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PRESIDENT'S MESSAGE



Milo Andrus
1814 - 1893

We need your help. For years now, the Milo Andrus Family Organization has operated, for the most part, on money submitted by subscribers to the Recorder. A subscription to the Recorder for one year amounts to \$6.00. This is not enough to finance such a



Mrs. Mamie Parduhn, second from left, and Mrs. Catherine Taylor, third from right, only surviving members of William Winn family posing in front of Milo Andrus home they bought in 1893



Milo Andrus home, 10360 South State, Salt Lake City, Utah. before being moved to Pioneer Trail State Park.

lication and pay the expenses of the genealogical research. We need more money. Surely we have Andrus's with extra "bucs" who could supplement our financial resources with some generous contributions. We know we can't "take it with us." And what better way to spend it than to ferret out the names of our ancestors who are undoubtedly waiting for their temple work to be done.

We plead with any of you who have money you could contribute to the Organization to do so. We assure you, it will be well spent.

If any of you have ideas about how to generate additional funds, we would appreciate hearing from you. Pooling our resources and working together will be the key to success in our research program.

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Let us hear from you. And thanks for your support.

Sincerely yours,

Alyn B. Andrus

MILO ANDRUS, MISSIONARY, PIONEER AND COLONIZER
(PART II)
by Hyrum L. Andrus

Part I of this history of Milo Andrus concludes with his appointment to lead the last immigrant company from Mormon Grove to Salt Lake City, beginning in August, 1855. Since its publication the compiler of this history has found four additional documents which pertain to Milo's life to this point that should be included here before continuing the general history of his life. The first is a statement related to Milo's mission to Ohio in the spring of 1844, in the interest of Joseph Smith's campaign for the Presidency of the United States, and his return at the martyrdom of the Prophet. This statement is from the Journal of John Loveless, University of Utah Library. Loveless wrote:

In the spring of 1844, I went in company with Elder Milo Andrus on a mission to Ohio. While preaching in Ohio, we heard of the disturbance at Nauvoo. We immediately left our place of labor and returned in haste to the Saints at Nauvoo. About one hundred fifty miles below, we met a boat coming down that gave us the news of the Prophet's death. A

perfect shout was set up by the devils incarnate on our boat, who were on their way to Nauvoo to fight the Mormons. Had I possessed the strength of Sampson, I would, like him, have sunk the whole mess in one gulf of oblivion and sent them to their congenial spirits, the howling devils of the infernal regions.

On the morning of the 29th of June, we arrived at Nauvoo and went to the Mansion House, saw the bodies of the Prophet and Patriarch, lacerated and mangled with the gun shot wounds which they had received while prisoners and under the protection of the law. They were surrounded by hundreds of the Saints, crowding to get a last glimpse of those they dearly loved.

Soon after witnessing this scene I returned to my home. I found my family well in physical health, but a great deal excited and in deep mourning at the events that had recently taken place.

The second document is a partial report of a sermon which Milo delivered in the Tabernacle in Salt Lake City, Sunday morning, July 17, 1853. He then said in part: It would be folly for me to attempt to describe my feelings on this occasion, or on the event of my being called upon to speak before the congregation of the Saints in this place.. Not having been accustomed to do so, it naturally throws a person into a peculiar state of feelings. But my maxim is and has been for these 22 years to act when I am called upon either to preach or do anything else for the building up of the kingdom of God. It is an acknowledged principle with us, and it is a principle of heaven, that any Elder of Israel who is living in the discharge of his duty is a fit subject to be called upon at any moment without any notice whatever to present life and salvation before the people here, or to go abroad to present it to the nations of the earth.

I am called upon to exercise myself in a duty this morning which is as pleasing as it is important to every solitary individual who has been invited into the kingdom of God on earth, because it relates to those fundamental principles of adoption. However interesting this subject may be for those who have advanced further in the science of heaven, it remains in the future to be told. Yet so much I can say by experience, that should I be enabled to get humility enough before the Lord and confidence enough in myself by which the gift of inspiration may be given to me from on high, I shall be enabled to present through that channel something that will be interesting to all. Because that which is delivered by the Spirit of Jesus Christ, when it is received by those possessing the same Spirit, cannot fail to impart joy to the heart and food to the understanding.

When we read the writings of the ancient Prophets, we find a manifest diversity of style and manner of expression, yet all agree in presenting the same general subject before the people. We find the same peculiarities of style in the writings of the ancient Apostles. But when they come to a conclusion upon the vital matter of salvation upon which they express themselves, it all amounts to exactly the same thing. They vary in their manner of description, but agree on the subject described.

Our Father in heaven has left all men free to use that style of reasoning and expression that is peculiar to themselves. Hence, Brothers and Sisters, I have a style peculiar to myself. Consequently, as it is sometimes remarked by those who instruct us, I will take my own method of saying this or that. They all use the style or reasoning and expression peculiar to themselves. Yet it is not our own, but it is given to us of the Lord. Hence it is that some men possess certain keys of priesthood not possessed by others, and travel in a different channel than others. Yet all terminate at the same point. One man can captivate with his language and manner one set of people, and another another set of people, and their arguments will have force upon their understandings. But would I anticipate to tickle your ears with words? Were I able, I would not do it, because if I but seek to please man, how could I stand before this mighty people and be a servant of Jesus Christ? It is impossible. The man that handles the words of life and salvation must only seek one thing, viz., the gift of inspiration, that which is developed by that Spirit, and walk in every principle of godliness.

This subject is understood by the brethren. They all know that unless they get the key to unlock, and obtain the Holy Spirit of truth to lay before the people the principles of life and salvation, their own endeavors are vain, and the result of

them will be the same.

This will suffice by way of introduction. I have certain things required at my hands this morning, by the Lord, which is to present some of the fundamental principles of the Gospel of salvation and some reasons why we believe in them. That time has already come with a great portion of the members of this kingdom. But to those who are without, such declarations are foolishness, because they do not have the Spirit of truth dwelling in them sufficiently to discern at a glance the eternal truths of heaven. We have therefore to descend to labor with them, and show the strong reasons why it is thus and so.

We assert them in the presence of all nations, so far as we have had opportunity and ability, that the reason of the peculiar and strange views and the strange course (as it is called by the great minds of mankind) of The Church of Jesus Christ of Latter-day Saints is because we are led by the Spirit of inspiration, because the heavens have deigned to reveal to us truth eternal, truths that the great mass of mankind are ignorant of. The great question with the world is to know whether it has been practiced and followed by any other people on this stage of action, or, whether it is an invention entirely new got up to please our own ambition. We assert that the gospel of Jesus Christ is as eternal as Jehovah; the plan of redemption is the same, and the same eternal being sustains it. The only difference is in the manner of presenting that scheme to the human family, which necessarily follows in consequence of the difference of governments and difference in the condition of the human family in this age. We are certainly not to blame for a portion of mankind being heathen, and the other enlightened Christian nations, so called; neither is it our province to inquire into the causes that created the present state of society at large. We, however, know how to properly appreciate both; we know the difference

between the two. Why? Because the Spirit which we have received circumscribes all

things. It teaches all the good, and develops all the evil. So we have a great mass before us to work upon. And therein is the righteousness of God revealed, etc. It embraced a revelation from heaven, of the will of the Father and of things per training to life and godliness. They might as well have put Paul out of existence as to make him ashamed of that.

Mark the course of the professed servants of Jesus Christ in the age in which we live. They never received that boldness in the time of trouble, difficulty and danger. They have never manifested it, because it was not in them. It seems, then, that these inspired Apostles whose testimony was so great before the rulers of the nations in which they lived declared that the gospel they believed in embraced the revelation of Jesus Christ, and nothing short of that would answer the purpose. Those who received their gospel were under the necessity of receiving the inspiration of the Holy Ghost. Paul, we read, after preaching the gospel for 14 years, went up to Jerusalem to confer with the other Apostles who were vigorously preaching the same things he had been preaching, though their fields of labor were far separated from each other. Yet one Spirit inspired them all to teach the same things. Why are not the Christian world at this day all preaching the same things? The answer is obvious. It is because they are led by the dictations of their minds and the commentaries of the fathers, and not by the inspiration of the Holy Ghost. The Holy Ghost is one and leads into all truth, and delivers the mind from all error. If they were all led by that Spirit, they would be led into the one true doctrine. They would do the will of the Father and the Son, and do righteousness, and claim the gift of the Holy Ghost on all occasions. The Savior told the ancient Apostles and Elders that when they were brought before rulers, they should take no thought how to answer their interrogations, but that the Holy Ghost would bring to their minds what they should say in the moment it was necessary to speak....

The other two documents relate to Milo's life in St. Louis. There were many Latter-day Saints living in St. Louis during the 1850's, where they were relatively free from persecution. Many converts from Europe came on steam boats up the Mississippi River to St. Louis, where they stopped for a time before proceeding on to Utah. For these reasons Elder Erastus Snow of the Quorum of the Twelve was sent to St. Louis to organize a Stake of Zion. He wrote to Franklin D. Richards on September 12, 1854, which letter was published in the Millennial Star, XVI (September 1854), p. 685:

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

In a letter to President Brigham Young, written from St. Louis on July 15, 1854, Milo. gave his own report of his activities in the area from the time of his arrival, including some of the challenges he encountered. His letter which is now found in the Historical Department of the Church is as follows:
Dear Bro. Young,

As the mail leaves here in a few days, I sit down to give you some items, necessary for you to be acquainted with. In the first place, Bro. George Halliday has remained here until now, hoping to effect the sale of the machinery, but no applications have been yet made. I have paid a quarter insurance on it amounting to \$140.00 which money I drew from D. P. Curtis out of the P.E. Fund. Also \$30.00, the bill for advertizing from the same source, and a bill for re-storage amounting to \$120.00 to be paid in a week. I don't know where to get the money to pay it with, but I have faith to get it somewhere. Now I believe that Bro. Halliday, under the circumstances he has been placed in, has done the best he could. I shall leave the subject now for further consideration, and say the emigration of the present season has closed. Last Thursday the passengers of the ship Clara Wheeler, abt. 50, arrived safe here, being the last company from England. I am sorry to say that quite a number of our people have died, chiefly of cholera in St. Louis, especially 28 of the passengers of the ship "Germanicus," Rieham Cook, Pres. They had a passage of 10 weeks to New Orleans and the lateness of the season caused us to council them to stay here another year. Elder Cook and about 12 more, have continued their journey home. I have sent a long account of these things and a corrected list of the dead to England to be published in the *Star*, a copy of which you no doubt will get in due time. But the news from Fort Leavenworth will be mailed there, and you will excuse me writing it. I may say, however, that A.D.L. Buckland and Jessie Turpin have died there of cholera.

Elder Bank and nearly all the Elders on mission this time have arrived. Elder Workman, Laity, and Hoa Kisson have gone on to England, and Elders Siler, Church, and Tyler, have left also.

Relative to my mission here and the church generally, and also the place, I find this is a Smut Mill where the wheat, smut, and chaff can be separated, and I cannot help thinking that if the grunterns of Utah were set down here for a few years they would be in a measure cured of their favorite pastime. What in the world had you against me to send me here, to be roasted both inside and out, or, in other words, to be done quite brown. Pray tell me in your next. But the people say and the doctors also its quite as sickly as /49 and far hotter.

I can assure you that preaching of the judgments of God and being an eyewitness of them, as I am, is altogether two different things. But I am willing to do my duty in all things, and abide your council.

I have received a long letter from Seth M. Blair. He has fought for the cause of truth down the river, and at New Orleans and is about as bold among the Gentiles as he is in Utah. I suppose by this time he is in Galveston. I may say, however, that a friend he thought to have met in Memphis, Tennessee is numbered among the dead, much to his regret.

On the 27th of June we held a commemorative meeting in memory of the martyred Joseph and Hyrum, six miles west of St. Louis at "Dry Hill." We left here at 8 A.M. and returned at 6 P. M. We dedicated the day to speaking, singing; and praying. Elders. R. Cook, D. P. Curtis, George Halliday, and myself occupied the stand for speaking, and the Spirit of the Lord was in our midst. About 250 attended, and the spirit of unity was there-not a jar to mar the day and purpose for which it was dedicated. The clerk may send on a report of the meeting, etc., for publication if

necessary. Notwithstanding the circumstances under which we are placed, we are adding to our numbers. About 12 have been baptized within the few days past.

There is yet another subject I have at heart and that is the course of William Smith. He came here and I quickly discovered his mission, which was to get an influence over the minds of the people, professing to go, or get ready to go, to the valley and see you. But the course of teaching he pursued relative to celestial marriage and insinuating that he was not so bad as people thought he was, that he was abused and lied against, and misrepresented, etc--these things determined the course I saw I had to pursue and that was to stop his influence right off. And with the help of Elders Curtis, Halliday, and others, we accomplished it. He solicited the chance of speaking before the Saints on the 27th, which I flatly denied. He put a piece in the "Republican," complaining of being persecuted, etc., but I have some doubts of the necessity of such a piece, **as** he was taken upon a writ while here and placed in Alton Jail. But he was bailed out. The clerk informs me he has sent you a the slip from the pen of W. Smith.

There are 2 others I wish to speak of. Thos. Margetts and John C. Armstrong. They are here. The former I have no charge against. He is working at his trade with his brother at the Gravois Coal Mines. The latter stayed a while in New Orleans and came up at the end of the spring, bringing with him two women, one of which he slept with on the passage up and was checked by Elder D. P. Barnes, who was mate of the boat. He has lied and shuffled when asked for his residence, and I have been in-formed he has commenced a doggery, but I will post you up on these things as they come to hand.

I still remain yours as ever, Milo Andrus.

With these additions, we now continue our documentary history of the life of Milo Andrus.

The Emigration Company of 1855

Other details of Milo's labors in the area of St. Louis are given in Part I of this history. Having gone to help establish an immigration center at Mormon Grove and worked to organize the migrating Saints for their journey across the plains, he was unexpectedly appointed to lead the last company to leave that season across the plains. His personal account of this journey, which began early in August 1855, is but a brief statement. Having written in his Autobiographical Sketch of his call to preside in St. Louis, he said: "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." Under date of August 3, 1855, Elder Snow addressed a letter from Mormon Grove "To The Church of Jesus Christ of Latter-day Saints in St. Louis," which was published in the August 11th .issue of the Luminary:

Beloved Saints:--It has seemed wisdom to call Elder Milo Andrus, to take charge of the last company of the P. E. Fund emigrants over the plains; and during his absence or until the Lord shall otherwise direct, I would nominate Rider James H. Hart to take the presidency charge of the Church at St. Louis, under the counsel and direction of Elder Orson Spencer, who will exercise a general supervising control over all the affairs of the Church in the Valley of the Ohio and Missippi, until otherwise directed by the First Presidency or some of the Apostles of the Church.

The last company of the Saints are now moving off the ground. Elder Basset and myself intend to leave today for the Salt Lake Valley; time does not permit of a lengthy epistle, but we leave our blessings and prayers for your continued welfare, and trust that we have yours also, to accompany us across the Plains. Yours in the Bonds of the Gospel.

Erastus Snow

The decision to send Milo West came suddenly, and without prior warning. Late on the night of August 2nd, shortly after the decision had been made, he wrote from Mormon Grove to his counselors in the Stake Presidency at St. Louis, Charles Edwards and George Gardner. His letter was published in the August 18th issue of the Luminary

Dear Brother Edwards and Gardner:

It is with feelings that are past describing that I take the pen at 11 o'clock at night, after a counsel of some hours, to reveal to you and through you to my dear and beloved brethren and sisters, the result of said council. I will come to the matter in short and when I have more leisure, in full detail. It has been determined in consequence of the lateness of the season and the lack of experienced men, that I should take the charge of the last company of P. E. Fund Emigrants. I therefore only have 12 hours to make up my outfit and prepare for said journey. Five hours ago, I was pondering in my mind the joys of meeting my brethren and sisters in St. Louis, but now I am obliged to bid goodby, without even a shake of the hand. How different the works of the Lord to our own calculations. We must all submit in order to have eternal life. In all probability I shall be with you again early in the spring or next winter.

Say to Brother Cantwell that I shall write to him while on the road. Tell him to be of good cheer. It seems as though I could not refrain from mentioning names, but when I begin I say, Oh Lord! where shall I end! As the Saints have all shared my good feelings and feeble labors and are all entitled to my blessings, I feel to mention no names but may the very God of Peace show forth His powers in you that our labors be not in vain in the Lord. Had I time, I should be glad to fill this sheet and unbosom my feeling to my brethren and sisters more fully, but I have not the time, and a heavy burden is now placed upon me, and you must excuse these few lines and believe me to be ever true and faithful to your interests while your interests are controlled by the will of heaven.

I am your servant for the Gospel's sake.

Milo Andrus

Erastus Snow reported the departure of Milo's company from Mormon Grove. In a letter written September 3, 1855 at Salt Lake City and found in the Journal History of August 31, 1855, he said: "The 8th and last company of P.E.F. passengers, under the charge of Elder Milo Andrus, assisted by John S. Fullmer and Israel Barlow, left the Grove August 3rd, and Elder Bassett and myself passed them the same evening twelve miles out."

The task of taking this emigrant company through to Salt Lake Valley was not an easy one. Due to the lack of experienced men in the company, the responsibility of supervising 800 people on the journey was almost too much for Milo's health, but the letters he wrote along the way reveal his dogged determinism and his buoyant disposition. He first wrote to President Hart on August 6th, thirty miles from Mormon Grove. His letter was published in the August 25th issue of the Luminary.

Dear Brother Hart: After the toil of the day, I take a leisure moment to write you a few lines, to let you know our whereabouts, and progress. In the first place, I will say that we started from the Grove on the 3rd, and on the 4th we overtook brother Allred's company on Big Grasshopper. We are both now encamped on Walnut, with barely team enough to roll us on agreeably.

I have in my company the tail end of the Emigration, and a scanty number of

experienced men, which causes the burden of the camp to rest upon me with an almost insupportable weight. My health is worn down with fatigue, but still my spirit is determined to take the camp intrusted to my care safely to the home of the Saints.--We have health in our midst--our progress has bettered itself every day, which causes me to feel grateful to our heavenly Father, and my soul to rejoice in that paternal aid which is ever ready to render assistance and support us in time of need.

The season is late to start to the mountains, but we trust in the arm of Jehovah to direct our movements, and we then have nothing to fear.

Remember me kindly to my brethren and sisters in St. Louis; ask them to remember me in their prayers, that I may accomplish the things the servants of the Lord have placed upon me.

With love to yourself, I remain your friend and brother,

MILO ANDRUS.

Milo next wrote August 15th, while his company was on the west side of the Big Blue River, and his letter was published in the September 1st issue of the Luminary.

I take another opportunity to inform you of our progress. Health, peace, and happiness is made manifest in our encampment, and above all the Lord is prospering our progress; to-day we ferried the Blue which is exceedingly high, on account of so much rain. We are a few rods west from brother Harper's encampment, and are in good travelling condition. We have nailed our colors to the top of the mast and are determined before long, to breathe the fresh breezes of the beautiful Platte river valley. We shall from time to time, as opportunity affords, drop you a line to let you know our progress, but both you and the Saints must excuse lengthy letters from us, as we are all the time in a hurry. May peace and blessings crown your labors in your Presidency of the Saint Louis Stake is the constant prayer of your friend and brother. We know not the distance that Allred's camp is behind us.

Yours in haste,

MILO ANDRUS.

Thirty miles up the Little Blue river, on August 22nd, Milo wrote a third brief letter, which was published in the September 8th issue of the Luminary.

