrote:

Conference of the St. Louis Stake of Zion held the 6th day of April, 1855, at the meeting house on Fourth Street, Erastus Snow presiding. When the further organization of the Stake took place, Bishop Kelby and his two counselors were set apart as the presidency of the bishopric of the St. Louis Stake of Zion. Then the following brethren were appointed Bishops: Edward Cook, Bishop of the 1st and 2nd Wards; William Lowe, Bishop of the 3rd Ward; Charles Chard, Bishop of the 4th; Andrew Sproul, Bishop of the 5th Ward; Joseph Jones, Bishop of the 6th. I was chosen to be first counselor to Bishop Jones. (On the 26th of the month I was set apart under the hands of Elder Erastus Snow of the Twelve Apostles, as First Counselor to Bishop Jones of the Sixth Ward in the St.. Louis Stake of Zion.)

I was appointed President of the 5th section in the Sixth Ward. I attended to the calls on me by the Presidency and the President of the Elder's Quorum, in going on Sundays and preaching at Bellfontane, Gravis and Centerville, Illinois.

### Life at Mormon Grove

Within two weeks of the conference, President Andrus had left St. Louis on a second journey up the Missouri, this time on the steamboat "Golden State." He was in charge of a group of Saints on their way to "Mormon Grove," the outfitting point he had previously selected near Atchison, Kansas. While the company was in the vicinity of Boonville, Milo wrote, as published in the Luminary, April 28, 1855:

"Pres. Snow--All is well. A good feeling prevails on board. We seem to hold control over the spirits of the officers of the boat.

Fifteen miles below Lexington, Milo again wrote to Elder Snow. His letter, dated April 24, 1855, was published in the Luminary on May 5th. He said:

Dear Bro. Snow:--I feel anxious to let you know all particulars concerning our whereabouts, as I know that any reliable information will be gladly received.

We have been at this point since yesterday at 3 o'clock discharging freight because the river is so low we cannot get along. We are not alone in this matter. The Australia, Cateact, Arabin and Admiral are all in the same fix. There are mountains of freight thrown off in the woods, and many feel cross and bad, and curse the officers of the boat because the river is not higher. You know how good it is to be blamed when you do the best you can, to be sure.

The men and women cling to me; they cannot consent to leave one of their shimmies or old stockings behind them; I consequently proclaimed a wedding, and engaged to marry them to all their old boxes and tin pans, etc; but awful to tell they flew the track, and--no wedding, the result is that we leave Br. John Burnside in charge of the luggage until the Lord is pleased to let us have a little more water.

Oh! how true the words of our beloved President Brigham Young, when he said, "It would continue to be more difficult to gather the people," yet there are some of the saints, or at least professedly so, who will not go when they have a good chance

A few words in regard to health. We have had four cases of Cholera on board; one is dead, and two more I think will die, but not of our people thank the Lord. The death was the carpenter of the boat. We have had some slight attacks among our people but all are getting better. Bro. Gregory has been in poor health since he started. I think nothing but the mountain air will cure him. There were two died on the Australia last night. She is loaded with Uncle Sam's boys.

Bro. McGaw is a good companion and as far as I have proved him, a wise counsellor. I feel the need of your prayers and blessings in these days of trial. The brethren join in love to you and all the Saints.

I remain, Yours Truly,

Milo Andrus

Excerpts from subsequent letters written by Milo were also published in this issue of the Luminary. These were as follows:

Lexington, April 25, 1855

There has been another death since I wrote you yesterday. One of our company is very sick. There is more sickness on board but not among our folks. I feel as though I should be worn out if we are on the river many days Longer, for I must be right at their side all the time. I hope we shall get along now. We got over the bar last night.

Milo Anrus

Kansas, April 26, 1855

Feeling as though you would be anxious to hear from us often under existing circumstances I feel to drop you a line from this place. And to commence, I have the unspeakable satisfaction of saying that we are all alive yet as far as the Saints are concerned but not so with all on board. We have had one of the most malignant attacks of any on board and all said she must die, that is the Gentile said so--and now they see her recovering, they say, "well you must be a skillful doctor," but they know not the ways of the Lord. But we feel to thank him for unto him be all the Glory. My strong heart almost failed me when she called me to still give her breath to breathe, and also to bring her Henry that she might take a lasting look at him. Yes, to see Sister Humphries in the short space of 3 hours so changed that no one would recognize her that didn't really know that it was her, and to think of meeting her husband first and to say to him, "your dear and well beloved Jane is gone, and her lifeless remains are moulding on the lonely Missouri bottoms" it was more than I could stand without giving vent to my feeling by a flood of tears.