Brother Hart: Another opportunity presents itself for me to write you. The Salt Lake Mail is just passing and waiting to take this note. Our progress is still onward; although, since I wrote you last, we have had a few drawbacks; two wagon axles, one wheel, and several tongues broke which has caused us some little delay; but notwithstanding we are up with Brother Harper's company, who is now starting from this place. We have also had two deaths of aged persons, and some slight cases of sickness, but as a general thing, I am thankful to say, health reigns predominant. From over-exertion and fatigue, my health has been, for the last few days, much impaired, but this morning I feel quite well again and am doing all in my power to push on this camp which is in my charge, as I am deeply anxious for their welfare. My brethren well know if there is not exertion used on our part, the season being so late, we shall feel some inclement weather when we are some hundreds of miles further West. The Saints feel well and cheerful. We are in excellent traveling condition, as our yesterday's work will tell--we came not less than twenty-five miles.

My love to all. I remain your brother in the gospel of Christ.

MILO ANDRUS.

Milo's letter of September 13th contains more detail on the activities of his company, with an item of interest regarding an attack of General Hearney upon a group of Indians. This letter was written twelve miles below Fort Laramie, and it was published in the October 27th issue of the Luminary.

Dear Brother Hart:

Knowing the anxiety that is felt by you and the Saints in general now under your presidency to hear from their brethren and sisters that are crossing the wide spread plains of the West, to Ephraims far Values. I have retired to the carriage in the evening, while some are singing the cheerful songs of Zion, others playing the violin, whilst others are saying, "O, dear, how sore my legs are," to give you a short sketch of our journey since I last wrote, and our prospects for home, knowing that it will be the only chance to communicate to you until our arrival. We wrote you last from Little Blue, since which time you will see by the date of this and distance that we have travelled speedily and with small amount of sickness and death, although in our encampment there are many old and infirm persons. Yet through the blessing of the Lord, the most of them have strength to endure their journey. We have not met with any difficulty from the Indians yet, although the Government has declared war against them and blood has commenced to flow, yet we are preserved from being massacred by the kindness of our Father that's in the Heavens, connected with our diligence in watching.

I will give you a short sketch of the proceedings of General Hearney with the Indians. He came up with his command one day in the advance of us, from Fort Harney to Ash Hollow, about seven hundred strong, and found a party of the Sioux Indians about eight miles from Ash Hollow, and a battle ensued on the 3d, and the General sent over word to me on the 5th, and wishing me to keep an advanced guard, stating at the same time that the best information that they could get was that they had killed one hundred and twenty Indians, taken fifty-eight prisoners, mostly women; had four soldiers killed and five wounded. He stated, also, that they were going to lay out a fort a small distance below Ash Hollow, after which they calculated to proceed to Fort Laramie, and from thence to wherever they could find any of the Sioux Nation. A few miles from where we are now encamped there is about forty of the Indians that were in the battle near Ash Hollow. Report says that they are quite reckless, and that much hostile feeling is in them. What will be the result of these matters remains yet to be told. However, I will say that I try my best to carry out the General's instructions, and more too, for I pray the Lord not only to be our front guard, but also to protect our rear, at the same time watching diligently.

Now, Dear Brother Hart, I should be happy to see you, and my well beloved brethren and sisters of the stake of Zion in St. Louis, and the regions round about. I feel as though I only got acquainted with them, and was then torn from them in an unexpected moment, but they are often in my memory and my feeble prayers are in their behalf, that they may have power to overcome and have eternal lives. My kind regards to your family and to all the Saints.

I Remain, as ever,

Yours in the Gospel,
MILO
ANDRUS.

Another report of the Indian situation throws added light on the subject, as well as the state of Milo's company. The following was published in the Deseret News and is taken from the Journal History, October 12, 1855:

FORT BRIDGER--By letter from Geo. W. Boyd to br. William A. Hickman, dated the 12th inst., we learn that the Indians are occasionally killing cattle, both those belonging to the Fort rancho and to the Mountaineers.

He writes that Capt. Hooper had just bought 20 yoke of oxen from Jack Robinson to supply the deficiency in his train, and that two men had just come from Br. Andrus in quest of animals to assist him, for his company was at Green River and unable to roll. Br. Andrus also wrote to Br. Boyd that many of the men, women and children were almost barefoot and very destitute of clothing.

A final note to the Saints in St. Louis regarding the emigrant company of Milo Andrus was published in the November 10th issue of the Luminary, as follows:

Elder Milo Andrus writes from Pacific Springs under date of Oct. 7th, and was expecting to arrive in the Valley about the 20th. The compny had suffered considerably in a snow storm near the South pass; they had lost some stock, but at the time of writing the company was moving along prosperously. Health and peace reigned in the camp.

Elders Alred and Harper were about thirty miles in the rear in about the same condition.

It is not clear why Milo's letter to the Saints in St. Louis apparently did not reflect the hardships the company was enduring. Possibly he felt there was nothing they could do to help, so merely gave them a general report which indicated that they were moving forward to their destination in the West. Meanwhile the Saints in the Salt Lake Valley were not unconcerned about their brothers and sisters on the plains.

A report of a meeting in the Bowery, Sunday, October 14, 1855, has this note: "Elder Thomas Bullock read two letters from Elder Milo Andrus to President Brigham Young, dated September 26 and October 1, giving an account of the positions and circumstances of his company." Apparently the condition of the company was critical, for the minutes of the meeting which are found in the Journal'History of the Church for that date contain the further note: "President Brigham Young wished some of the brethren to take teams and some provisions and go to the assistance of their friends on the plains."

The letters of Captain Andrus to President Young may have been carried to Salt Lake City by David Wilkins. The Journal' History for October 17, 1855 has this entry under the title "News From Our Immigration":

Br. David Wilkin, who went out to meet some friends, returned on the 13th inst., and on the 14th informed the congregation in the Bowery of the position of the companies yet due.

He went as far east as the Devil's Gate, with the missionaries who started during the forepart of September, and while there the companies crossed the summit this side of the Willow Springs in the following order:--

Charles A. Harper's Company.	
Milo Andrus'	"
Isaac Allred's	"

T. S. Williams' & Co's. 2nd merchandize train.

Soon afterwards Captain Andrus' company took the lead and were still ahead. While they were at the 5th crossing of the Sweetwater, Oct. 4, snow had fallen during the night so that it lay 3 inches deep, and it snowed quite hard through that day, but since then the weather had been warm and pleasant.

The different camps were well. and in good spirits, but were traveling slowly, the scanty feed not affording sufficient nourishment for the teams. They have had no trouble with the Indians, though br. Wilkin reports that the government troops had a brush with the Sioux, not far from Ash Hollow, in which they killed 300, took several squaws and children prisoners, and had only 5 of their men killed. Orders to cease trading with the Indians had reached the trading posts at the Devil's Gate and Ham's Fork, and those traders had packed up their goods.

Grass is good and plenty between here and Fort Bridger, and if teams are soon taken back all the companies can arrive before inclement weather, and much stock be saved that may otherwise be lost."

Franklin W. -Richards was one of Milo's friends who mentioned him from time to time in his journal, as having corresponded with Milo in St. Louis and later noted his progress as he led a pioneer company across the plains. The following excerpts

from the diary of Samuel W. Richards show his connections with Milo before he arrived in the Valley.

Friday, March 16, 1855. Today very stormy; snow falling most of the day. The men sawing wood and doing chores about the house. I was writing in my journal and studying. The Eastern mail arrived today, bringing to me Nos. 50 & 51 of the Millennial Star: a letter from Bro. Andrus, St. Louis, on business, informing me that my draft on J. J. Anderson and Company had not been honored because money had not been forwarded from President Young, which he was authorized to collect from J. M. Horner and Company of this place, on their account, but he had arranged for a Reaper and Mower to be forwarded early.

Friday, May 25, 1855. Quite a rainy day, most of it which was received as a very great blessing by the people. Was writing letters to Erastus Snow, Miss Ann Jackson, and Jane H. Mayors. Called upon Bro. D. H. Wells, and read to him what I had written to Erastus about the passengers who were left in St. Louis by the ship "Germanicus" last year and found that it was further explanatory of the instructions sent previously to Milo Andrus, by referring to one of the President's letters to him.

Thursday, August 30, 1855. This morning started Bro. Bennett with the team back to meet the Company. Myself most of the day was writing to Bro. Henry, Bro. Franklin, and Milo Andrus.

Wednesday, September 5, 1855. Attended to items of business, about machines, branded the cattle, &c., calling upon Bro. E. Snow for my a/c and to get a letter from Bro. Andrus, now on the plains.

Wednesday, October 17, 1855. At the Endowment House today. P. P. Pratt had charge. Sent a yoke of cattle to Bro. Milo Andrus, upon the plains, by Bro. Jacob Gates, to help in my wagon which was in his Company.

Tuesday, October 23, 1855. Did a little work on my new house. Took up the advertisement for the paper and left it with Bro. J. Cain for insertion. Learned that Milo Andrus was coming over the big mountain with his Company and would be in tomorrow. I got Wm. Bess to go to the pasture (Allen's) for another horse to go over the mountain with a carriage to bring in Sister Cash, who was with my wagon in that Company, but he did not get up with the horses till dark. Put on the harness and brought Bro. Horrock's carriage ready to start very early in the morn.

Milo's company arrived in Salt Lake City on Wednesday, October 24, 1855. The Journal History under that date states:

The third division of the Perpetual Emigrating Fund Company arrived in the evening in G. S. L. City under Capt. Milo Andrus. Col. Jesse C. Little went out with his omnibus to meet them, carrying with him, Albert Carrington, Joseph Horne, Seth M. Blair, Thos. Bullock, Jonathan Grimshaw, Leo Hawkins, James M. Knight, and Geo. Hales to the mouth of the canyon. Another carriage went along carrying Elias Smith, Joseph Kane, Erastus Snow, Leonard W. Hardy, and J. Balwinkle. The immigrating Saints formed themselves into a ring on the arrival of the carriages and sang a piece of poetry composed for the occasion by W. G. Mills. There was upwards of 60 wagons in the company.

From George A. Smith we get another account of the arrival of this pioneer company. In a letter written from Great Salt Lake City, October 31, 1855, and published in the Millennial Star, XVIII (January 26, 1856), p. 62, he said:

On Wednesday the 24th instant, Captain Milo Andrus' company of P. E. Fund passengers arrived with banners flying as they went through the streets of the city by moonlight, and encamped on Union Square, where they had scarce formed their camp, when Madam Luna hid her face in a total eclipse, which, the sky being very clear, was a beautiful sight. The camp was in good health, but they had lost many cattle on account of hard labour, saleratus springs, and scanty feed; and the remainder were in very poor condition.

This chapter of Milo's life was completed when he gave a report of his company's journey across the plains in the Tabernacle the next Sunday. The Journal History for Sunday, October 28, 1855 states: "Elder Milo Andrus, late from his mission to St. Louis, gave a short account of some incidents which happened in the 3d P. E. Fund company while crossing the plains."

Life in Salt Lake Valley, 1856 - 1859

After arriving home from St. Louis, Milo lived at Big Cottonwood. Here again his report of his activities in his autobiography is scanty. He wrote:

Arrived in Salt Lake City late in October; and in November, the same year, married Elizabeth and Ann Brooks and Jane Munday.

In February, 1857, I married Margaret Boyce, and in February, 1858 was married to Emma Covert.

Was acting Bishop of Big Cottonwood Ward in 1858.

During this period Milo was again engaged in missionary work. The Journal History, June 22, 1856 reports that he was among a group of missionaries who "were called for the lead mines." Winslow Farr was a member of the same Ward as Milo, at Big Cottonwood, during this period of his life. The following excerpts are taken from the Diary of Winslow Farr, Brigham Young University Library.

May 15, 1856. I spent the forenoon in hunting my oxen and in the afternoon I harrowed for Br. Bingham.

May 16, I worked for Br. Norwood. I went to Millcreek Canyon to get some poles, along with Milo Andrus.

Thursday, July 13, 1856. Quite warm today. Milo Andrus is threshing today for W. Hutchins.

Monday, August 11, 1856. Very nice morning. I am preparing to thrash our wheat. In the afternoon Milo Andrus came with his thrashing machine. We dined at 12 a.m. We then commenced. We got through at four o'clock p.m. A man by the name of died at 1 p.m. with small pox.

Tuesday, March 24, 1857 Quite cool in the morning. I went up to Milo Andrus to get his carriage to go to the city. My father and folks went to the City to the funeral, etc., I grubbing brush today.

Thursday, March 26, 1857. I worked at grubbing willows. In the afternoon I was catechized by David Brinton, Bishop of Big Cottonwood Ward, and Milo Andrus, Counselor. Grubbed till night. Went to evening meeting, etc.

Friday, March 27, 1857. I worked at grubbing in forepart of the day. In the afterpart of the day I went down to the Bishops to be baptized into the Church of Jesus Christ of Latter-day Saints, by David Brinton, Bishop, and confirmed a member of the Church of Christ under the hands of Milo Andrus.

Saturday, August 29, 1857. We finished hauling wheat. Done about 2 o'clock. I went to training. Our captain, Milo Andrus, treated us with beer. Several toasts were given by different ones.

Tuesday, September 1, 1857. I went up to a feast prepared for the Ward. We had dinner at 1 o'clock p.m., at Bishop Milo Andrus.' We had a first rate dinner. After dinner the little boys and girls marched up and down the hall. We danced till 12 o'clock at night. It rained some.

Friday, September 11, 1857. Cloudy. We finished hauling grain about 8 o'clock. I then prepared to go to the City with the Captain Andrus Company for inspection.

April 1; 1858. I was called on by Bishop Andrus to go out in the mountains, to prevent soldiers of Johnston's Army from coming in. There were something like about 1500 men went out at the same time as I did.

Charles L. Walker also recorded some items in the life of Milo Andrus, at Salt Lake City. The following excerpts are from the Diary of Charles L. Walker, Brigham Young University Library.

Sunday, January 2, 1859. Fine morning. Cutting up pork, then went to the Tabernacle. Heard Bro. O. Pratt speak on the divine authenticity of the Book of Mormon. In the p.m. went to the Ward meeting. Bro. D. Fullmer, W. Faucett, E. Rushton and the Bishop spoke on union, love, kindness, obeying those who are placed over us in the Priesthood &c. At night I went to meeting at the Seventies Hall. Bro. Milo Andrus, L. Pulsipher, T. Gates and Jos. Young spoke on our position as a people, having our own light within ourselves, keeping ourselves uncontaminated from the evils which surround us. I felt good under the instructions, and felt proud of my standing and place in the Kingdom of God. Night cold.

Johnston's Army: The Echo Canyon War

The military activities that Winslow Farr mentions above were precipitated by the coming of Johnston's Army to Utah, in 1857. Major Milo Andrus took an active part in this historic episode. The report below is from the Journal of Henry Bollard, Brigham Young University Library, pp. 4-7, and reports activities in which Milo was directly involved.

July 29, 1857. Word had come to Pres. Young that an army was coming against Utah, through lying reports sent to Washington by our enemies, and the mails for Utah were stopped.

September 2. We were called out to get instructions to be ready to take a campaign East to meet the Army. We camped at the schoolhouse one night after we had been driving.

September 28. Nooned on east Canyon Creek and camped 5 miles up Echo Canyon

September 29. Nooned near the head of it, when Brothers D. H. Wells, John Taylor, George A. Smith and a number of others passed us. We all camped near to gether on Bear River.

September 30. Nooned on the Muddy and camped at Fort Bridger.

October 1. We were caching up wagons and iron and other things preparatory to burning the place (Salt Lake City) when wisdom would dictate. At sundown we were called together in a hollow square to receive orders from General Daniel H. Wells. Twenty of us were called to march toward the soldiers' camp which was on Ham's Fork. We traveled 17 miles after dark, led by Milo Andrus; we camped on Black's Fork.

October 2. After dark, J. D. T. McAllister came with a large company with an order for 10 of us to start out at once to go over unto Ham's Fork. Milo Andrus took his 10 and started. We arrived at the crossing about midnight, where the soldiers had crossed that day and gone on up the fork about 4 miles. He left Bro. Sudwicks and myself to watch the crossing, as Col. Harney was expected to come up to the camp some time before morning. The other 8 went up in the hills so they could see the camp at daylight. That night Lot Smith passed us on the way down to Green River, which resulted in the burning of a train of wagons.

October 3. We still remained at our post till noon when we were released by J. R. M' er and Stephen Winegar. We then went back to Black's Fork. We then learned that the soldiers had moved farther up the fork.

October 4. We started again for the soldiers' camp, 40 of us led by Orrin Porter Rockwell. Our plan was to drive off their cattle so as to cripple them in their movements, but after 8 of us making the attempt we found that all the poor cattle were at the tail end of the camp which covered about 8 miles up and down the river, so we had to give it up. We then camped the remainder of the night in a large hollow, only about one mile from them.

October 5. We started through the hills to get in above them and passed a picket guard, and then came over in plain sight of the camp and watered our horses and commenced burning grass only half a mile from their camp. O. P. Rockwell posted himself so he could watch the camp and give us a signal. They started after us about noon, and we retreated into the mountains till toward evening when we came back, got supper, and commenced firing the grass again, till it got too wet with dew to burn any longer. We then camped at the end of the fire.

October 6. In the morning we saw a picket guard on the hill above which we had come there during the night. We again commenced our work of firing till noon when we heard their cannons firing, so we again retreated. Nine of us went into the mountains a long way with O. P. Rockwell and Milo Andrus. The others only went a short distance to wait till we came back. The 2 brethren went until they could look down upon the camp and learned they had been placing their cannon so they could protect their camp, but when they came back one of our men (Reubin Miles) had taken sick with the mountain fever. Hence, we had to move very slowly, by 2 men going one on each side to hold him upon his horse, and before we got back to the fork it was so dark we could not find our other part of the company, and they had all our provisions, so we had to camp on the bottom without any supper, not knowing where to find them.

October 7. It was snowing hard and the man very sick and nothing in camp to eat. I was sent to hunt up the lost camp. I went 5 miles up the creek and found them at the end of the fire, and 15 other men had come from R. T. Burton's camp on Bear River. We finally all got together again and ate about all there was in the camp, and started Milo Andrus off with an express and to get more provisions. That night a deserter from the soldiers' camp came into ours and gave us the news of their camp. He felt pleased to find friends, different from what he expected.

October 8. We started for the big bend on Black's Fork; got there at sundown. Capt. E. Pugh, with 10 men, was left on the fork to continue the burning of grass. October 9, Bro. Sudwicks and myself crossed the river, both on one horse. It mire own and we had to get off into the mud and ice and water as best we could. We were going to hunt an old camp ground to see if we could find anything to eat, but it was a failure, and I caught a very bad cold. We sent the sick man and the deserter and 2 others into Bridger. As the soldiers were again firing their cannon we moved to higher quarters. That night the provisions came and we all felt very hungry, for we had had nothing for over 2 days, and several were sick, myself with the number. We then got the news of Lot Smith burning the wagons, 52, and taking their teams.

October 10. We were covered with snow, laying in our slim beds on the ground, and I got si k with mountain fever. They sent the sick and some with horses into Bridger to recupe a little.

October 11, Joseph Wright, who had got his horse hurt and was sick himself, and a Brotier -Cooper, also, sick, were sent home. I was still very sick, but wanted to stay, thinking I should soon get over it. We went up to Fort Supply, 12 miles south where there had been a farm opened by our people, mostly from Provo.

October 12, News came that the soldiers had moved some more up Ham's Fork and that 30 men were to be sent to their camp to reconnoiter.

October 13, All left Fort Supply except 4 of us. I was some better, but not able for duty. News came that O. P. Rockwell had taken 600 head of cattle and Wm. Hickman's 2 brothers had been taken prisoners. Nine more teamsters from the camp and 15 of our boys came up in the evening to our camp.

October 15, Our 10 was called to Fort Supply to do more work.

October 16, We were treading our wheat and cleaning it.

October 17, It snowed all night.

October 18, Still snowing. We built us some wickiups for shelter.

October 19, Still very cold. Some more boys came in to rest.

October 20. Snowed again. At noon we went to the island field and volunteered into Lot Smith's company of 50 best horses, with their owners, expecting to go to Bear River to head off the soldiers that were still going up Ham's Fork leading toward the former river. But at sundown news came that the soldiers were taking the back track down the fork, so we did not go, but others were keeping watch over their movements.

October 21, In camp all day.

October 22, Stephen Winegar and William Burrows of our ten, also Milo Andrus and a company under him with poor horses were sent home.

The report below is from another participant in these engagements. John Powell, a member of a company associated with the men under the command of Milo Andrus, recorded his version of these events in his Autobiography, pp. 61-64:

The citizens were required to be enrolled into the Nauvoo Legion Each man was required to furnish himself with a hundred bullets, powder, rifle, belt, and knife, also rations for thirty days.

I was enrolled in the Fifth Company of the Second Battalion of the Second Regiment of the Nauvoo Legion. I bought a rifle, belt, knife, powder flask, and thirty pounds of crackers. The company slept at the school house. We were called into camp. The camp was formed on the east side of the Jordan, under the command of Colonel Canister.

Here we were drilled and instructed in the manual of arms. One Sunday after roll call the guards being posted, the rest of the brethren were allowed to go to the city, but to return at evening roll call.

I went home and cleaned up, then went to the meeting at the Tabernacle. Captain Van Vliet of the U.S.A. was on the stand with the brethren. He was a very nice old gentleman. President Young said, "I believe there is more American citizens than foreigners in this congregation," speaking to Major Van Vliet. He then called the foreigners to rise.

President Young did this to show the Captain that the greater part of the inhabitants of the Territory were American citizens.

Governor Brigham Young proclaimed martial law.

The Second Battalion was ordered to Echo Canyon. We mustered, formed into line and began our march on November 11th. The battalion halted before Brigham Young's house. He came out to see and bless us. I was near the end of the line, so I could

not hear what he said. The commissary distributed boots and gloves as far as they would go. I had no gloves or boots. My shoes were No. 10's, two sizes too large. I filled the toes with wool, and had a pair of old country gaiters buttoned over my shoes. It was very cold and snowing. The band struck up "Du Dar." As we marched, the people came out of their houses and waved their handkerchiefs.

We halted at Dr. Anderson's house. He came out with his medicine chest and box of instruments and fell into line. The bugle sounded. We marched for East Canyon. Here we camped. The weather was so intensely cold and the wind blew so strong we could not make a fire. I spent most of the night walking and buffeting myself to keep from freezing. This seemed the longest night I had ever seen.

The next morning it was so cold those who had no gloves could not use their hands. Our hands nn taking our guns would freeze to them -

We marched to the foot of the Little Mountain. Here we came up to the 1st Battalion, commanded by Major Milo Andrus. They were just starting up the mountain when we arrived. We halted 'till they got over the mountain. They had to double team. There was four feet of snow on the mountain. They had to break a road through this four feet of snow.

I found a head of an ox which the 1st Battalion had killed. I packed it to my company. We resolved to make a kettle of soup. We split the head up with an ax, made a fire, put the camp kettle on, got crackers nad biscuits, when the soup began to boil. We were expecting to enjoy our soup. The bugle sounded the march. Our cook had to throw the soup away while we fell into line and commenced to climb the mountain.

We made the top of the Big Mountain just as the sun went down. I never felt so cold before. We descended about two miles nad camped in four feet of snow. My Captain, John Cottam, was sick. He asked me to get him some supper. As soon as I could I made some tea and fried some dried beef in butter, and took it to him and then made the like for myself. This was the first warm food I had since I Left the city.

I had only thirty pounds of crackers, no meat, tea, sugar, cheese, or butter. I slept sound being very tired marching through the deep snow.

In the morning resumed the march. An express passed us which told us that General Johnston, Commander of the United States Army, intended to be in Salt Lake City in three days. At night, we arrived at the Weber River and camped. Here we had plenty of wood for fires. The snow was not so deep. We were ordered to work on building fortifications. We were then ordered to Echo Canyon. We marched up Echo Canyon, and went into camp. Most of the baggage wagons returned to the city. We erected our tents and did military duty 'till December 3rd, when we returned to S. L. City to the tune of "See the Conquering Hero Comes."

The plan of President Young, as a last and extreme measure in the event the United States Army forced its way into Salt Lake Valley, was to burn the city and otherwise make the valley as desolate as when the Saints found it ten years earlier. To this end the people started to move to the south. In the spring of 1858 Milo was placed in charge of a temporary camp north of Provo, that was being set. up in pre paration for the evacuation of Salt Lake Valley. The Journal History, May 8, 1858 gives the following report of incidents in this camp:

Robert L. Campbell had his horse severely hurt during the night at Milo Andrus' camp, four or five miles; he believes Indians or white men had attempted to get the horse away; his dog was shot yesterday morning, a few rods from his wagon. In the same camp a few days ago a span of horses were missing.

Fortunately the extreme measures the Saints contemplated did not have to be put into effect, and later that year the people were able to return to Salt Lake Valley.

Second Mission to England, 1859-1861

In the fall of 1859, Milo was called to serve a second mission to England. His brief report of this assignment in his autobiography is as follows: "In the fall of 1859, I was appointed to another mission to England. The first six months I was apponted to travel in the Conferences; the last nine months I presided over the Birmingham District, embracing Birmingham, Warwickshire, and Staffordshire Conferences."

Jacob Gates traveled to England with Milo on this mission, and he kept a journal of their journey in which he mentions Milo from time to time. The following is taken from his journal, in the Historical Department of the Church, Salt Lake City, Utah:

"Left G. S. L. City September 19th, 1859 in company with eight missionaries destined for Europe. I left my home about four o'clock in the afternoon. Blessed my family before leaving. We traveled 13 miles, stopped between the Little and Big mountain. The next day we passed over the Big Mountain, passed down East Canyon about 7 miles and camped for the night.

"21st, Brother Hooper and Company overtook us about nine o'clock a.m. and we started on our journey. Crossed over Weber, passed up Echo about 6 miles and camped for the night. It began to rain and rained very hard for several hours.

"Thursday, the 22, we found it very hard traveling in consequence of the rain. We traveled up Echo canyon, passed over the divide to Mird [?] Creek and followed up Yellow Creek and passed over on to Bear River. Crossed and turned down about 1-1/2 miles and camped for the night.

"Friday the 23, we traveled to Fort Bridger and camped for the night. Rained. Some very muddy roads.

"Saturday we left the fort and traveled for 20 miles and took dinner, then traveled to Green River, a distance of 55 miles.

"Sunday the 25th we left the river and traveled 12 miles to Big Sandy and pushed on to Little Sandy and nooned, and then went on to the waters of the Pacific Springs, a distance of 40 miles.

"Monday the 26th of September, we passed over the pass and camped on the Sweetwater.

"Tuesday the 27th, we traveled on the south side of the Sweetwater, some 40 miles and camped.

"Wednesday we traveled to the Devil's Gate, 40 miles. My mule was very lame. Had to borrow one to work in its stead. Stood guard. Rainy. Got wet. Unwell.

"Thursday the 29th, we passed an emigrant train. We passed Independence Rock. Drove in the night. Stopped within 15 miles of the upper Platte ford.

"Friday crossed the Platte. Traveled about 20 miles and camped for the night. The camp got divided and camped in two places. The Captain was displeased. "October the 1st, on Saturday, we traveled 35 miles. Camped on the Platte. Sunday we traveled 35 miles. Camped on Horseshoe Creek.

"Monday the 3rd, we started, crossed Bitter Cottenwood. Nooned on the Platte. Traveled down within 4 miles of Laramie and put up for the night on Platte bottom. "Tuesday the 4th, we went into Laramie; took in supplies; went on 18 miles today. Left a letter at Laramie for my wife.

"Wednesday the 5th, traveled about 40 miles. I am not very well today.

"Friday the 7th, very sandy. Fine weather; traveled 30 miles.

"Saturday the 8th, we started as soon as light, traveled nine miles. Took breakfast at Ash Hollow, then passed over the divide to the South Platte, crossed, went down one mile and took dinner, then rove 20 miles and camped after dark on the bank of the Platte.

"Sunday the ninth we started before day and traveled three hours before breakfast. Passed some 60 Indian lodges and also a small company of soldiers from Camp Floyd. Traveled 35 miles, camped on a sleugh. I stood guard from 12 to 2. Brother William Gibson stood from then until day. He was instructed to bring in the mules before the moon went down, but lost his way and could not find his way back to the camp until light.

"Monday the 10th, we traveled 36 miles. The guard lost the horses just before day. We had to rally out and find them. Rained a little.

"Tuesday the 11th, after finding our horses, we traveled about 12 or 15 miles. We drove into the timber and got our breakfast, it being a cold damp day. We crossed a branch of the river onto an island. After dinner, we went to Plumb Creek. I stopped with Thomas French, who had left the Church two years before. He treated me very kindly.

"Wednesday the 12, we traveled to Karney and crossed the Platte River onto the north side.

"Thursday the 13, we traveled about 8 miles, came to Wood River, took breakfast, then traveled down it 25 miles and camped for the night.

"Friday the 14th, we started early, traveled 15 miles. Stopped and took breakfast at the Lone Tree. When we started part of the company went down the Platte 25 miles and struck over to the Loop Fork. Milo Andrus and myself struck from the

Lone Tree across to the Loop Fork and met at Genoe. In crossing the river, the rope broke and three wagons had to ford it; was very dangerous. We stayed all night at Genoe.

"Sunday the 16th, we left Genoe and traveled down the Platte. Took breakfast at Cleveland. Began to rain. We traveled 20 miles and put up for the night with a Mr. Ashbury. Got our animals under shed.

"Monday the 17th, rainy and muddy. Traveled 30 miles.

"Tuesday the 18th, we reached Omaha, 29 days from Salt Lake.

"Wednesday the 19th, we crossed the river to Muff City. Stayed all night at Brother Filsams.

"Thursday the 20th, we disposed of our mules.

"Friday the 21, we repaired the boat landing where we had to remain all day waiting for a boat. About dark we went on board the Guslinn, bound for St. Joseph, Mo., and arrived at St. Joseph the 24th, 10 a.m. I immediately went in search of my sister in the back part of town. I took dinner with her and went to Allen's Hotel. where we stayed all night.

"October 25, we left St. Joseph on the cars for Boston. We arrived at Chicago the next morning, 7 o'clock a.m., but the train for the East had left so we were obliged to stay in Chicago until eight in the evening when we all took the cars for Toledo. Most of the company to sleeping births. During the night they ran the sleeping car off the track while lifting from one track to the other, but without any damage. We never got out of our beds. A little snow fell during the night and we did not meet the train at Toledo in time, so we were obliged to wait some two hours. Took the 10 o'clock a.m. train; rode 70 miles and got off with Milo Andrus to visit his friends. Part of the company went on.

"October 28th, we took the cars, arrived at Buffalo, 10 p.m. Here we took a bed for the night and on the morning of the 29th we woke up within fifty miles of Albany. We rode nearly 300 miles during the night. We landed the same day in Boston, between 4 and 5 o'clock p.m., and took lodging at Watkins Hotel on Lincoln Street.

"Sunday the 30th, of October, we visited the dock, crossed over to East Boston on a steam ferry. Wrote part of a letter to my wife.

"Monday the 31st, all of the brethren are in Boston, who expect to sail for Liverpool, except William Gibson, and all have secured their tickets today. I visited Bunker Hill Monument, saw the statue of General Warren who was killed at the Battle of Bunker Hill.

"Tuesday November the first, still in Boston; visited the State House today. "Wednesday, November the second day, took our things all aboard the Uropea Steamship. On our way to the ship, we found waiting at the ferry Brother George Q. Cannon and several of the Saints in Boston. We spent about two hours with them before going on board. About 12 o'clock a.m., we went on board. The ship

immediately loosened her cables and floated out into the harbor about half past. She fired her guns and moved toward the ocean. The steamship Uropea is a fine large ship; 300 feet long.

"We had a fine run to Halifax where we arrived in 35 hours, a distance of 450 miles. After a delay of two hours, we launched forth into the ocean. The wind was brisk and the waves began to roll and I began to be sick, and for a few days it did seem that I could never live to reach Liverpool. Myself and several others were sick all the way to Liverpool. We had a quick passage, but a disagreeable one. We were eleven days and five hours in crossing.

"Landed in Liverpool, Sunday the 13th of November, between 5 and 6 p.m. After about two hours detention we were permitted to go on shore, and we took a cab and went to Islington Street, 42; found Elder A. Calkin absent. He was immediately telegraphed. After taking supper with Brother Thomas Williams, we all went to Mr. Powel's and put up for the night.

"Monday the 14th, we all went to the office, No. 42, about 5 o'clock p.m. Brother Calkin came and we spent the evening together.

"Tuesday the 15th, I spent in Liverpool. Took dinner with Brother A. Calkin in the evening. I went to the theater with several of the American Elders. The play was beautiful.

"Wednesday the 16th, five of us went 3 or 4 miles out to dine with a brother. I returned to the city at 3 in the afternoon and called at the store office. I called at the store office and called on the president for 20 pounds to defray expenses and to fit myself for traveling.

"Thursday the 17th, I bid the brethren goodby who crossed the Atlantic with me and took the halfpast nine train for Leicester on my way to the field of labor which had been assigned me by Brother Calkin ..."

During this period John Redington was a member of the Church in England, whose journal makes reference to Milo's activities from time to time. The entries below are from the Diary of John Redington, Brigham Young University Library:

Sunday, December 18, 1859. I met Pastor Charles W. Penrose and Elder Milo Andrus (late from Utah). Held District Priesthood Meeting, in the house of Sister Ann Bennett, after which we administered the Sacrament, Elders Penrose and Andrus addressed the meeting. After meeting, about 1/2 past 5 P.M., myself, Pastor Penrose and Elder Milo Andrus went to the railway station and took train to Worcester. Attended the Saints meeting. Elder Andrus spoke to the meeting, Pastor Penrose went and lodged with me. Elder Andrus slept at Bro. H. Hill's.

Mon. 19th. I accompanied Elders Penrose and Andrus to the railway station, who left by train about 9 A.M., for Cheltenham. I stayed in Worcester till about 2 P.M. I then left and walked to Chadbury. Visited Bro. Charles Hayes and family. Slept there walked 17 miles.

Sunday, January 19, 1860. Held a District Meeting at Stoke Prior. In the evening, took a train to Worcester and met with the Saints there. During the week, from the evening of the 19th up till 28th I was in Worcester, writing, visiting, &c., &c. On Friday the 24th, Elders N. V. Jones and Blackburn arrived by the morning train from Birmingham, expecting to meet Elder Jacob Gates and Milo Andrus, but on account of some misunderstanding Elder Gates and Andrus did not arrive until night, when they came in by train from Cheltenham. (These brethren are lately from the Valley.) I had the honour of the society of Elder Jones and Blackburn's company through the day. I made arrangements with Sister Maria. Jones for the brethren to have her lower room to sit in, &c., while they stayed, being the best place I could find for them among the Saints here.

Saturday, 25th. Pastor Charles W. Penrose arrived from Cheltenham. Elders Jones & Blackburn left Worcester for Birmingham, by train about 2 P.M.

Sunday, 26th. We held a Conference in Worcester, in our room, 5, Silver St., where we had a good attendance of Saints from the country. Held 3 meetings during the day, at 1/2 past 10 A.M., 1/2 past 2 P.M., and 1/2 past 6 P.M. The morning was

occupied in hearing reports from the Branch Presidents, &c. &c., which were generally good, and showed the Saints were mostly feeling well, notwithstanding their scattered condition & the difficulties they had to labour under, which were considerable great in many instances. I deemed it wisdom to release Elder Samuel Williams from the Presidency of the Worcester Branch and appoint Elder Robert Crawford (who arrived here yesterday from the Herefordshire Conference, to labour with me in this Conference as Travelling Elder) to preside over it. Elr. Crawford was also appointed to preside over the Worcestershire District of this Conference, which comprises the Worcester, Stoke Prior, Crossway Green, Bewdley, Claverley, and Flyford Branches. Elders Gates and Andrus and Penrose addressed the meeting in the afternoon and evening, when we had some good times.

Mon. 27th Elders Andrus, Gates, and Penrose left by morning train for Cheltenham.

Sunday, June 24, 1860. I took the morning train for Cheltenham, where I attended a Conference Present, Elder Milo Andrus, Pastor Moss, Elder H. A. Shaw, W m . Thurgood, and C. R. Jones. Elder Shaw was here released from the Presidency of the Cheltenham Conference and was going to labour in the Derby Conference. Elder Moss appointed to take the Presidency of the Conference, as well as the Pastorate. Stayed in Cheltenham till Thursday, the 27th, when I returned to Worcester by train.

Wednesday, August 8, 1860. I went to the Railway Station and met Elder Milo Andrus; also saw Bro. Charles C. Rich (one of the Twelve, who has very recently arrived from Utah) and Bro. Jacob Gates. These last were going to Cheltenham. Elder Andrus stayed with me, and had a meeting with the Saints at night in the meeting room.

Thursday, 9th. Elder Andrus stayed with me in Worcester, visiting the Saints,

&c. In the evening, several of the Saints came to my room, and we enjoyed ourselves in a social capacity, in company with Bro. Andrus whose company we enjoyed very mu

Fri. 10th Elder Andrus left by morning train for Bristol.

During this period the Millennial Star, XXII (July 14, 1860), pp. 442-443, also

reported some of Milo's activities. It stated:

CONFERENCE AT CHELTENHAM.--On Sunday, June 24th, a Conference of the Church was held at Cheltenham. In addition to the local Priest hood and the Travelling and Presiding Elders of the Conference, there was present at the meeting Elder Milo Andrus, from Utah. We learn that the Saints spent an interesting and profitable time together. The reports of the Travelling Elders were encouraging, and showed a growing ' desire on the part of the Saints to spread the work and an increase of a corresponding spirit in the hearts of the honest. After the business of the Conference was over, Elder Milo Andrus occupied the greater portion of the day in instructing and blessing the Saints by his spirit and influence.

Milo's labors did not go without expressions of appreciation. from others. In a letter written July 2, 1860 and published in the Millennial Stair, XXII (July 14, 1860), p. 444, Thomas Harding said: "During the past half-year we have been favoured with the visit of Elders Gates and Andrus, whose fatherly counsels and instructions have been appreciated by all of us; and they have revived anew the spirit of gathering in the bosoms of the Saints."

During his busy life in England, Elder Andrus took the time to write an interesting article entitled "Twenty-Eight Years; Experience Among The Latter-Day Saints." This article was published in the Millennial Star, XXII (June 23, 1860), pp. 396-397, and is as follows:

The writer of the above sketch was residing in Huron County, Ohio, when the world was startled by the strange news that the Lord had, by the ministration of a holy angel, revealed that there was a record of the earlier inhabitants of the vast continent of America about to be brought forth for the benefit of mankind. I was then living on the banks of the Vermilion river, where extensive forts had once been filled with human beings, whose only history known to man were their mouldering mounds of bones and their ancient fortifications, which now lie in ruins.