We have several cases but all bid fair to recover with the blessings of the Lord. I would suggest that men of strong nerve filled with the Holy Spirit be in charge on the waters.

I must now close as the boat is almost ready to start. We shall get up tomorrow I hope, alive and well. My kind love to you and the rest.

Yours etc.  
Milo Andrus

As stated, the outfitting site, about four miles west of Atchison, Kansas, was called Mormon Grove. Emigration through this point was primarily that which was financed by the Perpetual Emigration Fund, which was established by the Church to gather worthy poor converts from Europe. Hence we find Milo exhorting the Saints at St. Louis to put their "extra dollars" into the P.E.F. After arriving at Mormon Grove, Milo then traveled to the western counties of Iowa and Missouri and brought down the cattle and oxen he had purchased on his earlier trip in March. Details of the gathering to Mormon Grove during the spring of 1855 are found in Milo's letters. On Sunday, April 29th, he wrote to Erastus Snow, and his letter was published in the Luminary, May 12th.

Dear Bro. Snow--Through the tender mercies of our Father that is in Heaven, I am spared to address you once more upon the subject of the common salvation that relates to the gathering of the people of God.

We arrived here at 12 o'clock Friday, 27th, with the same number that we left St. Louis with, so far as the Latter-day Saints are concerned, although many others, through fear, left the boat. Three deaths occurred on board, and several were put off on account of sickness. We have three cases of sickness in camp that are still very bad, and we are not fully prepared to say how they will terminate but we hope and pray for the best.

We found on our arrival, Bro. Ballantyne out at the Grove; Bro. Fletcher, his counsellor, and Br. Siler were working with teams, who readily responded to our wishes, and hauled us and our luggage from the levee to our first camping ground, where we pitched our tents, and when night came on we had a peacable and quiet place to lay down; the green grass around us, the rolling prairies in the distance, clad in their mantles of green, was a change from the muddy Missouri that all seemed to enjoy with much delight. To add to our happiness, we met with Br. Ballantyne and the members of his little camp, under the open canopy of Heaven, and the shining beauties that the delightful moon gave to these prairie fields, and the singing of the sweet singers of Israel, as they died away in the distance, under heaven's high-arched halls that were spread above our heads, caused all hearts that were not past feeling to rejoice, while we returned thanks unto the Lord for all past blessings.



We found Br. Ballantyne's camp in good health. Four or five families had moved out to Mormon Grove, and commenced putting in early garden seeds, early on the morning of the 28th. In company with Elders Ballantyne and McGaw, I started for Mormon Grove and Vicinity, to search further in regard to water for stock and to make further preparations concerning the opening of a farm and also to systematize something that we could submit to you for your approval, or disapproval as the Spirit may lead you....

We found in our travels out, that there was plenty of grass to sustain our stock, which made all feel, whose faces are set Zionward, as though they would like to be off and I came to the conclusion that I would start after the stock on Monday morning the 30th and see to getting down the flour and bacon, hoping by that time that the balance of the company that we left in St. Louis and our freight will be ready, and according to the Spirit that is working in us we should like to see them on the road.

Any suggestions you may feel to make on counsel will be gladly received and cheerfully complied with. I am in hopes that we shall be able to get this letter into the hands of the Clerk of the Polar Star. If not, I hope it will get to you without delay .

In council with Elders Ballantyne and McGraw, it was resolved that we would fence in one hundred and sixty acres, to be called the P.E. Fund farm; that the entire farm and its interests be under the immediate control of the P.E. Fund Company. Any suggestions or instructions will be gladly received.

I remain your brother and servant in the Gospel of Peace.

Milo Andrus

On May 1st, the Squatter Sovereign, a newspaper at Atchison, Kansas, carried the following note on the activities of the Latter-day Saints in that area. This brief article was republished in the May 12th issue of the Luminary.