How often, O how often have I, whilst digging out their bones and examining their skulls, wished that they would speak and let me know their origin! In consequence of my peculiar feelings, I was prepared to investigate the subject of the new discovery. Early in the spring of 1832, I had the privilege of seeing a man who was acquainted with Joseph Smith, who, it was said, had taken from the earth the plates that contained the history of that people whose history I was so anxious to know. He had with him the Book of Mormon, which he said had been translated from the plates by Joseph Smith. He also informed me that Joseph Smith had organized a Church, called the Church of Jesus Christ of Latter-day Saints, and that he was an Elder of that Church. From him I obtained the Book of Mormon. On reading this history, I found, to my great satisfaction and joy, that which I had so long desired. But then a question of much importance was before me, which was this: If the history was true, then was the doctrinal part also true? This was indeed a question of importance. How to demonstrate it I did not know. I had read in the New Testament Scriptures, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." I also found that Christ had said that if any one would obey his doctrine, he should know for himself. Consequently, after comparing the doctrinal part of the Book of Mormon with the doctrines of the New Testament Scriptures, I found that they very well harmonized. It is true that in consequence of the many councils and synods that have given the Jewish Scriptures their own rendering, they have left out some of the plain and precious parts; but in the main they agree. Finding this out did not give me the knowledge that I desired. The question was, How shall I get the much-desired information? "Obey" was the word of the Elder, who said that he was authorized to declare that I should get the "Holy Spirit" by doing so, by which I could testify of the truth as well as himself. But I was afraid of being led astray or deceived. However, after much prayer and fasting, I went into the water with as humble a heart as I had power to possess, asking the Lord to help me in the days of my much anxiety to know the truth; and, to my unspeakable joy, the Lord in his infinite goodness gave me that assurance, which has remained with me from that day to this; for which I feel truly thankful.

In March 12th, 1832, I found myself in the kingdom of God, which Daniel said should be set up in the last days and should stand for ever. From that time till the present I have felt the force of that saying of Jesus where he says, If you were of the world, the world would love its own; but because I have chosen you out of the world, therefore the world hateth you, and will say all manner of evil against you. In consequence of the gradual, onward progress of the work of the Lord, the "prince of darkness" has inspired men, from an individual or town constable up to the Congress of the United States, to oppose the truth,--all with the same results, the governments being just as powerless as individuals. Why all this lack of power? I will say--Because the Lord holds the nations of the earth in his hands, and is able to defend and will defend his own cause on the earth. At different times many have predicted the entire downfall of "Mormonism," as they call it: at the same time it was taking deeper root than ever in the hearts of the people; and so it will continue to do, until the sound thereof shall reach all nations, and the honest in heart have a chance to obey the Gospel.

It has been my lot to witness all the persecutions that have fallen upon this people collectively. Our enemies say that we are persecuted because we are transgressors of the law. I will say, as an eyewitness to what has transpired in the presence of High Heaven, that it is because the axe of truth is in our hands. It is at the root of every false and corrupt tree, and it will not be taken away till the trees are hewn down and cast into the fire.

Notwithstanding the apparent severity of the above, and many other direct declarations of inspired men in regard to the fate of the wicked, Joseph Smith, unto whom the Lord revealed himself, was full of kindness and love for the salvation of the present generation. He was like our Lord, who, while looking at the Jews and their devoted city, was led to exclaim, "O Jerusalem, Jerusalem, how oft would I have gathered they children together, as a hen gathereth her brood under her wings; but ye would not. Behold, your house shall be left unto you desolate,"--your temple, the idol of your hearts, shall be thrown down, and not one stone left upon another.

Joseph and his brethren have so looked upon the present generation whilst they have travelled through the crowded towns and cities of earth; and had the people known that they held in their possession the treasures of eternal life, and that the book of "Mormon" was a Divine revelation, they would not have killed him and others any more than the Jews would have killed Jesus if they had known that he was the Christ. But, in the absence of this knowledge, they thirsted for innocent blood; they pursued him, his brother Hyrum, and others unto death; and thus the best blood of the nineteenth century smokes to heaven for vengeance upon the perpetrators of the foul deed and upon the nation that suffered it. But as the attestator is now dead, so far as the mortal tabernacle is concerned, his testimony is now in force upon all the world. I would therefore bear my testimony to the inhabitants of the earth that he (Joseph Smith) was a Prophet of the living God, and I know it. The inquirer will ask, How?

1st. I will say that the words of the angel who authored him to make the promises to those who would obey were literally fulfilled with me. 2nd. Because the Prophets of the Lord in former days have testified that a kingdom bearing all these characteristics should be organized in the last days. 3rd. Jesus and his Apostles have borne witness of the same. 4th. Because it is reasonable and abundantly confirmed by the signs of the times. 5th. Jesus says that a corrupt fountain cannot send forth sweet water, nor yet a corrupt tree bring forth good fruit; neither do men gather grapes from thorns, or figs from thistles. In consequence of my long and intimate acquaintance with Joseph Smith, I know that he was a good man and a great Prophet, because that which he prophesied has come to pass. Brigham Young, by the same rule, is equally entitled to my testimony as a man of God. His only desires are to benefit to the utmost of his ability the present generation of men. As far as I have ability, I am willing to bear this testimony to the inhabitants of the earth, and pray the Lord to accompany this testimony with his Holy Spirit to all the honest in heart. Amen.

The next month the Millennial Star published an address delivered by Elder Andrus in the Free Trade Hall, in Manchester. His address, published July 7, 1860, pp. 419-421, is as follows:

I rise to add a little to the spread of the great truths we believe in and teach; and if I have any anxiety on my mind, it is that the Spirit of the Gods may pervade this entire assembly, so that every man, woman, and child here may feel its influence. If that is the case, my mind will be fruitful to bless you and to do you good, for long experience has taught me that without the power of God I can do no good; and on the contrary, words, however ungrammatically expressed or imperfectly put together, if accompanied by the Spirit of Truth, will sink into the secret depths of the heart and prove ministers of life unto those who honestly desire to do the will of Heaven in sincerity and truth. We, as a people, are, have been, and will be surrounded by peculiar circumstances. It is so written in the entire history of the Church, and the Saints here are as liable to be subject to these surrounding circumstances as any others.

We are, I believe, in a manufacturing district famous for its productions of cottons and calicos; and if I am not mistaken, when the webs are finished and measured off to the required lengths, the ends are cut off, and the pieces so obtained are called "fents." Now, allow me to observe that the Church in the British Isles has been nearly all "fents" for some time past. But I would say to the boys, Put up your scissors and stop your cutting for a time, and prepare to wet your feet a little by going into the water and baptizing those who repent and desire to be one with us in the Lord. This Church has led to contend with a political influence since its organization, while a strong religious current and the traditions of the people have been opposed to its spread and to the propagation of the principles of our holy religion. Of course the people cling to their traditions and institutions; consequently they oppose everything which has in it a tendency to change or overturn them, and the Church of Jesus Christ is apparently producing an entire change in the world. Hence, in a measure, the many opposing influences that meet us at every step

of our way. Nations who equip fleets and send forth armies to spread what they call freedom seem to take quite a different course with the Latter-day Saints from that which they take with any other people; and wherefore is it so? It is because the axe is laid at the root of everything that is evil; therefore the passions of hatred, revenge, and malice which exist in the breasts of men are stirred up to madness, and they seek to do us evil. Nevertheless, our business is to proclaim the truth in all lowliness of heart and wake up the slumbering nations from their deep night of

darkness. If you did not experience, when you were first baptized, that you ran antagonistic to the feelings of your friends and neighbours, your experience has been different from mine. Many times I have thought that I could transmit the feelings which inspired me to others, and give them a conception of the great truths I felt and knew to be of God; but very often I have found that, if not exactly turned out of doors, it has been plainly intimated to me to leave, and I found I had to make headway against a strong tide.

Suppose we call the kingdom of God a ship, and say that we all want to sail directly westward. You know we are considerably to the east of the location of Zion; but having head winds all the way, we must take first one course, and then another, - tack one time in one direction, and then again in a different one, to reach the desired haven, though we may sail considerably further out of our course than we have any business to do. I will say to this Conference, You have been steering towards the north pole for some time, and you know it is cold up there; plenty of icefields abound, and cold clothing is necessary when you get up into the arctic regions. You have been steering that course so long that you have almost got cold yourselves, and overcoats are piled on as if you were never to feel heat and warmth again. Well, we are going to leave these cold latitudes in a few minutes; so I would say unto you, Throw off your cold feelings, for we are going into a warmer climate. Now that the ship is tacked, and some don't know what ropes to pull. Some of the Elders don't know what to do, but are in doubt and uncertainty as to which rope they should pull first. I have nothing to say against steering to the north, so long as it is wisdom to sail in that direction; but now that we are steering to the south, we want to sail under the enlivening rays of the Sun of Righteousness; and while we are sailing against the current that bore you northward before, we don't want to go so far from the right course as to have any one smitten with the yellow fever, which is quite as bad in its way as the chills produced by contact with the icebergs of the north. Neither will it profit you anything to look back upon the cold regions you have left. Leave that, with all its remembrances, among the things of the past, and keep your minds fixed steadily on the course we have now got to steer in.

The reason why there is so much difficulty is because the kingdom of God is upon the earth, though all do not believe that. Nay, some in this room do not believe that; yet it is true, and it was not hatched in the wild imagination of some individual; but God from the heavens sent forth the power to organize this kingdom upon the earth, and to awaken up the slumbering nations and prepare them for the consummation rapidly approaching. The principles of the Gospel of the kingdom emanated from a pure fountain, for they were the express emanations from the eternal world to save the children of men. The vision which Daniel interpreted to Nebuchadnezzar troubled that wicked and heathenish king. The astrologers, the soothsayers, and Chaldeans of Babylon could not make known to the king the dream, nor the interpretation; and he felt as if the powers of eternity hung upon his shoulders, which he could not get shaken off; yet not one, save Daniel, could be found to interpret it and declare what the Lord had revealed in the visions of the night. But he, inspired of Heaven, was found to possess the wisdom of the Gods, and he interpreted it, showing that the God of heaven would set up a kingdom in the last days - a kingdom which would gather its subjects from all nations in the honest-hearted and pure, and would never change owners.

We shall not have to seek for assistance, like England has to do against France; for the powers of heaven will be with it, and it will roll forth in majesty and might upon the earth. Shall I be called treasonable, if I say it will come in contact with and operate against other governments? If I am, I cannot help it, for it is so. The Lord hath declared it, and the power which impels it onward has emanated from the great God, and it will continue firm as the throne of God and eternal as the heavens. It is one of the greatest favours ever bestowed upon man - the privilege of assisting to roll on the purposes of Heaven. If we understood it, we should cease to do evil, purify ourselves from iniquity, and unite all our powers to do good, and we should feel that we were each a kingdom within ourselves, instead of thinking that as isolated individuals we were not of much account. I feel in my heart to pity men when I see their vain and futile efforts to overturn this work, as if they, poor miserable things, could measure arms with Omnipotence.

There have been some motions made here to-day which I sustained with all my heart; and if you allow me, I will make another. Our enemies have made many motions practically and otherwise, to stop the progress of this work; but they have fallen short of the desired purpose. My motion will be a counter one to theirs, and one that will be more powerful in its ultimate results. I therefore move that this Conference sustain, by their faith and works, the present position of this kingdom;

and that its influence may be felt to the ends of the earth, and that it may work among the nations like leaven, until it shall turn and overturn and subdue everything that is in opposition to the establishing of righteousness and truth, and the kingdom of our God reign triumphant on this earth; and if there are any individuals upon the earth who want to stand in the way of the salvation of others, that they may be moved out of the way. [Carried nem. con.] Have you faith in your vote? I have confidence in mine, because it is that which has been sustained by all the Prophets who have prophesied concerning the last days.

We ought all to bear our part in this great work, and bear our testimony to the people, winding up with the testimony of right. Let that last testimony always be before you, that you may prepare yourselves to escape from the threatened judgments that are now lingering over the nations. This is a gathering dispensation; and while preparing to gather from this land, strive with every power you possess, aided by the Holy Spirit, to gather the scattered sheep of Israel into the fold of Christ. The Lord is disposed to say to them, and particularly those stray ones who have wandered from your midst, "Come back into the sheepfold of Christ, and be watched over by the shepherds of Israel."

Let me say a word here to the brethren and sisters. You have called everybody who has been cut off "apostate." This is wrong, for all did not apostatize, and many of them yet believe and sustain in their feelings the truths of "Mormonism." You cannot change the sheep into goats, for sheep they will remain; and the voice of the Lord is to them that they come back into the fold and receive the blessings, which they are heirs to. My heart rejoiced this morning at hearing by the reports that they were beginning to return and desiring to be one with us in doing good. The human mind is liable to sway too much in every reaction; and as we are passing through one now, this is not likely to prove an exception, unless wisdom is exercised. Therefore don't get too enthusiastic. Don't baptize the Devil, if he should come in your way and offer himself as a candidate; for if you do, you won't be able to manage him. Many various spirits will meet you in your labours; but don't lay hold of everything, to become assimilated with it. Let all put their shoulders to the wheel and do their part in rolling on this great work, having the revelations of Heaven accompanying them, and the truth as a vital principle within them; and the eternal God will own and bless our labours with success. I have seen the time, in this town of Manchester, when the power of God was made manifest in the midst of the people, and they were electrified by the Spirit of life; and I shall see that time again.

After our testimony cometh the testimony of God's judgments. Let us, therefore, so live that having borne our testimonies in all sincerity and truthfulness, we shall be able to escape the calamities which shall fall upon the wicked.

May the Spirit of the eternal Gods rest upon and abide with you, continually, that you may be able to work out your salvation and be instrumental in assisting to roll on the purposes of Heaven. I pray for you in the name of Jesus Christ. Amen.

Another choice item that was preserved from this period of Milo's busy life is the record of an address, which he delivered in London, on July 22, 1860. The report of his discourse was published in the Millennial Star, XXII (August 25, 1860), pages 531-532.

I beg the attention of this Conference while I occupy a few moments of the time in speaking upon the improvement of the Saints and the progress of the great work of God. I feel myself inadequate, without revelation from on high, to speak to your benefit, or to profit you in any way. I have calculated, in my weak way, up to the present time, to do the very best I knew how, and I feel to lay the entire responsibility upon this Conference as to whether I shall be able to instruct you or do you any good in my speaking.

When I at first received this Gospel by revelation from on high, I contemplated the results. I did not receive it in view of this short space of time allotted to man for an earthly existence. No: I embraced it to continue for ever and ever. And now, after an experience of over twenty-nine years, my feelings and hopes are the same, only more abundant; and I feel, now that my nature has become so allied to the principles of the Gospel that with me it is the kingdom of God or nothing. In view of this, we come together in a Conference capacity and lift up our hands to express

our faith. But I wish to impress upon the minds of my audience that the uplifting of our hands does not make manifest our lives. There is something more than voting to be done before the kingdom of God is built up. There is an opposing influence to be warred against and overcome, and this work cannot be done in one day; and I feel that that saying is verified by the entire experience of the whole Church; and we have to gird up the loins of our minds, and be sober, and seek to enjoy that revelation from on high which will give us a complete victory over every opposing power that exists against the kingdom of God. The Spirit of God is a means of communication as tangible as that which man has invented, called the electric telegraph. Whether God has really erected a spiritual telegraph or not, I am not prepared to state; but I am here to bear testimony that the Spirit of God reveals the secret thoughts of men. It goes beyond their actions and makes bare the motives which prompt men to act, and it penetrates the heavens, and takes of the things of the Father and reveals them unto man; and I desire this afternoon that God will reveal to us, in his own way, that which will prove most beneficial for us to enjoy.

There is a manifest difference between the religion of modern Christendom and the Gospel of Jesus Christ. If I am to judge of the religion of the present day from a religious service witnessed yesterday in Westminster Abbey, it seems to me to be the very gates of death; and, to add to the death-like character of the scene, it was performed among the tombs of the dead. It is a great wonder to me that modern Christianity has not driven the world to infidelity long ago. The Gospel of Jesus Christ is designed more particularly for the living than the dead. It has very little to do with the dead, while there is a chance with the living.

I remember, when we first received the Gospel, our feelings were that Zion was already established, and that we had nothing to do but to step into the enjoyment of the blessings. We seemed to forget in our joy that we had our salvation to work out; and now we know that it is not to be entered into and enjoyed so easily as we first anticipated. We are not to be blamed for this mistake so very much, when we consider the feelings, which the ancient Saints possessed relative to this last dispensation. It seemed to them that there would be but little to do but to enter into the possession of the kingdom and all its blessings. But the Apostles corrected them upon this point, and told them that in the last days perilous times would come, &c.; and we have been compelled to witness the fulfilment of that prophecy. Notwithstanding these things I rejoice to live in an age of the world when God has revealed that which is tangible and can be relied upon. How very different are our hopes and prospects from those who have lived in former dispensations! for God has declared that the kingdom set up in the last days will never change owners, and of these things we have received by the Holy Spirit the fullest assurance. Well, what is our position when this truth comes to our understanding? What says the voice of revelation upon this matter? "Let him that is warned warn his neighbor."

Now, there is a question I wish to put to this Conference: Have we really carried that into practice? I fear not; for some have been so afraid that they would be known to be Latter-day Saints that, as soon as they were known to be "Mormons," they removed to another part of the town. This fear of man will never do; for Jesus says that whosoever will acknowledge him before men he will acknowledge before his Father who is in heaven. I feel proud with all the feelings of my nature to bear testimony of that which the Heavens have taken into consideration; and shall we stand aloof when the Heavens are moved to roll on this work, because it will subject us to the ridicule of the ignorant of our fellow beings? No. Let us arise and seek to understand the voice of the Holy Spirit; for I feel that there are thousands who are as ignorant of the voice of God as Paul was; and if they were to hear it, they would exclaim, as he did, "Lord, who art thou?" The opposers of "Mormonism" think to stop its progress by saying that our leaders are corrupt; but we are not to be discouraged by that. There has only been one sensible thing done by the children of men to stop the work of God, and that was when the Tower of Babel was built; and I would advise this generation to try that same plan; for, unless they can get to where God is, and obtain power to dethrone him, they cannot stop "Mormonism," for God Almighty is its Author. It is of no use killing a few here on the earth; for if they kill one thousand, there will be ten thousand rise out of their ashes.

I bless this congregation in the name of the Lord, and say, "Be ye blessed, through Jesus Christ!" Amen.

Deseret News, XI (March 6, 1861), p. 8, stated: "The following appointments have been made:. . . Elder Milo Andrus to succeed Elder C. W. Penrose in the presidency of the District comprising the Birmingham, Warwickshire, Staffordshire, and Shropshire conferences."

As the time drew near for Milo to take his departure from England for America, he wrote an affectionate farewell to the Saints in that land, which, was published in the Millennial Star, XXIII (April 13, 1861), pp. 228-229. He stated:

Dear and well-beloved Saints,-As the time of my departure from your shores is near at hand, I thought that a few lines might be acceptable to you, as a kind of substitute for the hearty shake of the hand; and in this way I can shake with many thousands at the same time. As the time of starting approaches its termination, like an honest man I have been looking over the books of the last eighteen months, and if possible, to find out how the account stands between me and my Father in heaven, and between me and the rest of his children that he has sent me to labour among for the last eighteen months. In relation to my Father in heaven, I feel much indebted to him for preserving my life, and granting me food and raiment, and above all, for raising up warm-hearted friends with whom I have laboured with delight, both in England and Wales.