The Golden State arrived at our wharf last Friday and put off a large number of Salt Lake emigrants. This is the third detachment that has arrived at Atchison this season and others are soon to follow. The camps of the emigrants, just back of town presents a city-like appearance; their tents leaving streets, alleys, etc. between them. The health of the emigrants is good, with but little or no sickness among them. Those who were indispos when first landed regained their accustomed health, and are now congratulating themselves on being landed at so healthy a point. All speak well of this place and endorse it as a most desirable outfitting and starting point.

Having obtained the cattle and oxen he previously purchased and brought them to Mormon Grove, Milo wrote again to the Editor of the Luminary from Mormon Grove, Kansas Territory, May 22, 1855. His letter was published in the June 2nd issue of that paper, but since his letter was of general interest to the Church, and particularly to the Saints in Europe who were planning to migrate to America, it was republished in the Millennial Star, Volume XVII, pages 460-461, under the caption "Farming and Building Operations at the Camp -- Return of Apostates."

To the Editor of the Luminary,

Feeling as though any information concerning the progress and health of the camp of Israel would be gladly received by the Saints in general, I feel to employ a few minutes this evening in communicating to you some things in relation to our present prospects.

I arrived at this place on the 12th inst., in charge of five hundred and fifty head of oxen and cows, for the benefit of our spring emigration. On arriving we found the brethren at the Grove enjoying perfect health, and much of the Spirit of

the Lord. They had put up a small log cabin, and covered it, for the purpose of storing provisions; so we have already at this place a store-house of the Lord's people. Garden vegetables looking green and fresh, connected with this small house, begins to make the country at the Grove look like a fruitful field.

The next day after our arrival, I started the hands to ditching in the farm, and at the present time, there is nearly one mile of the ditch and fence completed. We expect, in the course of ten days, to have the fence completed. We started the plough at the same time, and have planted about five acres of corn, potatoes and garden vegetables. The beautiful situation at and around the Grove, makes many that have not been used to a prairie country, say that they would be willing to remain at this beautiful place; but those who feel and know the Spirit of truth, have no attachment to the lands whilst under the rule of Gentile influence; but they pant for the water and bread of life in the far western valleys, near the great backbone of the American Continent.

At 5 o'clock this evening, I harnessed my horses, took some of the Saints for the purpose of taking a more extensive view of the country, and all were much delighted while we were driving over the rolling hills of old father Lehi's farms; and after a ride of about six miles, we came around to Denmark, or rather, to the camp of the Danish Saints, who have just arrived today, under the charge of P. O. Hanson, and whilst in their camp we learned by brother Hanson, that they were highly delighted with the country, and that they had just dismissed a public meeting which they had been holding that afternoon. Brother Hanson informed us that they had more of the Spirit of the Lord in their meeting, than they had had at any other time since they have been in the upper country. They have suffered much with sickness at Leavenworth, and feel glad to think that there is a prospect of starting soon on their journey over the plains. We anticipate, if no preventing providence should say otherwise, to start a company in about six days. There is a general good spirit prevailing, and the Saints in general feel desirous to serve God, by obeying those who are placed over them in the Lord, and all things seem to be working for the way to be speedily opened for the starting of the Saints.

I would say to my Counsellors in St. Louis--brothers Edwards and Gardiner--also, the High Council, be fathers to the flock which the Holy Ghost has entrusted to your care, and the God of peace will give you the spirit of judgment and of might. To the Saints in general, I would say, be faithful, and you shall have the privilege ere long, of tasting, in real life, the benefits of the encampment of the Latter-day Saints.

I have preached, since my arrival here, three times, and find that the Lord pours out abundantly His Holy Spirit, and all that love him rejoice while under its influence. We also have had a small encampment of some six wagons and families of Strang's disciples crawl under our banner, and ask for the right hand of fellowship, which I proffered to give them when they would come through the waters of baptism to get it, which I think, from the spirit already manifest, they will readily do when I designate the time. There are others in our camp who wished to be baptized--we shall attend to all such cases in a day or two.

I shall now close by praying my Father in Heaven to bless and preserve His people. May grace be multiplied unto them that know the Lord. Amen.

MILO ANDRUS

The next day, May 23rd, Milo wrote from Mormon Grove to the Editor of the Deseret News in Salt Lake City. His letter, taken from the Journal History of that date, is as follows:

Dear Brother:--I have been engaged, since the 17th of February, in purchasing and bringing down oxen and cows for this Spring's Emigration, and also in searching out this place as a point of profit. I arrived here on the 12th inst. in charge of 550 head of cattle, and found the Saints generally in good health and spirits. There is but little sickness at Mormon Grove, but at the Atchison camp, 4 1/2 miles from this place, some have died with the cholera, though all are now getting better, and the Lord is smiling upon us, and we feel to praise his high and holy name, and try to sanctify our hearts and the whole Camp of Israel.