I feel much indebted to the saints for their kindness: they have comforted and cheered me up many times. May the Lord be kind and merciful to them, and prepare the way for their escape! and may we yet enjoy the society of each other in the vales of Utah! There is a pleasure in my own reflections, whilst reviewing my past labours in your midst, that arises from the contemplation that there is nothing low, nor yet mean to be discovered by any one after my departure, from the simple fact that I shunned all such things, although an imperfect being. When I have walked and talked with the Saints, whether under cover of night or in the midst of day, my object has been to fortify the Saints, both male and female, and give strength to their virtues. I could say without boasting, and with a clear conscience, on the last-named subject, "Be ye followers of me, as I am of Christ." I here repeat what I have often said to the Saints, that many of the noblest of men and women destined in the economy of God to bear rule are not yet born on this planet. The channels of production of our own species have become much corrupted, and those spirits who, like Jesus, have their own agency will not come through corrupted channels. He came through a virgin pure and spotless. This should serve as a stimulant to all to live pure and shun every species of iniquity. If you will do all in your power, then will the Holy Spirit be shed forth to aid you in your onward journey through the present life.

As I am writing, my mind flies to the firesides of many of the Saints, where the big arm-chair, or, as it is more familiarly called, the master's chair, has been kindly tendered me, and the family listened to the instruction that the Lord has enabled me to give them in my humble way. I can feel that the Lord has mutually blessed us, and I hope that the lessons of truth will never be forgotten by us. And now I come to speak of the Birmingham Saints, with whom I have been more immediately connected for the past four months. They have felt to rejoice whilst the Lord has shed forth his Spirit upon us. The Saints and Elders have done the best that they could to carry out the counsels delivered to them.

Now, my dear brethren and sisters, I dedicate these few lines to you, and in the name of the Lord bless it with the Spirit to comfort and cheer you; and when you read, the Spirit will bear record that the writer feels for your welfare. I also beg an interest in your prayers, whilst I cross the deep blue sea and the desert plains. Pray for us, that the elements may be controlled for our good.

As it regards the progress of the work in the Birmingham District, it is steadily on the increase. The Saints say that they never felt better: the Presidents of the Conferences, together with the Travelling and Local Priesthood, have done their duty to the best of their knowledge. May the Lord still continue to bless them and the Saints with whom they labour.

Dear brethren and sisters, permit me here to say to you, Put forth your united hearts and hands, with your faith and means, to roll on the work, and it will go easy. It will be as Jesus aid--"My yoke is easy, and my burden is light."

Finally, dear Saints, good-bye! It will be a grief to me to hear of any one leaving the Church of Christ. I hope better things of you. But if we would keep the faith, we must so live that the Holy Spirit will dwell with us. It will be a joy to me to meet you in the Valleys of the Mountains. My heart is full of blessings for the cause of God, and for those that have received the Gospel in good and honest hearts.

I shall be glad to hear from any of you at Liverpool; but you must not expect a reply.

Your servant for Christ and the Gospel's sake,

MILO ANDRUS.

The Journey to America, 1861

Another major position of authority was conferred upon Milo as he began his return journey to America, after filling his mission in England. In his autobiography, he wrote: "In the summer of 1861 I started for home with 700 Saints, on board the ship 'Underwriter.' I was appointed President of the company, had a good passage to New York; no deaths. I was then appointed to take charge of 900 to Florence, Nebraska, on the cars."

Fortunately there is a detailed account of the voyage of the Underwriter from England to America, a copy of which has been preserved by Leone Andrus Taylor and which is as follows:

The Underwriter, Captain Roberts, containing 618 souls started out of the Waterloo Dock on Sunday morning April 21st and after a short run was anchored in the River Mersey.

Liverpool--The first presidency, namely; Amasa Lyman, Charles E. Rich, and George Q. Cannon came on board and appointed Milo Andrus president and Homer Duncan and Charles W. Penrose as his counsellors, thus forming the presidency over the ship.

22nd. We lay in the River all day. The Doctor viewed the passengers and crew, and the decks were examined, all was satisfactory.

List of Passengers on Board the Underwriter, their destination and means.

To New York only:

- | | |
|-----------------------|---------------------------------|
| 1. Samuel Garland | 24. Enoch Bennett |
| 2. Susannah Garland | 25. Elizabeth Reed, Sen. |
| 3. Robert Garland | 26. Elizabeth Reed, Jun. |
| 4. Samuel Garland | 27. Alice Redman |
| 5. William Isom | 28. Ellen Redman |
| 6. Kate Isom | 29. Jane Redman |
| 7. Richard Timmons | 30. Mary Isom |
| 8. Francis Timmins | 31. Harriet Otterway |
| 9. John Rose | 32. Caroline Taylor (Lost L2.00 |
| 10. Sarah Rose | 33. John Fray on board) |
| 11. Hyrum Rose | 34. Sarah Fry |
| 12. William Poulton | 35. Alice Fry |
| 13. Elizabeth Poulson | 36. James Fry |
| 14. Margaret Poulton | 37. John Fry |
| 15. William Poulton | 38. William Hyonas or Hymas |
| 16. Richard Poulton | 39. Maryam Hyonas or Hymas |
| 17. William Roberts | 40. Benjamin Hyonas or Hymas |
| 18. Demarus Roberts | 41. James Hyonas or Hynas |
| 19. Francis Wadley | 42. Neil Gilchrist |
| 20. Ann Bennett | 43. Mary Gilchrist |
| 21. Emma Bennett | 44. Mary Gilchrist, Jun. |
| 22. Hyrum Bennett | 45. John Bissell |
| 23. Isaiah Bennett | 46. Elizabeth Bissell |

47. Samuel Walker	70. Susan Hymas
48. Maryann or Maryam Walker) L4.00	71. Mary Hyman
49. Alfred Oldfield	72. Rachel Lloyd
50. Hannah Oldfield	73. Rachel Lloyd, Jr.
51. William Olsfield	74. Rachel Loyd, Jr.
52. Thomas Wekks) Expect	75. Mary Samuels)
53. Rebecca Weeks) help at	Trav lg. Elder has
54. Thomas Weeks) New York	12 /-
55. Ephraim Weeks) to push	John Williams
56. Heber Weeks) ahead	Elizabeth Williams) Has
57. Israel Weeks) with	Charles Williams) L
58. William Harder) Has	George Williams) 7.00
59. Ann Harder) L5.00	Mary Williams)
60. Henry Harder)	Ann Williams)
61. John H. Kelson) Has	Hyrum Williams)
62. Mary Kelson) L4.00	Eliza Fry
63. Martha Jones	James Hepworth
64. Mary Richardson L 2.00	Neil Gilchrist
65. Mary Bragg	Robert Gilchrist
66. Mary Fell	James Crocket
67. Mary Hoyland	William Lane
68. James Hoyland	D. Waglan
69. Sarah Hymas	George Lewis

Bound for Florence

George Stratford) no	Charles Dean) will
Eliza Stratford) food	Mary Dean) have
Emily Stratford) money	John Dean) on ar-
John Windley) no food	Joseph Dean) rival
Mary Windley) money	Charles Dean) there
Thomas Poulton) no	L 15.0.0
Mary Poulton) food	
William Poulton) money	

The following little incident occurred. A man connected with the crew was taken off board, because he had escaped from a man-of-war ship and sought an engagement on this vessel.

April 23rd, Tuesday--Sailed from Liverpool exactly at 5:00 o'clock P.M. Weather was fine, but wind unfavorable. The scenes of the Liverpool docks, the vessels lying in the river, and the small anchoring places, such as Birkenhead, New Brighton, and (word missing). The light house and fort near this latter place were severally attractive to the company on board. During the day we have been favored with the presence of Brothers Cannon, Kay, Lyman, and others who took a farewell and went off by the tug. All seemed merry and amused themselves in singing and play of a varied nature. General good feeling prevailed for we were brightened up with hopes of happy days to come, when the good folks we had parted from would follow on, to meet and live with us in Zion. Temporary arrangements were made for governing the Wands, and men were selected to rule.

Some were apponted to the watch under the direction of the Sergeant of the Guard, William Gibson. A marriage took place near the Bell, between William Alfred Garritt and Priscilla Jane Wilkins.

April 24th, Wednesday--Still very calm. A few were sick during the past night.

Were favored with some dancing on board. Most were up on deck walking about and enjoying the fresh air and casting glances at the Welsh Coast. At about 7:00 p.m. all assembled on board and heard some instructions from Brothers Andrus and Penrose. Andrus was very hoarse so that Penrose became principal speaker. All that was said had a bearing upon the way we ought to live in our new houses, and, if observed, will add to the comfort and blessing of the whole.

The following brethren were voted to positions:
 James Evans over No. 1 Ward
 Henry Brown over No. 2 Ward
 William Moss over No. 3 Ward
 Joseph Foster over No. 4 Ward

William R. Adkins over No. 5 Ward
Willet Harder over No. 6 Ward
Edward Samuels over No. 7 Ward
William Hall over No. 8 Ward
Henry Shaw over No. 9 Ward
Frederick W. Blake appointed clerk or recorder for the ship.
William Gibson, sergeant of guard.
List of Officers to Ship
John Roberts - Captain
Cooper - 1st Mate
Woods - Surgeon

Milo Andrus - President
Homer Duncan)
Counsellors
Charles W. Penrose)

John Cook - Steward
Thomas Keatley)
Cooks
Ephriam Mantle)

William Gibson - Sergeant of Guard
Frederick W. Black - Clerk

Our position on the sea at noon was Lat. 53 14'. Longitude 5 . Distance from bar, 75 miles.

Thursday, April 25th.--Calm, fine morning. 155 miles from Liverpool. Coast of Ireland in sight. Arrangments for cooking made with presidents of Wards which are likely to result in good order and general good feeling. A social party was held at night in which we had some good comic and sentimental songs and recitations. Every person seemed well entertained. We made but little progress in sailing. At 8:30 the Wards met for prayer, after which several walked on deck and looked with interest upon the effect produced by the rising of the moon. Its glistening rays played upon the wide expanse of waters. The sky was unclouded and spangled with the bright stars. A fine breeze began to fill the sails and our ship dashed along at a fine rate. The voices of the Saints have ceased to sing their nightly offering of praise to their Heavenly Protector and a pleasant calmness prevailed, when the music of an accordin handled by the Captain's cook broke upon the ear. A group quickly surrounded him to listen and be enlivened by his talented efforts. After this entertainment we started away to our sleeping cribs and made way for the watch. Lat. 51 45'. Lon. -6 40'. Distance run 108 miles W. 56' South.

Friday, April 26th--Sailing direct west. Saw the coast of Ireland more distinctly, pleasant weather, but little wind. Groups of Saints to be seen in all directions,--singing, dancing, reading, or playing.

Cloudy night. Position at noon Lat. 51 10' Lon. 9 00'. Distance 94 miles west 22' South.

Saturday, April 27th--Eight vessels in sight, they sail south of us. The sailors upon this ship are considered very poor and unfamiliar with their business. A stiffer breeze this morning, the sails fill out, and the ship rocks and pitches causing many to complain of sick headaches, and making many of the most healthy to vomit. Position at noon Lat. 50 17' Lon. 10 43'. Distance 85 mile West 39 South. Eight of the berths fell down during the night. A sister narrowly escaped having her head crushed, none were injured.

Sunday, April 28th--Going direct west. Much motion in the ship. A few sick. Position--Lat. 49 56'. Lon. 14 34'. Distance 150 miles west 8 South. Distance from New York 2600 miles.

At 9:00 A.M.- exchanged signals with the English ship "Laurel" bound westward.

At 9:30 A.M. the Wards met to prayer and Sacrament, and remarks were made by several brethren expressive of their joy in going to Zion, and exhorting to practical regard of the truth and commands of the work. ALL seemed very happy and united. Meeting on deck-at 3:00 P. M . The Wards were emptied and turned out their Companies to be favored with a sky-roof. Many sat or squatted in Indian fashion upon the deck, the balance stood. Bro. Wallace engaged in prayer, after which Bro. Charles

W . Penrose mounted the pulpit. He fixed himself against a pillar of wood, slung his arm through a rope to prevent the motion of the ship from making him stagger. Thus braced, he preached freely and interestingly about "The Gathering," proved that Zion was in the Rocky Mountains of Utah by bringing before us the sayings of Isaiah, Micah, and David, and describing the geographical position of the Zion of Jerusalem and of the Saints resort of the last days-our reasons for gathering were ably represented.

Bro. Andrus spoke of the ineffectual attempts made by our enemies to produce our ruin, and the destiny awaiting us if we remain faithful. In speaking of the world's ignorance of our worth and of the probable generous offers likely to be made by ship owners in our favor as soon as they knew us, said that if the owners of this ship only knew our value in the world they would give us all a free passage to New York. This and other humorous remarks full of truth, though perhaps only having a jocular bearing in some minds, gave some spice and pleasure to the feelings of all present. The Sunday passed away very joyously. Thoughts and talk of friends who doubtless missed us much today from the various meeting places and fire-side groups that our presence had dwelt with for years, principally occupied our time. Our vision seemed

to eye them and to fancy their doings. And then we would hear the cheering sounds gush from the soul and mouth in the songs of Zion and her future from the companies of singers marching upon deck. Reluctantly we leave these scenes to go below to sleep.

Note--Monday, April 29th--Died at 6:30n A.m. James McLean, aged 15 months, son of John and Harriet McLean.

Monday, April 29th--At noon Lat. 49 26' Lon. 18 03'. Distance run 139 miles West 13 South. Much motion in the ship, and sickness with all its horrid, weakening power has seized a great number of the Saints.

Tuesday, April 30th--At noon Lat. 48 42" Lon. 23 52'. Distance run 233 miles west 11 South. Many confined to their beds, too weak to rise, but some rise and stagger feeling as though they were in the midst of a whirlpool, and they were rapidly ascending and descending. Down they would fall upon a box or the first thing they could get to and hold themselves on. Suddenly you would see them seize hold of a tin bowl or slop pail and heave all they had within, out of them. When that was done they did not appear satisfied with their feat, but most again heave, heave, heave, yielding nothing. Nobody had a taste for meats, when talked about by the hearty, you could see the sense of disgust well pictured on the faces of the weak. The principal foods cared about were gruel, baked potatoes, rice, and other dainties.

Wednesday, May 1st--At noon-Lat. 47 55' Long. 29 30'. Distance 231 miles West 12 South. Many very sick today, the deck was crowded with the helpless. Fat and strong men and women become thin and weak. Some bottled stout, or porter, was dealt out to the very weak, and many were benefitted by this homely drink. The Captain and Doctor seemed very ready to oblige and comfort the suffering. The weather has been very fine and the ship has been forging ahead at a good rate the past two days. We pray God to speed the ship and give us strength to bear the sickness.

Thursday, May 2nd--Lat. 47 32'. Lon. 33 00'. Distance run 143 miles 9 South. The Captain seems eager to get the decks cleaned, and all the people on the upper deck. The healthy boys are engaged scraping and brushing up the floors. We have had a storm during the night, a good deal of rain fell, and I hear that lightning was seen. The sun now comes forth with smiling favor, and the sea seems

far calmer. This will afford to many a chance of recruiting their strength, as complaints of sore ribs, headaches, and weakness are general. The Captain permitted the people to seat themselves on the top of his cabin, aft of vessel. They were lying in all directions. No wind stirring. Within sight of the masts of two vessels, not near enough to describe them fully.

Friday, May 3rd--Very calm. Ship gliding almost imperceptibly through the glassy waters. The calm seems to come most opportune for the benefit and rest of the sick. The dull and head drooping are looking brighter and have become interested in games of play. Sickness is one of the best things in this world to make people shut up the gab box and make them reserved. It will soon stop the fast talking from expression. Those men who are constantly terrified with "Candle Curtain Lectures" at night, or with a loose-tongued plague, if they want to be members of the Peace Society for a few days, should bring the source of their dread for a sea voyage. If it does not produce a final cure, it certainly will a temporary one. When people are

recovering, the tongue wags again with freedom. We now begin to hear its din. May its exercise tend to the joy of the Company. Another good sign of recovery is seen in the desire of some to finish up their portions of food on the plates,--no leavings remain. In fact, some would probably not object to being plate lickens to gentlemen's families for a period. Position at noon--Lat. 47 13'. Lon. 33 28'. Distant run 27 miles West 45 South.

The voyage seems to have a good effect upon some faces. Some look puffed out and brawny. Others look thin and as though they were longing for food, and a residence in a cook shop would be a boon to them. Perhaps it would.

Men are changed in appearance by another calamity,--apostasy from razors. Those who used to carry clean faces, with chin new reaped every morning, now seem like hedgehogs armed to the teeth. It would, if we wanted to bring lip service into use, be a good time to give young ladies the chance of relishing the pleasure of a game of "Kissing the King." They would feel as though their ruby lips hung upon skewers or points, and we could say nearly as the Lord said to Saul--"Tis hard for thee to 'kiss' against the pricks."

We had a little dancing to-day. The young Sisters of Mercy, those who made themselves ministering angels to the weak, were invited by Bro. Andrus to prance to the tune of the fiddle. Some accepted the chance and gaily moved. Some were too modest to come forward, but the goodness of these Sisters must ever be kept in the memory of those who had their attention.

Last night, about prayer time, sails all unfurled and pretty well filled producing but slight motion of the vessel, but taking us on leisurely.

Saturday, May 4th--Rather showery. Lat. 40 50'. Lon. 34 47'. Distance run 59 miles West 23 South. Sails well filled at night, travelling fast. She lays upon her side and cuts her way at a smart rate. The Captain appears to take advantage of every wind, and does not appear timid at the use of the canvas.

Sunday, May 5th--a very fine morning. The Saints engaged in Ward meetings, Sacrament, singing, and testimonies. Position at noon--Lat. 45 11'. Lon. 38 05'. Distance run 170 miles west 36 South. New York is distant 1600 miles West 10 South. Liverpool is distant 1500 miles East 20 North. At 3:00 P.M. the Saints assembled on deck and listened to some excellent remarks from Elder Milo Andrus. God's attributes in which His kind nature was particularly dwelt upon. The principle of liberty, what it is in the world, in England, and what it should be; the progressive wages for the virtuous and active student of the truth. Man's destiny, God's greatness, the triumph of the right over evil, their rule of the weak and ignorant,--all was ably and clearly elucidated.

The Captain and Mates acted very kindly in fixing up forms for our accommodation, and showed much respectful feeling in keeping quiet and listening to the speaker. At night the wind filled the sails and two went along gaily.

Monday, May 6th-- A very strong breeze and the roughest sea we have yet seen. Several fell about and had to hold to fixings to prevent falling. A crowd huddled together on the deck would often be favored to a good drenching. The water would dash against the side and run over, producing quite a deluge on deck. The confusion would rise, the folks would scatter, and in their hurry to escape another favor from the sea, tumble over each other. All seemed to bear these little scenes with merriment and good feeling,--no serious accident occurred.

These baptismal favors soon cleared the deck of all except about a half dozen. This little group was watching the battle of the waves,--their varied colors, ceaseless motion, and sudden break of rolling masses of water into glittering foam. The wind howled and blew furiously, causing all to cling to ropes. A small vessel passed today bound for Liverpool. She was tossed about very much.