At times I almost begrudge my Utah brethren and sisters the great privilege

they enjoy, when I contrast the inspiration that flows from the living oracles in their midst, with the blasphemy and corruptions of a world fast ripening for the perdition of ungodly men; but I will try, by the help of the Lord and the prayers of my brethren, which I feel that I have constantly, to discharge the duties now laid upon me, acceptably to God and those who sent me.

We have established a P.E. Fund Farm at this place, and are ditching in 1/2 mile square. We make it binding on each adult male member to make 5 rods of sod and ditch fence, and now have about 1 mile of the fence completed.

The farm will be enclosed within ten days from this date. Five or six acres are plowed and planted with corn, potatoes, and various other seeds. A small cabin is built which serves for a storehouse.

Brother P. O. Hanson, arrived yesterday from Leavenworth with a camp of the Danes; he is in good spirits, though pretty well worn down for the want of experienced men to help him. The Danes have suffered considerably with the cholera, 16 of Br. Hanson's company have died, but he says that they all feel much better when they get in sight of our encampment, and that all are now in a fair way of getting well.

I have been looking for Elder E. Snow for some days, but if he does not come within 4 days, and the Holy Spirit does not dictate otherwise, I shall organize the first Fifty, bless them in the name of the Lord God of Israel, deliver to them such counsel as the Holy Spirit may suggest, and start them for the valley.

I will close with the request that, when my brethren, into whose hands this letter may fall have read it, they will remember me, and the rest of the servants of the Lord who are in the various portions of the earth, in their prayers.

I remain, your Brother in the Gospel.

MILO ANDRUS.

In June, Erastus Snow journeyed from St. Louis up the Missouri River to Mormon Grove, in Kansas Territory, to direct the organization of companies of Latter-day Saints crossing the plains. He reported through the pages of the Luminary, of June 23rd:

We have just returned from a three weeks tour in the upper country, and too late to furnish our readers this week with more than a bird's-eye glance at the position of affairs on the frontiers, and the events of our tour.

The fine steamer F. X. Aubry landed us on the levee at Atchison, at two o'clock on the morning of the 29th ult., where we found Elder Glover, with part of his company, still on the levee, who had landed from the Equinox the previous day. After taking a morning nap, and breakfasting with Elder McGaw, we surveyed the town, and the few tents and detachments of companies still remaining on the old campground just back of town, and later in the day visited the general encampment at Mormon Grove--four miles west--which presented the appearance of a city of tents and wagons beautifully arranged in the open woodland, and covering several undulations. Our visit was emphatically one of business, but it proved equally one of pleasure.

The lowing of cattle--the din and bustle of camp--and the joyful greetings, were to us what martial music is to the soldier. Although we had allotted ourselves only three or four days in camp, the great amount of business relating to the P.E. Fund emigration, as well as the Danish and other independent companies, which required our personal attention, detained us until the 10th inst., and then it was with reluctance that we bid them adieu, to return to our duties in the city.

During our stay, we organized four companies for the Plains, consisting of about fifty wagons each.

The first under Captain Kinley consisted chiefly of the emigrants from St. Louis, and other parts of the States. The second, under Captain Jacob Siechrist, embraced the Danish and part of the British independent company. The third, under Captain S. M. Blair, embraced the Texas Camp, and portions of the Saints from other

parts of the States and adjacent Provinces. And the fourth, under Captain Richard Ballantyne, embraced a part only of the Perpetual Emigrating Fund emigration.

The first drew out and formed a separate encampment on the 1st inst.: an were on their march for the mountains. The 2nd were also moved out, and was moving out when we left, and the 4th were preparing to follow soon : outfits could be completed.

The general health of the camp was good, although several deaths have occurred in the Danish camp and among the passengers ex-ship "Juventa," who Fr., entirely escaped until they reached Atchison. Among the lamented dead of this company, we have to mention Elder Simpson, long and favorably known among the British Saints, and Elder Bell, late President of the Malta Mission, and his wife.