Our position at noon--Lat. 44 05'. Lon. 42 43'. Distance run 207 miles West, 18 South.

Tuesday, May 7th--Position at noon--Lat. 43 42'. Lon. 45 03'. Distance run 103 West 13 South. Much calmer, one or two vessels in sight. The "Aberdeen" bound for New York came up alongside. She started from Lands End fifteen days since, we quickly passed her.

Captain Andrus sick and weak.

Wednesday, May 8th--Air rather cool. Waters quite calm. Making but slow progress. At about 6:00 A.M. an announcement was made that a ship was alongside. Several jumped out of bed, dressed, and ran up to see the new object of motion. A small boat was launched from our ship and rowed rapidly through the waves to the Stranger which presented a noble appearance a short distance off.

The boat soon returned bearing newspapers and stating the name of the vessel. She was the "Henry Sheldon," from New York ten days out. The papers, vis., "New York Herald," "World" etc. were dated 19th and 20th of April. Every column seems teeming with excitement about the outbreaks and warlike movements of the North and South. The troops passing through Baltimore on their route to Washington were fired upon by the people, and had also a storm of paving stones hurled at them. The troops returned the fire, and several were killed and wounded on either side.

Position at noon--Lat. 42 32'. Lon. 45 50'. Distance run 78 miles West 64 South.

Thursday, May 9th--A dense fog around us. The ship's bell tolled the whole of the day, sounding quite doleful. The object was to keep ships from approaching too near to us. This fog produces chilly feelings, it requires extra raiment to keep warmth within us. Hot food is relished today. Not many on deck; most are seeking recreative games below. The clerk engaged today is drawing out a statement of passenger's names, ages, birthplace, packages, and occupations for the Captain's use, he having to give such information to the Custom house authorities of New York.

Position at noon--Lat. 42 10'. Lon. 48 13'. Distance run 133 miles 45 North or a northwest course. In the evening we tacked for southwest. Bro. Homer Duncan visited the Bachelor Ward and appeared free in giving good instruction. 1 Ward, a merry meeting after prayers was held for about an hour on the middle deck. Songs and recitations were given to the amusement of the group assembled. The sails were shifted this evening and we began a run in a south westerly course. Instead of the tolling of the bell, we were this evening favored with the blasts of a trumpet, the echoes of which many of us heard ring the silent watches of the night. I did not envy the poor fellow who, in the midst of fog, had to give trumpet flourishes to the roaring waves and their occupants.

Saturday, May 11th--The fog has nearly passed away this morning. Since yesterday evening we have been traveling southwest, and we presumed the further we got away from the banks of Newfoundland the -brighter the weather would become.

Position at noon--Lat. 43 03'. Distance run 77 miles 24 South.

Sunday, May 12th--Damp and cold weather. Not many on deck, but those who are seem very blue about the nose. Some are walking about very quickly to keep up heat. Everything very damp. No prospect of meeting on deck this day.

Sacrament administered and testimonies borne by the Brethren in the various Wards. Richard Poulton, son of William and Elizabeth Poulton, was blessed by Richard Alldridge.

Position at noon--Lat. 42 37'. Lon. 54 28'. Distance run 111 miles west 13 South. New York is distant 900 miles West and 8 South.

We were moving very steadily. along, direct west, and about five miles an hour. A vessel in sight, bound eastward.

At 3:00 P. M . in consequence of the cold weather, meetings were held below decks. The ships company was divided into two crowds, one on the first, and the other on the lower deck.. In the first, Brothers Silver, Alldridge, Teasdale, and Wallace occupied the time with short speeches, principally upon the allowance of privileges and free exercise amongst all, according to their sense of right, their age, etc. Liberty and the growth of the work of God were spoken of to the pleasure of all.. This meeting lasted one hour.

Bro. Penrose addressed the other meeting upon the way to act during their journey to Zion. Good feeling generally prevailed, but occasionally a little show of bad feelings prevails with the impatient at the Cooking Galley. All cook their dinners on alternate days, so that sufficient has to be cooked to last for two days.

Monday, May 13th--Sailing at a good pace; if we continue to run as fast we shall see New York in a very few days.

Died at 9:00 A.M., Janet Gillespie, daughter of Alexander and Mary Gillespie. Aged 18 months. Lat. 41 27'. Lon. 50 00'. Distance run 214 miles West 19 South.

The Cooking Galley presents quite a busy appearance. The stock of plates and dishes covered with meats, puddings, and cakes. The kettles and pans get quite attractive. Many have lost that dainty and sickly feeling which seized them when they passed this spot (the galley) a short time since.

Many are only beginning to learn that the ship's food is very good, and they eat it now with relish. The Sisters are learning from each other to make up cakes from biscuit, which is first ground to dush and then mixed with flour, pig fat, sugar, and spice,--it makes a very nice cake. This with biscuit puddings, pea soup, etc., etc., is making us like meal times to approach; for now they are times of enjoyment and feasting.

Tuesday, May 14th--Rushing through the waters very fast. The vessel leans upon her side and the sea presents a rougher appearance than I have hitherto noticed.

Position at noon--Lat. 40 57'. Lon. 62 00'. Distance run 139 miles West and 12 South. New York is distant 540 miles West and 3 South.

Bro. Andrus came from his berth for the first time since his attack of sickness, with mouth tied up. He bore a weak appearance and soon retired to his berth again. Wednesday, May 15th--The wind has ceased, there is but a slight motion of the ship. Lat. 41 26'. Lon. 63 40'. Distance run 81 miles West 21 North. The sky presents a most lovely appearance. The clear atmosphere here exposes the surface of the sky to our view far more distinctly than in England.

Thursday, May 16th--A very calm and warm day. Lat. 40 53'. Lon. 64 34'. Distance run 47 miles West and 45 South.

About 3:00 P.M. the Saints assembled on deck and were amused with a number of Scotch and England songs and recitations. This lasted about two hours and then a company engaged in dancing. At evening many were gazing with delight and admiration at the magnificent scene which the setting sun presented and produced.

A range of dark clouds looking like an extensive forest of trees ran in a long line on the border of the horizon. The declining sun was behind these clouds and shed a radiant golden hue upon their ridges. They appeared capped with gold, and the edges which came down to the waters were tinged with various colors of yellow, pink, purple, white, and these of the brightest descriptions. In the distance the shades (shadows) of grotesque figures, grand designs of castles, of snowily peaked mountains, or immense icebergs could be distinguished in the volumes of cloud ran in connection with the sunnier scenes, but which received the reflection of its rays.

Bro. Charles W. Penrose had a remarkable birth of a young rat in his shoe this morning. The announcement of the four legged beauty there made some fun.

Friday, May 17th--A heavy swell and a good wind, many complaining of headache, and some few casting out their inward store. Lat. 40 02'. Lon. 66 06'. Distance run 87 miles west 36 South. New York distant 362 miles west 4 north.

This evening the Presidents of the Ward Meetings met to hold a prayer meeting for favorable wind. Bro. Andrus was present and became petitioner for us. He also made some remarks about the influence of the Elders, their power of intercession with Heaven, and the existence of might in the hands when uplifted.

Saturday, May 18th--Morning dawns upon us again and the Saints are astir, and in groups upon deck enjoying the fine pure breezes which come refreshingly amid the warm sunshine. The old custom of wearing extra clean and gay dress is adopted and everybody seems in preparation for the sacred business of the day. The ship has had an extra clean up and bears as smart an appearance as the rest of us.

At 9:30 A.M. a general rush below decks to meetings, where the ordinary business of testimony and Sacrament was attended to. Immediately after the meetings, the upper deck became the resort of numbers. Some were seated, intently fixed at

reading, some watching the fish as they occasionally darted up through the water and revelled in the sunshine. Then a few birds which by some were called "Mother Carey's Chickens" became a source of attraction. Some engaged in conversation, walking, etc.

The time rolled away and the 3:00 P.M. upper deck meeting was announced. All closely crowded up together to listen to the teachings of Brothers Duncan and Penrose. A good thoughtful and lively feeling prevailed, and a warm zeal seemed to shine through the features of the Saints, and a determination seemed set there to try to carry out the practical portion of the Brethren's teaching. Considering our circumstances, the general good feeling tells forcibly the fact that God's divine Spirit lives amongst us, making us reconciled to our lot, and warming up our hearts with friendship toward each other.

Our position at noon--Lat. 38 32'. Lon. 69 30'. Distance run 71 miles west 21 south. New York is distant 245 miles west 31 north.

In the evening at 8:00 o'clock another important and fascinating to youth meeting was held in No. 1 Ward, to celebrate the nuptials of a young couple--John Nock Hinton and Emma Spendlove. Bro. Milo Andrus, at their request, officiated in the ceremony, and pronounced them man and wife. This marriage was food for fun and antic ipations with the young, merry recollections among those who had passed through the ordeal before.

The beautiful heavens, the warm air, and the pleasant events of the day induced many to stay up and perambulate and talk.

Monday, May 20th--The rain coming down in torrents, causing us to keep below decks, hatchways all closed down producing an unpleasant close warmth. Many were complaining of headaches through the absence of pure air.

Lat. 39 07'. Lon. 71 24'. Distance run 100 miles 27 north. Distance to New York 145 miles west 34 north. Sea very rough.

Tins flying about and slops upset, liquid streams running along the floor below decks.

Tuesday, May 21st--The ship moving along at a good rate in a northwest course. Many standing at the front part of her noticing distant streamers from which the smoke issued. It was amusing to hear them pronounce the smoke as land, mountains, etc. Their speculations only ended in smoke. While looking out a pilot boat came darting over the water. The pilot came on board, and began to give his orders about the rigging, etc. The people look smart and joyful at the prospect of soon landing. One of the sailors fell from a topsail and was evidently much shook, no bones broken.

Wednesday, May 22nd--Before 5:00 o'clock reports of trees, fine views, etc. All berths soon emptied and their occupants on deck, noting with admiring eyes forts, gardens, shipping, etc., fine prospects all around, and acknowledged to be one of the most magnificent sights ever seen by all on board.

The "Great Eastern" in view, she seemed to surpass in size the largest vessels on the River, yet many are leviathan structures and surpass in size the general English steamers.

Batteries off shore, mounted with cannon are in view, some are in course of erection. All seems full of life and bustle. The dull monotony of the past fades away into scenes of active life.

The Doctor came on board this morning, and all passed his inspection. He praised our general appearance and management, and added that he never saw a company bearing such signs of good health. Captain and Lady with Doctor and son started away by steamboat without any sign of praise from us.

The hour arrived for the Saints and their luggage to be removed from the ship. While the conveyance was drawn to shore, hats and handkerchiefs were waving, and loud huzzas were heard sounding over the waters, competing with those engaged in the national war cause, who were being conducted on steamboats down the river. The Saints landed at Castle Gardens.

Thursday, May 23rd--About 9:00 A.M. we all got on the luggage car which was attended with a tug. We started to New Jersey and had our luggage weighed, some paid

heavily for extra weight.

(Edited) After the selection of 31-1/2 persons who had short, and some no means at all, to go to Florence started away to the railway station. About 10:00 P.M., the train started from New York; the majority of the Saints booked to Florence.

During the course of the voyage, President of the Ship's Company, Milo Andrus, and his counselors, Homer Duncan and Charles W. Penrose, addressed a letter to President George Q. Cannon, giving a report of their voyage. Under date of May 21, 1861, while fifty miles from New York, they wrote, and their letter was published in the Millennial Star, XXIII (June 22, 1861), pp. 396-397 in which they said: President G. Q. Cannon.

Dear Brother.--We address a few lines to you with pleasure, knowing the anxiety which will be felt concerning the condition of this ship's company, not only by you but by the whole British Church.

After our appointment by the Presidency on the 21st April, we proceeded to organize the company placed under our watchcare. We divided them into nine wards--four on each deck, with a separate ward for the bachelors. A suitable man was appointed over each ward to watch the interests of the people and give them suitable advice. We got everything ready for sea as quickly and merrily as possible, and on the 23rd the ship weighed anchor. The steam-tug had us in tow all night. We had a very mild and pleasant time during the remainder of the week.

On Sunday, the 28th, the sacrament was administered in all the ards simultaneously at half-past nine, a.m. In the afternoon at three o'clock, brother Penrose preached a discourse on deck. In the evening we had a fresh breeze of wind; also on Monday and Tuesday most of the people were sea-sick. We will not stop to describe the peculiar pleasures attached to this delightful recreation, (sea-sickness,) as we do not wish that the Saints, by anticipation, should be deprived of its peculiar sensations and benefits. They must wait with patience till they come. Experience will be the best schoolmaster. However, the wind died away, the qualms departed, the Saints rose on their legs again, and the weather became fine and pleasant.

On Sunday, May 5th, the sacrament was administered as before, at three, p.m. Brother Andrus delivered a discourse on the deck, after which the wind freshened again; and on Monday it blew pretty stiffly. Brother Andrus was taken sick, and on Tuesday was confined to his bed, where he was confined for a week, suffering severely; but by the blessing of God, and through the faith and constant prayers of the Saints, he recovered and is now enjoying health. During this week the weather was foggy and cold.

Sunday, May 12th.--Meetings as before, except that the forenoon's meeting, in consequence of the cold, was held between decks. Brother Penrose preached to the Saints. After meeting, the wind freshened gain; and on Tuesday we had a brisk gale, which lasted till midnight. No damage, however, was done to any one, and the songs of the Saints could be heard sounding cheerily while the ship rolled and pitched, and the angry winds howled and grumbled through the ropes.

Sunday, May 19th.--A lovely day, but a dead calm. Meetings as usual in the morning. Brother Duncan preached on deck in the afternoon. A breeze as usual after meeting, towards night. Monday, a strong gale---everything playing a game of "pitch and toss," unless it was tied; and then it looked as if it wanted to. Today we have a pilot on board, and are sailing quietly towards the oft-mentioned and greatly-desired port of New York.

During our voyage we have had two deaths--infants, --who were nearly deficient of the breath of life before we started. The first, sister M'Cleane's son James, of Coventry, aged 15 months on 29th April. The second, Janet Gillespie, daughter of Alexander and Mary Gillespie of Scotland, May 13th, aged 18 months. Both died of consumption, and both were enclosed in metal cases to take ashore. We also had two marriages; the first on 22nd April, between Wm. Alfred Garrett and Ann P. Wilkins, both of Coventry; the second between John N. Hinton, of Birmingham, and Emma Spend-

love, of Rowington, Warwickshire, on 19th of May.

The general health of the passengers has been good, no epidemic diseases of any kind having manifested themselves. Brother Duncan has been in good health all the way, and has been able to get round among the people all the time. Brother Penrose suffered considerably from sea-sickness for a few days.

We cannot speak in too glowing terms of the good spirit and feeling manifested by the Saints on this happy voyage. The power of God has been with them, and they have governed themselves according to the counsels which have been given them, almost without an exception.

May 23rd.-We arrived on the 22nd, and the majority of the company are about to start to Florence. We found brothers Pratt, Snow, Jones, and Hooper all well.

With heartfelt gratitude to God for his abundant goodness to us, and with love to brothers Lyman and Rich, and the brethren in the Office, to yourself, and all the Saints in the British Mission, we remain yours in Christ,

MILO ANDRUS.
HOMER DUNCAN.
CHARLES W.
PENROSE

Having travelled by rail from New York to Florence, Nebraska, Milo spent a few days in that area before journeying further west to the Great Salt Lake Valley. During that period he again addressed a letter to George Q. Cannon. Writing from the "Camp of Israel near Florence," June 19, 1861, he said, as published in the Millennial Star, X XIII (July 27, 1861), p. 478:

Dear Brother Cannon,--I came out to the camp ground this morning, in company with brothers Gates and Spencer, for the purpose of organizing the 4th company; and after we accomplished the business that we came to do, not being very well, through fatigue brought on by the driving of cattle yesterday, I thought I would remain in camp during the day; and in order to fill up the time, I thought I would give you a short synopsis of our doings since we last wrote to you. We left New York, in company with a little upwards of 600 Saints, on the evening of the 23rd of May, and landed in Florence on the evening of the 2nd of June. We had rather a weary, yet pleasant passage, some little sickness, and one death, which occurred between Omaha and Florence. Since we have been at Florence, the health of the camp has been good; but two deaths within the last three weeks. After our meeting on Sunday the 16th, our camp was cheered with the presence of our brethren late from Utah--namely, Joseph W. Young, Judge Peacock, Bishop Brunson, and others, the most of whom are on missions for Europe. They were in good health and excellent spirits. They bring us news that there will be plenty of teams here by the 1st day of July to help all away from this place that are unable to help themselves, which is news that causes the hearts of the poor to rejoice. I have received several kind and warm-hearted letters from the brethren and sisters in England, all of which I should be glad to answer, if it were not for the hurry and the incessant labour that always exist at an outfitting point. I shall remain here, in company with brother Gates, until the companies are all gone; and then we shall get into the same waggon that you and sister Cannon came down in, and jog over the Plains as speedily as possible. Please to give my love to brothers Lyman and Rich, accepting my warmest desires for your own welfare.

I remain yours in the Gospel,

MILO ANDRUS.

The Immigrant Company of 1861

Milo's responsibilities did not end when he arrived at Florence. He wrote in his autobiography: "Stayed at Florence five weeks, and was then appointed Captain to take a company of 66 wagons across the plains, and arrived in Salt Lake City in

September, 1861." Again we are indebted to Leone Andrus Taylor for preserving a copy of an account of this immigrant company, which is as follows:
Monday, July 1st. Company 5 organized by electing Elder John D. T. McAllister captain. John Taylor captain of first ten, Daniel Grenig of second ten, N. W. Birdno third ten, Jacob Hoffman fourth ten, Robert Shelton fifth ten, and James Evans sixth ten. George M. Ottinger, Clerk.

337 men, women, and children, 72 wagons, 237 oxen, 93 cows, 14 horses, and 6 mules in the train. In the evening Brothers Snow and Gates, deeming it wisdom, appointed Bro. Milo Andrus captain of the company, and Bro. Martindale sergeant of guard, Bro. McAllister being released much to the regret of most of the company, as he had been their leader in Philadelphia, for over one year. During this time he had won the love and esteem of all who were so fortunate as to make his acquaintance. Day was warm, although at times there was a pleasant breeze.

Tuesday, July 2nd. Afternoon at 2:30 o'clock rolled out of Camp, McAllister (No.1). Everybody as lively as crickets, stepping out to the tune of "The Girl I Left Behind Me," but "Oh, Babylon, Oh, Babylon, We Bid Thee Adieu," singing in the heart of every saint in the company. About 4:00 P.M., formed a corral on a small creek about five miles from Florence (Camp No. 2). Cattle working very well considering greenness of oxen and drivers. Day warm and pleasant. Wood, water, and excellent grass.

Wednesday, July 3rd. Left Camp No. 2 between ten and eleven o'clock A.M. Crossed between two and three o'clock. Arrived in Elkhorn and encamped about 7:00 P.M. Distance 17 miles. Day was dry and hot. The thermometer at Elkhorn Post Office at 5:00 P.M. registered 90 in the sun. Everybody completely worn out with first day's travel and agreed to rest. Camp No. 3.

Thursday, July 4th. Independence Day, left camp on Elkhorn between 8:00 and 9:00 A.M. Day fine. The Stars and Stripes floating from one or two of the wagons. Passed through Fremont City between 2:00 and 3:00 P.M. The citizens appeared to be

enjoying themselves as good Union men should. Encamped on Platte River, north side about 4:00 P.M. Wood and water plenty. Dancing in the evening. Distance travelled this day 16 miles. Camp No. 4.