The Saints who remain in camp are busily engaged plowing and planting, and thus laying a foundation for the sustenance of the poor that may be left.. e merchant train of Messrs. Livingston, Kinkead & Co., of Salt Lake, passed near Mormon Grove, on the 2d inst., being the first of the season, and one month late: than previous years. Several other merchant trains were being fitted out at Atchison and Leavenworth City. Our business called us by the way of Weston, Kansas and Independence, where on the 12th, we took passage on the "Polar Star," the universal favorite in the Missouri trade.

Up to the time of our leaving Independence no tidings had been heard from the Salt Lake Mail, due on the 30th ult. It was reported that the party with the April mail, outward bound, had been robbed of every animal at Devil's Gate, and fearful apprehensions were entertained for the safety of the party. Some early trains of California Emigrants are also reported to be stripped of all their animals.

Capt. Heath of the U.S. Army, direct from Fort Kearney, who was a fellow passenger down the river, informed us that the May mail, outward bound, with whIch was Hon. J. M. Bernhisel, had been safely escorted by a part of his command as far as Ash [follow, and safely delivered to a like escort from Laramie. Dragoons have started from Fort Leavenworth to patrol the line, and keep Indians off the road. The Ben Bolt, with a company of Saints, was just landing at Atchison, as the Polar Star left there, on the 11th.

The work of organizing companies for their westward journey continued, along with that of establishing Mormon Grove as an outfitting center. On June 24th, Milo wrote again to the Editor of the Luminary, reporting activities that had transpired at Mormon Grove. His letter was published in the July 7th issue of that paper.

Dear Brother--Judging others by myself I feel as though a word from us at this point of outfit would be gratefully received by you as often as we can get time to write or find anything new to write about and at this time we have taken a few minutes for this purpose--and we think that we have something new to write about, that will be glad tidings to all who know and love the truth. We have the privilege of saying now that the ditch and big fence is completed around the P.E. Fund Farm, and that about 30 to 40 acres is ploughed and planted and the teams still ploughing for wheat and other grain. We also had the pleasure of receiving and welcoming Messrs. H. C. Haight and Co. consisting of 19 missionaries on the morning of the 20th and the feeling glad to see them and hail servants of the Lord who are on their way to the various portions of the earth and they were much rejoiced to meet with many other old veterans of the cross that were wending their way Zionward, taking charge of the flock that the great shepard had permitted them to gather into the fold, while all patties viewed with much delight our beautiful situation here.

One thought that we might add to the happiness of each other, by getting up in real western life and sitting up the ground to partake a refreshment called by us, if a dinner, connected with which were some of first fruits of our labours that had grown on the P.E.F. Farm consisting of onions, peas, radishes, etc. We erected an awning of wagon covers and to see the spirit manifest in our sisters in getting up a good dinner in as good style as possible made all hearts rejoice. After partaking of food and singing a song of praise, we offered up our humble prayers to our Father in Heaven asking him to protect our brethren who are outward bound and also those whose faces were set Zionward, not forgetting our beloved brethren, the

presidency over the whole Church of God and also the editors and presidents of the various missions throughout the world, after which the Spirit of the Lord was wonderfully made manifest in exhortations and prophecy; all hearts were warmed and comforted for which all felt to praise the Lord. As far as it regards the health of the camps of Israel is remarkably good though in some instance among so vast a crowd we have some sickness. The Texas Camp has been among the sufferers. As far as we have heard from the camps on their journey, all are prospering.

Elder Ballentyne will start tomorrow with the first Company of P.E. Fund passengers consisting of 396 souls. Reorganized the second company of P.E. Fund passengers and the fifth company of the present spring emigration on the 23rd inst. under the charge of Elder Israel Barlow and others. The season is getting late and we feel to pray that the Lord will speedily open the way for the balance of the emigration to be on the move. A small company of the saints from Newark, Mo. just arrived in our midst bound for Great Salt Lake City. A general good spirit prevails throughout the camp and all seems to be willing to obey the councils that are given them. I now close by giving my kind regards to Bro. Hart and others in the office.