Friday, July 5th. Rolled out of camp this morning between eight and nine o'clock. Day splendid. Oxen suffered dreadfully from heat and flies. Encamped on Platte River at 4:00 P.M. Distance made this day thirteen miles. Camp No. 5.

Saturday, July 6th. Left Camp No. 5 between eight and nine o'clock as usual. Moved between twelve and one o'clock. Encamped between 4:00 and 5:00 P.M. Distance travelled this day ten miles. While forming corral had a heavy storm, - wind, rain, and hail for over one hour. Rain in torrents. Camp No. 6.

Sunday, July 7th. Left Camp No. 6 about 12:00 noon. Day warm. Encamped at 7:00 P.M. after travelling ten miles. Held meeting in the morning, Brother Milo Andrus presiding. Camp No. 7 on Shell Creek.

Monday, July 8th. Left camp between 6:00 and 7:00 A. M. Passed through Columbus about 9:00 A.M. Crossed "Loup Fork" on ferry boat and encamped. Money collected for ferry company, \$35.00. Day very warm. Camp No. 8.

Tuesday, July 9th. Left camp this morning about 8:00 A.M. Delayed, hunting for stray cattle. Nooned for two hours after travelling twelve miles. Encamped on the Platte between six and seven o'clock. Compelled to leave Sister Lemon and team behind, she having lost an ox. Distance travelled that day fourteen miles.

Some of the Brethren, like the axle trees of their wagons, need greasing. Bro. Andrus gave them -a grand waking up this evening in the shape of an excellent lecture, telling them what they should and what they should not do, speaking with the help of the Spirit. The impression was penetrating and beneficial throughout the camp. Camp No. 8 (?).

Wednesday, July 10th. Left camp this morning between six and seven o'clock. Morning splendid. Nooned on the Platte from 10:30 A.M. until 12:00 Noon. Distance nine miles. Encamped on small creek between six and seven in the evening. Camp was splendid. Wood not plentiful. Water good. Evening cold. Twenty miles travelled

this day. Camp No. 9.

Thursday, July 11th. Rolled out this morning between six and seven o'clock. Nooned between ten and eleven o'clock. Day very hot. Corralled between 6:30 and 7:30 P.M. Rained heavy until 8:00 P.M. Distance made this day eighteen miles. Night cool. Camp No. 10.

Friday, July 12th. Left camp this morning between 6:00 and 7:0 A.M. Nooned between ten and eleven o'clock. Rolled out at 1:30 P.M. Encamped on Wood River, between six and seven o'clock. Raining a little after forming corral. Distance covered this day eighteen miles. Camp No. 11.

Saturday, July 13th. Rolled out of Camp about 2:00 P.M. It was raining very "full" heavily in the morning. The road was splendid, and the cattle travelled briskly. Encamped between seven and eight o'clock. Distance made this day twelve miles. Camp No. 12.

Sunday, July 14th. Left camp between six and seven o'clock. Arrived at Wood River Center about 9:00 o'clock and encamped. Distance made 2-1/2 miles.

In the morning people washing and fixing. Afternoon raining. Afternoon meeting, Brothers Andrus and Martindale presiding. Camp No. 13.

Monday, July 15th. Left camp this morning between 6:30 and 7:30 o'clock. Day pleasant. Did not noon to-day. Made twenty-one miles, and encamped between three and four o'clock. Meeting in several of the "tens" this evening. Camp No. 14.

Tuesday, July 16th. Left camp this morning between seven and eight o'clock. Nooned at twelve o'clock. Rolled out between two and three o'clock. Encamped about 5:00 P. M. Day was cloudy in the morning, afternoon pleasant. Miles covered this day was twenty. Camp 15.

Wednesday, July 17th. Left camp this morning between six and seven o'clock. Nooned between ten and eleven o'clock. Day cloudy, very good rolling. Encamped between 4:00 and 5:00 P. M. Distance covered was twenty miles. Captain HoopOs mule train pursued us this afternoon. Camp 16.

Thursday, July 18th. Left camp this morning between seven and eight o'clock. Morning misty, a heavy dew falling. Nooned between 2:00 and 3:00 P.M. Left corral about 3:00 P.M. Afternoon awfully hot and sultry. Formed new corral between seven and eight o'clock. Distance this day twenty miles. A heavy rain falling while forming corral. It rained until about 9:00 P.M. Camp No. 17.

Friday, July 19th. Left camp this morning about 8:00 A.M. Nooned between 1:00 and 2:00 o'clock. Left at 3:00 P.M. and encamped on the Platte between six and seven o'clock. Distance made eighteen miles. Roads very muddy, rolling very heavy. Day warm. Commenced raining about 8:00 o'clock, and continued until morning, somewhat damping the goods as well as the spirits of several of the Saints. Camp No. 18.

Saturday, July 20th. Cleared off about 9:00 A.M. Camp moved about 12:30 P.M. Rain very heavy. Rolling awful. Encamped about four o'clock on Skunk Creek. Distance made about eight miles. Raining all night very heavy. Captain, however, managed to get up a dance between showers in the evening. Camp No. 19.

Sunday, July 21st. Rain this morning. Everything damp inside and outside of wagons. Cleared off about 9:30 A.M., but was showery all day. Meeting at 7:00 P.M., Brothers Andrus and Martindale presiding.

Monday, July 22nd. Left camp this morning between 7:00 and 8:00 A.M. Nooned between 1:00 and 2:00 P.M. at "Cold Spring." Distance eleven miles. Rolled on about 3:30 P.M. and encamped on the north fork of the Platte River about 7:00 P.M. Distance made twenty miles. Road very muddy and bad at places making heavy rolling. Were visited by Indians soon after corraling. Camp No. 20.

Tuesday, July 23rd. Left camp between 7:30 and 8:00 A.M. Day warm. Nooned about 12:00 o'clock. Found a buffalo head on the road this morning, containing this inscription: "No. 4 Company passed this spot 17th of July 1861, all well, and but one accident which happened to one of the sisters named Butler. She was run over by one of the wagons. She is dying. H. Duncan, Capt."

Rolled out about 2:00 P.M. Road good at places this afternoon. Hard to cross several sloughs over one of which we were compelled to build a grass bridge. Encamped between 7:00 and 8:00 P.M. Distance travelled today fifteen miles. Camp No. 21.

Wednesday, July 24th. Left camp this morning at 8:00 A.M. Crossed "Bluff Fork" and encamped about 12:00 o'clock. Celebrated the 24th July in grand style consisting of everything, Brother Milo Andrus having selected two old men, two old women, four young men, and four young women from each "ten", (there being six tens in the Company) and appointing Bro. Martindale, Marshall. They formed a line and marched through the camp and around it, led by music (a violin and accordian). Marching and counter marching in good order and time for some time, and finally forming in front of stand. The Company was addressed by Brothers Andrus and Martindale. Both bring back to the recollection of the people the sufferings of the Saints during the early history of the Church, and contrasting it with the present prospects and happy condition. This was followed by several good and happy toasts, and the meeting closed with prayer by Bro. Martindale. In the evening we had dancing and games in which the young and old enjoyed themselves until nearly 12:00 o'clock. Camp 22.

Thursday, July 25th. Separated the Company to-day, the second, fourth and sixth ten starting between 7:00 and 8:00 A.M. commanded by Bro. Martindale. The first, third, and fifth ten left camp about 10:30 A.M. Encamped at 6:30 P.M. on Bluff creek. Distance covered twelve miles.

Buried this evening, John Moss, a native of England. He was about fifty years old, and was buried about one and one-half miles east of the Creek on a little bluff twenty or twenty five yards north of the road.

We overhauled Bro. Martindale about 11:00 A.M., who had stopped to bury a child named David M. Gamit, aged three years. Camp No. 23.

Friday, July 26th. Left camp this morning about 10:30 A.M. Noon about 1:00 P.M. Left again at 4:30 P.M. being detained waiting for a wagon that had stuck in the sand. The -road was awful, sandy and hilly. Distance travelled was ten miles. Camp No. 24.

Saturday, July 27th. Left camp about 8:00 A.M. Noon about 12:00 o'clock. Day very hot and sultry. Started again at 2:00 P.M., and corralled at 7:30 P.M. on the Platte. Travel good today. Distance made sixteen miles. Camp No. 25.

Sunday, July 28th. Left camp this morning about 7:00 o'clock. Noon about 1:30 P.M. Day warm. One mile from camp crossed a tremendous sand bluff, awful work for oxen. Formed corral on west side of bluff, between 5:00 and 9:00 P.M., as it was late before some of the wagons could get in. Distance made this day sixteen miles. Camp No. 2e.

Monday, July 29th. Left camp this morning at 9:30 o'clock, having been detained hunting for stray cattle.

Brothers Gates, Jones, and Spencer with mules and wagon overhauled us this morning. Noon about 3:00 P.M., the day intensely hot. Rolled in about 5:30 P.M. and encamped with Martindale's division. Ihsstance this day was thirteen miles. Camp No. 27.

Tuesday, July 30th. Meeting this morning. Brothers Jones, Gates, and Spencer presiding. Company starting together. Left camp about 10:30 A.M. Noon about 3:00 P.M.' Rolled on again about 5:00 P.M., day awfully hot. Encamped about 7:30 P.M. Distance covered fifteen miles. Camp No. 28.

Wednesday, July 31st. Left camp this morning about 9:00 A.M. Noon about 1:00 P. M. Rolled on again about 4:00 P.M. Afternoon pleasant. It is very cloudy with heavy rain ahead.. Distance this day fifteen miles. Encamped about 7:00 P.M. Camp No. 29.

Thursday, August 1st. Left camp this morning at 9:30 A.M., Capt. Martindale's Company leaving about one-half hour before us. Noon on north side of Platte about 1:00 P.M. Day pleasant. Commenced fording Platte River about 3:30 P.M. All the wagons over by 7:30 P.M. Day warm. No accident. Distance covered about seven miles. Camp No. 30.

Friday, August 2nd. Left camp this morning about 9:00 o'clock. Nooned about 12:00 o'clock. Rolled on again at 4:00 P.M. Encamped about 7:30 P.M. on Platte River. Road good. Day warm. "Chimney Rock" in sight. Distance this day nineteen miles. Camp No. 31.

Saturday, August 3rd. Left camp this morning about 7:30 A. M. Nooned about 1:30 P.M. Day warm. During our nooning, Sister Vincent was safely delivered of a fine boy about 3:00 o'clock. Rolled on about 5:00 P.M. and encamped about 8:00 P.M. opposite "Chimney Rock," Distance covered this day eighteen miles. Camp No. 32.

Sunday, August 4th. Left camp about 7:00 A.M., and encamped between 1:00 and 2:00 o'clock on the Platte. Day warm. Distance travelled about seventeen and one half miles. While forming corral Sister Silver fell from a wagon and was dreadfully hurt. Her arm and leg were broken, and she was otherwise injured about the breast. Had a very heavy rain during the night. Camp No. 33.

Monday, August 5th. Rolled out of the swamp this morning up to higher ground and breakfast. Rolled again about 11:00 A.M. Passed Scott's Bluff and encamped at foot of mountain about 6:00 P.M. Distance covered sixteen miles. Rain between 12:00 and 1:00 o'clock this night. Camp No. 34

Tuesday, August 6th. Rolled out about 6:30 A.M. Day pleasant. Nooned about twelve o'clock. Rolled on at 3:00 P.M. and encamped between 4:00 and 5:00 p.m. at trading post. Distance this day between sixteen and eighteen miles. Rain again about 11:00 this night. Camp No. 35.

Wednesday, August 7th. Rolled out of camp this morning between 9:00 and 10:00 A. M. Nooned from 3:30 to 5:30 P.M. Encamped about 7:30 P.M. Land hilly and sandy. While nooning had quite a heavy rain and wind storm. Camp No. 36.

Thursday, August 8th. Rolled out of camp about 7:30 A.M. Nooned about 1:30 P.M. Road good. Encamped on "Laramie Fork" about 8:00 P.M. Missed the road this afternoon and lost about one hour's time. Road hilly and sandy, in some places rocky. Distance covered eighteen miles; Camp No. 37.

Friday, August 9th. Left camp this morning at 9:30 A.M. Nooned about 12:00 noon, Rolled on. at 2:00 P.M. and encamped on the Platte about 6:00 P.M., Bro. Martindale's division having encamped at same place about an hour before us. Distance covered twelve miles. Camp No. 38.

Saturday, August 10th. Buried this morning, June B. Harris, a native of Dearford, England, He died this morning about three o'clock: His age about thirty five years.

Left camp this morning about 8:30 A.M., both divisions travelling together. Nooned for one hour and encamped about 6:00 P. M.. Distance covered sixteen miles. Camp No. 39.

Sunday, August 11th. Left camp this morning between 8:00 and 9:00 A.M. Encamped about 10:00 A.M. to give everybody a chance to clean wagons. A little rain at 12:00 o'clock. Meeting at 5:00 P.M., Brothers Andrus and Martindale presiding. Camp No. 40.

Monday, August 12th. Left camp this day at 1:00 P.M., and encamped on the Platte about 8:00 P.M. Distance covered this day fifteen or sixteen miles, Passed "Horse Shoe Creek" about 4:00 P.M. Camp No. 41.

Tuesday, August 13th. Left camp about 7:30 A.M. Nooned on south side of the river. Martindale's division crossing over to noon. Rolled on at 2:00 P.M. and encamped about 4:30 P.M. on north side of Platte River. Distance covered this day sixteen miles. Camp No. 42.

Wednesday, August 14th. Left camp about 6:30 A. M. Commenced fording Platte about 1:30 P.M., overhauling Martindale encamped on the north side. Encamped after crossing, about 3:00 P.M. Distance covered this day seventeen miles. Camp No. 43.

Thursday, August 15th. Left camp about 8:00 A.M., both divisions together. Encamped at 12:30 P.M. two or three miles west of LoPrell Creek. Distance travelled this day ten miles. Camp No. 44.

Friday, August 16th. Left camp this morning at 6:30 A. M. Nooned at "Box Elder Creek" about 10:30 A.M. Rolled at 1:30 P.M. Encamped on "Deer Creek" about 5:00 P.M. Distance covered this day twenty-four miles. Camp No. 45.

Saturday, August 17th. Rolled out of camp at 9:30 A.M. Nooned about 2:00 P.M. Rolled on at 4:00 o'clock, and encamped about 6:00 o'clock. Distance covered this day between fifteen or sixteen miles. In the evening Brothers Andrus and Martindale addressed the people. Camp No. 46.

Sunday, August 18th. Left camp about 7:00 A.M. Nooned about 11:30 A.M., one-half mile below Bridge on Platte. Rolled on about 2:30 P.M. and forded the river, and encamped by 5:00 P.M. Distance covered seventeen miles. Camp No. 47.
Monday, August 19th. Left camp this morning about 7:30 A.M. Had a little rain before starting. Encamped at "Red Buttes," about 12:00 o'clock. The Captain hearing of good grass ahead rolled on at 6:00 P.M. and encamped about 2:00 o'clock, the morning of the 20th. Distance covered this day thirty miles. Camp No. 48.

Tuesday, August 20th. Raining this morning. Rolled out at 1:30 P.M. Encamped on "Little Horse Creek" about 5:30 P.M. Distance covered ten miles. Had a cow killed this evening, fresh meat in camp. Camp No. 49.

Wednesday, August 21st. Left camp this morning about 10:00 A.M. Stopped for an hour at Independence Rock about 4:30 P.M. to bless Sister Vincent's boy. At 5:10 Bro. Andrus blessed the child, naming it Milo C. Beck. About 7:30 P.M. encamped on "Sweetwater" one mile above the rock. Distance covered fifteen miles. Camp No. 50.

Thursday, August 22nd. Left camp between 8:00 and 9:00 A.M. Passed "Devil's Gate" about 11:00 A. M. Nooned at 1:30 P. M. Separated the Company again, Capt. Milo Andrus taking the lead. Rolled on at 3:30 P.M. Encamped about 8:00 P.M. Distance covered twenty miles. Camp No. 51.

Friday, August 23rd. Left camp this morning at 7:30 A.M. Nooned about 11:00 A. M. Rolled on at 1:30 P. M. Encamped at 6:00 P. M. Distance covered eighteen miles. Camp No. 52.

Saturday, August 24th. Left camp this morning about 7:00 A. M. Nooned at 10:30 A.M. Rolled on again at 11:30 A.M. Resting again at 2:00 P.M. Finding good grass camped for the night about 4:30 P.M. Distance covered fourteen miles. Camp No. 53.

Sunday, August 25th. Left camp at 5:30 A.M. Nooned at 10:30 A.M. Rolled on again at 3:00 P. M. Encamped about 5:30 P.M. Distance covered twenty miles. Captain Martindale's division came into camp as our division was leaving. Camp No. 54.

Monday, August 26th. Left camp this morning at 7:00 A.M., leaving the Sweetwater and crossing the "Devil's Backbone." Nooned about 12:00 o'clock. Rolled on again about 3:00 P.M. and encamped on "Willow Creek" at 6:00 P.M. Distance travelled this day twenty-two miles. Camp No. 55.

Tuesday, August 27th. Left camp this morning about 6:00 A.M. Breakfasted about 9:30 A.M. Rolled on again at 12:00 M. through the South Pass, and encamped at "Pacific Spring" between 5:30 and 6:00 P.M. Day pleasant. Distance covered eighteen miles. Camp No. 56.

Milo and his company arrived in Salt Lake City on September 12, 1861. The following announcement appeared in The Deseret News, XI (September 18, 1861), p. 164: "On Thursday last, the 12th inst., Captains Milo Andrus and John Murdock, arrived from the plains with their respective companies, the first being an independent company, so called, the latter one of the trains that went from the Valley last spring." Shortly after the arrival, Charles L. Walker noted the following in his diary:

Sunday, September 15th, 1861. Warm and dry. At home fixing my accounts and

writing. Went up to the Bowery. Bro. H. Ducan Martindale and Milo Andrus gave a short account of their missions and themselves, after Bro. Brigham gave some good counsel and instructions to those who had just come in from the plains. Showed the folly of trying to get rich by building up and working for the Gentiles; showed that it was the Lord that give the increase. Referred to the emigration. Showed that the Lord had blessed both them and us abundantly. Spoke of the public improvements that were going on. Said to the old Kirtland Saints that there was more rock laid now in the theater than there was in all the Kirtland Temple. Said that he wished the Temple to go on in this place. Showed that when we were united we could accomplish anything for the building up of the Kingdom of God.

The Dry Creek Hotel

While Milo was in England on his mission his family built a hotel in Jordan Bottoms where he had filed for 160 acres of land. This area was also called Dry Creek. An article in The Pioneer, July-August, 1979, the official publication of the National Society of the Sons of the Utah Pioneers, discusses the history of this historic building. In an article entitled "Andrus Half Way House Selected for Pioneer Trails State Park," Russell Stocking of the Temple Quarry Chapter wrote:

After the early settlement of the Mormon Pioneers in the Salt Lake Valley the normal movement of people was to the north and south following the natural terrain of the valleys, probably the largest movement was to the south.

To satisfy the needs of travellers, freighters, stagecoach, trappers etc. numerous plaices for overnight accomodations were built. A natural one was midway between Travelers rest near 6400 South and Porter Rockwell's layout near the point of the mountain.