Milo Andrus

About one week later, during the evening of Sunday, July 1, 1855, President Andrus directed a letter to the Editor of the Deseret News. This document not only reports the activities and developments that were taking place at Mormon Grove, but his own feelings and interest in the work. His letter is found in the Journal History, under date. He wrote:

Dear Brother:--Having been engaged from early in the morning until the present hour, and after retiring to my tent, finding my feelings like the sun, revolving toward the west, and the only way to give vent to them would be by writing to some well tried friend and brother, residing in those regions, I thought I would communicate them to you, and if you consider them of any worth to the saints at large, they are at your disposal. My first object will be to give you a full and correct statement of our situation here, both spiritual and temporal. We have now enclosed with a good substantial sod and ditch fence, 160 acres of land, 40 of which is ploughed and planted. Corn looking well. Potatoes and garden vegetables such as we have planted, bid fair to be a fine crop. We have made ten claims in the vicinity of this grove and it is really without exaggeration, a delightful place well watered with an abundance of good springs and running water for stock, with an inexhaustible amount of range for cattle, with good, sound bottom to the streams and no chances for the miring of stock that frequently IS the cause of much trouble and loss in the vicinity of the Missouri River, and indeed all saints that are such in deed, and who have arrived here, have felt to thank the Lord for so favorable a point for outfitting for the valley. It has been a place of general health, yea, and more than that, a place where the comforting influence of the Holy Spirit has caused the hearts of the honest to leap for joy and to exclaim that if it were not under Gentile influence, they would be willing to tarry, but as it is, all saints seem to have an intense anxiety for that beautiful city, the empire and pride of the Latter-day Saints. I have no doubt, judging from my own experience, that you would be glad to learn our progress in fitting out the saints for the valley this summer. I will say that Brother Erastus Snow, Daniel Spencer and others are engaged in the business at St. Louis. John S. Fullmer, myself and others are trying to act well our part at this place. There have been five companies organized including about 1200 souls that are now on the move for their home in the West. There are about 250 more yet to arrive from St. Louis. In addition to that there are 650 now remaining on this ground. We expect by the arrangements that we have now entered into to remove all or nearly so, that are now residing at this spot, by the 20th day of July. The church train in charge of Elder Isaac Allred, consisting of goods and President Young's engine will start in about ten or fifteen days. We shall look for Elders Snow and Bassett from St. Louis in about ten days.

They are expecting, according to present arrangements, to come to the Valley after closing the business of the present emigration. When I reflect upon the peace of our mountain home and the society of those that hold the truths of God in righteousness, I almost wish that it was my lot to come too, but in taking another view of the subject and not consulting my own feelings, only to do the will of those that sent me, I am willing to tarry and return again to my brethren and sisters that

reside at the infant stake of Zion, established in St. Louis, there to encounter the heat and death of the latter end of another summer and try and cheer up the saints of the most high, and thereby cheer up myself through the long nights and short days of another winter and gather in and help to organize and fit out another company of valiant souls for the mountains, and if the Lord will lead them to our busy beehive State, duty in a servant of the Lord will control his entire action, while self and selfishness will hide its deformed head. I hope, therefore, never to leave the post of duty until I receive an honorable discharge. I would say further in regard to health that the camps on their journey so far as we have heard, have enjoyed good health with the exception of one company. Elder Blair's company has met with much sickness and death, but we learn at the present time that they are enjoying good health.

There are many obstacles thrown in our way in regard to emigration that can only be overcome by faith and perseverance and we hope by the blessing of the Lord to do all things right. Elder Isaac Haight and company of missionaries arrived at this place in good health and first rate spirits on the morning of the 21st ult. We were much delighted in seeing our brethren and in hearing from our friends that we are bound too by the eternal Priesthood of God, and to learn from them who are the revolving planets, revolving to and fro in the midst of the earth, lit up by the eternal sunshine of the gospel. We could truly say like the disciples that journeyed with our master to the city of Emaus, 'Our hearts did burn' when we conversed with them concerning the works and purposes of the Lord.

Oh, my dear brethren and sisters in the valleys of the mountains, do not forget the Lord, nor yet his tender mercies for providing you a comfortable home in the peaceful vales of the west, while torment, fear, blood, devastation and crimes of all kinds prevail amongst the fallen sons of men. And as the Lord withdraws his spirit, nothing but corruption and folly is made manifest in their miserable lives. I must now close this communication, but not without asking an interest in your prayers and in the prayers of all Saints. Please to deliver my kind respects to President Brigham Young and Council, President Hyde and the Quorum of the Twelve, President Joseph Young and Council., and others that may enquire, not forgetting yourself.

I remain as ever,

Your fellow laborer in the Gospel of Jesus,

Milo Andrus.

As the work of the emigration continued, Milo kept Elder Snow and the Saints at St. Louis informed of important events. From Mormon Grove, July 20th, he directed a letter to the Editor of the Luminary, which was published in the July 28th issue of that paper.

Dear Brother--I hasten to drop you a few lines to let you know the situation of the camps of Israel at this place. We have had an uninterrupted time of peace and good health up to the 19th inst, when the destroyer made a sudden appearance and the victim that he selected was our true hearted and well beloved father John Parry, who only survived his stroke eight hours--he now sleeps in death with the full assurance of meeting with his brethren that remain alike faithful with him, in the morning of the first resurrection, then to be clothed upon with immortality and eternal lives....

We are preparing to start 30 wagons tomorrow. We are in hopes to clear the ground of the present encampment by the 1st day of August--We have now on hand all the oxen and other outfits necessary for the journey, and hope soon to be released to see you and the Saints in St. Louis. Please give my kind regards to the Saints in general, not forgetting, yourself and family and the brethren of the office.

I remain yours,

Milo Andrus

The Saints of Mormon Grove were not too busy to remember the significance of July 24th in Latter-day Saint history. There are two accounts of that day's festivities in 1855, written by Charles Bassett. The first was written at Weston, Missouri, July 26th, and is taken from the Deseret News as recorded in the Journal History under date of July 24, 1855. The second was written at Mormon Grove, August 1st, and published in the August 18th issue of the Luminary. The first letter is as follows:

Editor of the Deseret News--Dear Sir:-

Thinking, perhaps, that an account of our rejoicings amid hardship would be interesting, I send you the following:-

Elder Charles A. Harper, Captain first division of the last P. E. Fund Co., moved from Mormon Grove on the morning of the 24th inst. He and his company returned to the Grove in the afternoon, to join in the celebration of the memorable 24th. We had a good time, the saints were spirited and felt well.

All the saints from the several companies met at 3 o'clock p.m., in the "Grove," and formed a procession under the direction of Elder Thomas Colburn, Marshal of the day, in the following order:-

1. Carriage containing Presidents Erastus Snow and Daniel Spencer, also Elders Milo Andrus and Charles H. Bassett, committee of arrangements.
2. Elder John S. Fullmer, superintending conductor of P. E. Fund passengers, and Elder James McGaw, Bishop of Mormon Grove.
3. Elders George Rust and Henry Humphries, bearing banners with appropriate emblems and devices.
4. Elders William Willis, orator of the day, and W. G. Mills, Zion's poet.
5. 1st Division P. E. Fund Co., under the charge of Captain Charles A. Harper, each company of ten in charge of their respective captains, who acted as assistant marshals.
6. 2d division P. E. Fund Co., under the charge of Captain Israel Barlow and Captains of Tens.
7. Elders Sly and Barker from G. S. L. City.
8. Elders James M. Brown and W. H. Wilson, P. E. Fund Clerks.
9. Elder Isaac Allred, Captain Church Train, and Elder James Pace from G., S. L. City.
10. Church Train Co., under the charge of Elders Samuel Harly and Isaiah M. Coombs.

Procession moved at 4 o'clock, and marched through the principal avenues of Mormon Grove, and halted in front of the Church Store. The orator of the day took the stand and delivered an interesting oration which was listened to with much interest by the saints.

Elder W. G. Mills then read a beautiful poem composed for the occasion.

The congregation was addressed by Presidents E. Snow, Daniel Spencer, and Milo Andrus, after which several appropriate toasts were read.

About 7 o'clock we dispersed for supper, and came together again in the evening and had a grand social dance on the green, near the Church Store.

About 11 o'clock we were dismissed, after hearing some very interesting remarks

from Prest. Snow .

The celebration was good, and the display of flags, banners, etc., passed all expectation. From the top of every tent and wagon in camp one or more flags were floating, and the saints were out in their best dresses, making altogether a very fine display.

I saw Elder Orson Spencer late last evening. He eased up the river to Atchison, enroute for the Cherokee nation. His health is good and he seemed in excellent spirits.

The goods and wagons (including paper, etc. for Deseret News) for Messrs. Hooper and Williams' last train passed up yesterday evening; they will be underway in a day or two. Hurriedly yours,

CHAS. H. BASSETT

The second letter was as follows:

To the Editor of the Luminary

Dear Sir,

Several days have transpired since our celebration of the memorable 24th, but I have not had time to finish a report.... The Saints from the several companies camped in the vicinity came together about 3 o'clock and formed a procession.... 1st carriage containing Presidents Erastus Snow, Daniel Spencer, and Elder Milo Andrus, and Charles H. Bassett, committee on arrangements....[There were 16 carriages that followed].

The procession moved at 6 o'clock and marched through the principal avenues of Mormon Grove. From the tops of the numerous tents and wagons throughout the Grove were floating flags and banners, some of which were beautifully designed, ornamented with needle work and bearing appropriate mottos.

About 800 souls joined in the procession; the sisters were out in their best dresses, and men, women, and children seemed to take a lively interest in the celebration and considering the circumstances made a much grander display than was expected. After marching about an half hour and visiting the different parts of the grove, the procession came to a halt on the green .... Poem by Wm. Mills--Addresses by President E. Snow, Daniel Spencer, and Milo Andrus—

Signed, Charles Bassett

The summers work at Mormon Grove, of organizing the emigrant companies for their trek across the plains, was completed early in August. On August 4th, Orson Spencer wrote from Mormon Grove to James H. Hart at St. Louis, summarizing their labors and mentioning the recent call of Milo Andrus to take charge of the last company to Leave Mormon Grove for the West. Elder Spencer's letter was published in the August 11th issue of the Luminary.

Dear Bro. Hart.-This city of camps and Saints is now nearly depopulated. These beautiful hills that a few days since were lighted up with the camp-fires of eight or ten hundred Saints, (even since I came), and since the first of June, with several thousands of glad hearted Saints are now comparatively vacated. The great herds of lowing cattle are now gone. The whips are now cracking to move the last lingering wagons of the last company of the season. A great work has been accomplished in fitting out with teams and provisions about three thousand Saints. Imagine more than half the thousands of cattle, to be wild and unaccustomed to the yoke, and a much larger portion of the drivers as unacquainted with driving as their oxen are to the yoke, the labor of supervision becomes considerable. A system of order in the distribution of provisions and cattle, and wagons and drivers, and conductors has been arranged mostly out of the raw materials, with all the precision that attends to a regular army, and all without salary or pay. Some indeed have sunk



under the accumulating circumstances, and their bodies now lie under the turf of the green prairie, until the resurrection morning. But the number is few out of the large multitude. But sympathy with surviving friends pays tribute to their graves as we linger where distant friends are even denied this melancholy office to the departed. Peace to their ashes, and blessings upon the heads of absent mourners.

The camps are healthy and in good spirits. President Erastus Snow gave us the parting hand yesterday at 4 o'clock p.m., in company with Elder C. H. Bassett. They were in light carriage drawn by four mules. The Mail Stage bearing Captain Hooper and Kinkead Left our grove the same hour for Salt Lake with two carriages-six mules to each carriage.

The whole company will probably reach Salt Lake about the same time. And while I am now writing, the Salt Lake mail due at Independence five or six days ago is passing in sight of us. Most gladly would be snatch some letters from their bags and learn some news from our dear friends and Zion. But we have no such right. But we had just petitioned the General Post Master to establish a post office in this Grove to be called Mormon Grove post office. This place is situated about seventy-five miles distant from Independence, Mo. It is a charming spot. The farm is large and the crops look flourishing. Claims for settlement are multiplied on every hand. Brother Daniel Spencer leaves to-day for St. Louis, and thence to England, to renew his former labors in Britain, having shared in the multiplied duties of forwarding the entire emigration of Saints over the plains.

You with many others will be surprised to learn that brother Milo Andrus was yesterday suddenly appointed to take charge of a company over the Plains to Salt Lake. Several circumstances combined to render this appointment prudent and desirable. The absence of Brothers' Snow and Andrus will be deeply felt in St. Louis and the Mississippi Valley. May the blessing of the Great Shepherd continually attend them in all their labors.

You will receive by brother Brown the statistical account of all the companions and the time of their departure over the Plains, etc. I intend to proceed on my journey to the Cherokee nation to-morrow or next day, in company with Elder James McGraw, who is appointed to take charge of Mormon Grove station. Accept my kind regards and remembrance of all the Saints.

Yours truly,

ORSON SPENCER

(To be continued)