Milo Andrus an early pioneer and great missionary for the L.D.S. Church, having come to Salt Lake Valley in 1850 with a company of saints who he had charge of coming from England. He organized this group of saints and others and was their leader while crossing the plains and brought them to the valley with very little difficulty. He later served various colonization missions and was a pioneer also of Green River, Dixie, and Cache Valley in Utah and Salmon River and Oxford in Idaho. He moved some of his families in the mid and late 1850's to an area called the Jordan Bottoms near and north of present day 10600 South where he filed for 160 acres of land which he purchased and later received a patent deed dated September 10, 1875. This land extended east to present day State Street which was then as now the major road (before the freeway system) going south from Salt Lake.

This area was also called Dry Creek which was a former outlet for little Cotton wood Creek, where there was an abundance of good water available by digging wells. After some stay in the Jordan Bottoms which in those days had also plenty of water and natural grasses for forage for livestock. Milo, previous to a call to serve a mission to England in 1859, called his families together and gave them several assignments for the caring of livestock and distribution of food etc. in order to survive while he was away.

Some of the wives of Dry Creek, then, were Lucy Loomis Tuttle Andrus, Adleine Alexander Andrus, and Jane Munday Andrus. To Lucy, he assigned the responsibility of building a hotel at 10330 So. State, the Hotel was renamed The Half Way House and has carried that name even to the present day.

Lucy, along with many others had suffered many hardships, having had black scurvy while crossing the plains, and had been left a widow with a young family previous to her marriage to Mile Andrus. She was an industrious and well-organized person.

The building she was assigned to build when finished had a large dining room and a kitchen and parlor downstairs and three bedrooms upstairs.

After the Half Way House was finished, naturally the wives found themselves sharing communal living, which was a new situation for them and caused some adjustments, but they learned to accept conditions as they were. One wife was assigned

the job of cooking, to another house keeping and washing of dishes, to another sewing and to another the care of the livestock and horses and milking of cows. Adjacent to the house was a large barn with a good well near by.

The girls of the families, many who were very talented, entertained the guests at the Half Way House, which was a real oasis in those days. The wives walked to and from Draper ward to attend Relief Society which was a distance of eight miles there and back, before they could afford other means of transportation.

Jane Munday Andrus had many special talents. She taught school in South Jordan, across the river. She went to school for training and became a graduate mid wife. She ran a knitting machine for the Draper Relief Society and owned one of the first sewing machines brought across the plains. The building, although used as a residence for the Andrus families and available to a degree for overnight lodging by travelers, had other uses. The Andrus children and those of near by neighbors were taught school at different intervals, probably by Jane Munday Andrus.

During the interval of the Pony Express, April 31, 1860 to October 24, 1861, it has been mentioned in some of the Andrus histories that some of the boys of the families took care of horses for some of the riders, and it has been generally thought for a long time that it was a Pony Express Station, but that is officially not correct. It may have been used as an emergency station only, as the official stations south of Salt Lake were Travelers Rest at 6400 South State and Porter Rock wells major stop over at the point of the mountain, which was one of the largest stop over places going south. It was a major stage coach, travelers and general rest area and also a relay station for the Deseret Telegraph. Mention is made that the Half Way House was called a tavern; and as work was spread of its availability, many segments of the traveling public used the accommodations available.

A special note but not a happy one should be mentioned of one of the children of Emma Covert and Milo Andrus. When times were hard they gave one of their children to the Archibald Gardner family in West Jordan. This child was Carrie, born September 17, 1872, and at the age of six on Christmas day trudged across the Jordan River to the Gardner home carrying all she owned done up in a large bandana. She later married Robert Gardner. A daughter of Carrie, Elva Gardner Goff, was kind enough to help this writer gather some lead information on the Andrus family which was most helpful in establishing a base for research.

Lucy Loomis Tuttle Andrus operated the Half Way House for about seven years. In the late 1860's, times became hard for the families. A freighter and friend by the name of James Miller told Lucy that a great opportunity presented itself for a hotel in Spanish Fork. Lucy explored the possibilities and decided, in 1868, to move her family there. They built the Spanish Fork Hotel which turned out to be a very prosperous venture, and they operated it for many years. They were able to purchase other properties in the area and were among the early stalwart pioneers of Spanish Fork. By this time some of the other wives had moved to other places.

With the coming of the Railroad south from Salt Lake, travel diminished considerable on State Street causing hard times to operators of the hotels and travelers stop overs.

On October 29, 1881, the property was sold to John Eddins who moved some of his families from Salt Lake to the Half Way House. He lived part of the time in Salt Lake where he operated a brewery, which was the second one built there. He was an expert horseman, Indian Scout and fought in the Black Hawk war. He was also engaged in helping to build the Salt Lake Temple, having come to Utah in 1847 with Heber C. Kimball's company.

A daughter, Harriet Susanah Eddins Smith, remembered people stopping at the well of the Half Way House to refresh themselves. She remembers very vividly Porter Rock well being one of them, as he was a frequent visitor, and that she often combed and braided his long black hair. Some mention is made in some histories and by some now living that Porter Rockwell operated a bar at the Half Way House and served the necessary ingredients to those who were interested.

Recent newspaper articles reflect a lack of information on Milo and the Andrus hotel, and they reflect some historical inaccuracies in their treatment of the subjects. The Deseret News for Wednesday, May 23, 1979 carried a picture of the home

on page 12 E and an article written by Elizabeth Schoenfield entitled "2 early Utah homes donated to Pioneer Trail State Park." The article said:

When Mormon pioneers Milo Andrus and Charles C. Rich built homes in Draper and Centerville, they probably never thought those homes would be moved to a site where tourists could visit them.

The homes have been donated to Pioneer Trail State Park, where they will be moved this summer and rehabilitated and furnished. The homes will be located in the park's old Deseret Village.

The Andrus home, a one-and-a-half story frame home located at 10330 S. State, has been modified through the years, but will be changed back to the way Andrus built it.

The Rich home, located at 264 S. Fourth West, Centerville, is made of adobe bricks and may have to be completely disassembled, then moved and put back together on the site.

"Both homes probably would have been destroyed if not accepted by the park," said acting superintendent Mike Christensen. Old Deseret Village will eventually teach about life between 1847 and 1869 in an early Utah town.

Andrus was born in 1814 and an old history book lists him as counselor to President Brigham Young: He served at least three missions- in Ohio, England and New York. He was president of the Stake of Zion in St. Louis, Mo.

He came to Utah in September 1850, captain of his own pioneer company. He had four wives.

Although research is not completed on the home or on Andrus' life, apparently he lived in the State Street home with Lucy Loomis Andrus. He brought several immigrant companies to Utah and became a patriarch and farmer. He died in 1893.

Rich was a major-general in the Nauvoo Legion, an early settler of San Bernardino, Calif., accompanied Daniel H. Wells to Echo Canyon at the threat of war and served several terms as a member of the House in the Utah Territorial Legislature. He died in 1883.

The Mary Fielding Smith home, moved several years ago to the park from its original location at 27th South and Highland Drive, will be opened to the public for the first time the first week of June. Mrs. Smith came to Utah in 1848, and the home was built in 1850.

The Deseret News carried another article on the Andrus home in the issue of September 26, 1979. Written by Roger Pusey, it featured another photograph of the home and was entitled "Historic homes will be moved to Pioneer Trail State Park," and stated:

Two homes dating to early Pioneer history in the Salt Lake area, one adobe and the other frame, will be moved to Pioneer Trail State Park at the mouth of Emigration Canyon in the next few months.

They are the Rich-Woolley home, 264 S. Fourth West, Centerville, and the Milo Andrus home, 10660 S. State.

Michael E. Christensen, state historical coordinator, Utah Division of Parks and Recreation, said the Rich-Woolley home was donated by The Church of Jesus Christ of Latter-day Saints.

The Andrus home was donated to the state by ZCMI, which purchased it from a previous owner. Both homes were built in the early 1850s.

The Rich-Woolley home was first owned by Charles C. Rich, a general in the Nauvoo Legion and a settler of San Bernardino, Calif., and Centerville.

Rich County was named after him. He was also a member of the Council of the Twelve in the LDS Church.

The second owner of the adobe structure was John W. Woolley, a prominent Center ville man who was the son of Edwin D. Woolley, business partner of President Brigham Young, Christensen said.

Ronald D. Hales and Associates, Ogden, has been designated by the State Building Board to contract for the movement and restoration of the house.

Christensen said research on the house will be completed in two weeks and the architect will draw a site plan of where the two homes will be located.

Bids will be advertised to find a contractor to restore the house. The project will be completed in time for the 1980 tourist season.

Milo Andrus was a farmer who maintained his frame house in southern Salt Lake Valley as a halfway house for people traveling between Salt Lake and Utah counties. He also was an active church member.

The house will be packed up in one piece and moved to the state park. It is being rented to a family that is building a new house, and when that is finished the family will move.

The homes will be the fifth and sixth buildings in the community of Old Deseret under construction near the mouth of Emigration Canyon.

The community is intended to depict Pioneer life in Utah before the coming of the railroad in 1869. Because the two homes were built in the early 1850's, they work nicely into construction plans, Christensen said.

More recently, on October 3, 1979, the Deseret News carried a third picture and article on the Andrus home, on page 4 E, under the title "Andrus home a testimony of Wife's Work." This article, written by Elizabeth Schoenfeld, states in part:

Back in the late 1850s, Milo Andrus left an assignment for his wife, Lucy Loomis Tuttle Andrus, to build a hotel at 10330 S. State.

Andrus then left on one of his many missions, confident that the hotel would be finished by the time he returned.

Lucy didn't fail. The home still stands as a testimony to her endeavors and will become a tourist attraction in Pioneer Trail State Park.

Original glass remains near the front door. The home has a living parlor, dining room and kitchen on the main floor, with three bedrooms upstairs. Some revisions have been made by the families who occupied the home in the past 119 years. The revisions include covering the old wood and adobe outside with newer products and changing the style of the old front porch.

The building, to be moved to old Deseret village in the park, was donated by ZCMI, the present owners.

Researching the home and encouraging its preservation is Russell Stocking and other members of the Temple. Quarry Chapter of the Sons of Utah Pioneers.

Stocking is not related to the Andrus family, but grew up in the area.

Stocking and several of Andrus' wives lived with Lucy and her children. They may have included Adeline Alexander Andrus, Jane Munday Andrus, Mary Webster Andrus and Emma Covert Andrus.

Apparently one wife had the job of cooking, another cleaning house and doing the dishes, another sewing and still another took care of the livestock and horses, Stocking said.

The house became a haven for travelers, stagecoach passengers and others passing by. Its location was midway between Travelers Rest near 400 S. State and Porter

Rockwell's rest stop near the Point of the Mountain.

Lucy provided supper, breakfast and overnight lodging for \$1.

She was in charge of the home for about seven years before she and her family moved south and built the Spanish Fork Hotel, a prosperous venture.

In 1881, the Andrus property was sold to John Eddins, a brewery operator, expert horseman and Indian scout.

The house was sold again in 1893, this time to the William Winn family. One of the earliest photographs of the home taken shows the Winn family posing in the front yard.

Two of the six family members are still living--Catherine Winn Taylor, Salt Lake City, and Mamie Winn Parduhn, American Fork. As young women, they made homemade ice cream and cake and sold it for 10 cents a serving on Sundays.

Mrs. Winn took in teachers for boarders and operated a small store in the home. The Winns sold the property in 1939 to William Sanders who sold it to his brother, Elder Sanders. Before the house was sold to ZCMI in 1978, Vince Palmansino and his family owned the Andrus home, Stocking said.

Andrus was born in 1814 and died in 1893. In addition to the many missions he was called to fill for The Church of Jesus Christ of Latter-day Saints, Andrus also helped colonize areas in Idaho, Cache Valley, and Southern Utah.

In his own words, he related a special spiritual experience he had when the Kirtland LDS Temple was dedicated:

"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."

Andrus was on a mission when the Prophet Joseph Smith and his brother Hyrum were killed.

"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," Andrus wrote in his journal.

Life in Salt Lake Valley, 1862-1872

Milo's account of this period of his life is again brief and sketchy. He wrote: "In the winter of 1862, I married Francenia Tuttle." Then, having stated that he served a short mission for the Church in the States (which began late in 1869), he said: "Since that time I have been in Utah on the Home Missionary list, and to work with my hands.

Besides his work, Milo was engaged in community affairs. At a meeting "held in the Tabernacle by the Bishops and leading farmers" a committee was appointed to study an agricultural problem. The Journal History, April 17, 1868 names Milo as a member of that committee. As usual, he was also called upon from time to time to address the Saints on Sunday. The following report is found in the Journal History, November 29, 1868:

The Sabbath meetings were held in the old Tabernacle. Elder Milo Andrus spoke concerning the feelings entertained by the people of Christendom towards those who have received the gospel revealed in the last days; and of the opportunities which the world have had of becoming acquainted with the principles of truth. He referred

to the growth of the work of God, and the duties which devolve upon the Latter-day Saints to extend a knowledge of the truth, do right, and act in obedience to the counsels of the servants of God.

One of the projects Milo was engaged in was the building of the railroad in Echo Canyon. The-Deseret-News, X VII (July 22, 1868), p. 191, names him as being in charge of one of "some forty five camps" of workers in the canyon. Writing from Echo City, July 13th, a reporter said:

We are here; and the railroad is coming. Already it is estimated, one half, if not more, of the track down Echo Canon is ready for the ties and rails--most of which has been done by the shovels, spades, wheelbarrows and picks taken by the workmen from their valley homes. Considerable difficulty has been experienced for lack of tools, and all that are necessary have not yet been received.

A birds-eye view of the railroad camps in Echo canon would disclose to the beholder a little world of concerted industry unparalleled, I feel safe to assert, in the history of railroad building. All classes of profession, art and avocation, almost, are represented. Here are the ministers of the gospel and the dusky collier laboring side by side. Here may be seen the Bishop on the embarkment and his "diocese" filling their carts, scrapers and shovels from the neighboring cut. Here are the measurer of tapes and calicos and the homoepathic doctor in mud to their knees or necks turning the course of the serpentine torrents. Here the driver of the quill finds grade in propelling a pick. The man of literature deciphers hieroglyphics in prying into the seams of sand rock. "Our Local," when last seen, was itemizing on a granite point with sledge and drill to beat 800 yards or less into "kingdom come," or a big fill hard by; and "Our Hired Man" had pitched into a dugway of loose rock high up on the mountainside, several fathoms above "eternity's gulf stream" to carve out a new channel for the tide of travel, the track for the iron horse having absorbed the Pioneer road. Here the grey haired scissors-grinder and the editor returning to his wits, with a third party, supposed to be, had formed a co-partnership to run a cart without a horse on a hill side cut. One there was of the home genus who "plead" leave of absence to defend a contraband distillery. But such an illustrious corps of practical railroad makers must surely leave their mark. The above are real life pictures.

One kind of social activity Milo engaged in during this period of his life was the reunions of the members of Zion's Camp, which marched from Kirtland, *Ohio* to Missouri with the Prophet Joseph Smith, in 1834. The Zion's Camp Festivals were generally held at the Social Hall in Salt Lake City, and Milo is known to have attended in 1860, 1861, 1866, 1869, and 1870. One report, given in The Deseret News, XV. (October 17, 1866), p. 365, states:

On Wednesday, 10th inst. the remaining brothrs of those who went up from Kirtland to Missouri with the Prophet Joseph Smith in 1834, and known as Zion's Camp, were invited by Pres. B. Young to meet together in the Social Hall for a reunion, to enjoy themselves and participate again in each other's society.... [Among those who spoke] Elder Milo Andrus expressed his feelings, as a member of Zion' Camp; and declared his faith in the future of the work of God.

The report of the Festival of the Camp of Zion in 1864 was more detailed. The Deseret News, XIV (October 12, 1864), p. 13, states:

The members of Zion's Camp met in the Social Hall at 1 p.m. on Monday, at the instance of President Brigham Young. This was the first meeting of this body of veterans for thirty years, and it was truly an interesting occasion.

Each man as he entered came to the clerk, Brother Thomas Bullock, and reported his residence. The company were called to order by President B. Young, who delivered an introductory address, tracing the history and origin of the camp, and stated the various localities from which the brethren were collected who formed that company.

He also observed that most of the brethren who performed the return journey traveled 2,000 miles on foot within a period of three months.

The audience sang a hymn, which was a great favorite with the camp during their toilsome journeyings for the redemption of Zion, in the year 1834, which commences "Hark! listen to the trumpeters." The President offered prayer.

President Joseph Young narrated many incidents that occurred in the travels of the camp; and also remarked upon the sayings and doings of the Prophet Joseph. Elder O. Hyde made some remarks, at the conclusion of which the band played the Marsellaise while the company went down to dinner.

When the company returned to the Hall, Elder George A. Smith told a number of anecdotes concerning their journey from Ohio to Missouri.

President Young then gathered the members of the camp on the northwest and south west sides of the room, called out all the captains of companies, when ten came forward, each of whom called their respective companies on to the floor for inspection.

At this interesting moment Elders George Q. Cannon and John W. Young entered the Hall, having just returned from Europe.

The President went round and shook hands with each of these honored and brave men, and was followed in this interesting ceremony by President Heber C. Kimball, Elders Amasa M. Lyman, Charles C. Rich, W. Woodruff, Orson Hyde, George A. Smith, John Smith, David Evans and Joseph Young.

Presidents Young and Kimball and Elder Hyde, each in his order, lifted up their hands towards heaven and blessed the members of Zion's Camp, and the other invited guests in the name of the Lord.

These ceremonies over, dancing commenced and was continued with spirit and good feeling till eleven o'clock, at which hour the company went to the basement to supper.

After supper dancing was resumed, and, together with speeches from several members of the company, kept up the interest of the entertainment till after one o'clock on Tuesday morning.

During this period, Milo was residing at Dry Creek where, as has been noted, members of the Andrus family were operating a hotel for travelers. The nature of activities at the half-way house, as it was called, can be determined by reports by those who availed themselves of the facility. A report in The Deseret News, XVII (February 19, 1868), p. 10, states:

At half-past seven o'clock this morning, President Brigham Young, accompanied by Elders Wilford Woodruff, Joseph A. Young, Brigham Young, Jun., John W. Young, A. O. Smoot, A. M. Musser, John Squires, George D. Watt, Orson Arnold and William Longstroth, left Salt Lake City to hold a two days' meeting in the City of Provo. B.B. Bitner joined the company at Big Cottonwood.

We arrived at American Fork about noon, where we found Elders Geo. A. Smith, and Joseph W. Young, who had left the city on the 6th, and staid for the night at Milo Andrus station. In an hour after our arrival at American Fork, several more carriages arrived, bringing Prest. Heber C. Kimball, Joseph F. Smith, E. F. Sheets, William Calder, Albert Dewey, Henry Lawrence, Lorin FarT, David Day, and Porter Rockwell. After a not unpleasant drive, through the road was somewhat wet, we entered Provo City between four and five p.m.

Later that year, Charles Smith wrote in his diary:

Monday, June 17, 1868. We then went on to Payson, Spanish Fork, Springville, and arrived in Provo about 7 o'clock. Had breakfast at Southworths. One dollar. Started at eight again, passing through Pleasant Grove, Lake City Lehi, and so on to

Dry Creek to M. Andrus. Here we took dinner. Sister Andrus did not charge me any-thing for my dinner as we were old acquaintances. We came on to the city, arriving about six.

Samuel W . Richards was another person who made reference to Milo Andrus at Dry Creek. The exerpts below are taken from the Richards diary.

Tuesday, June 21, 1870. Drove from American Fork to the City, with John R. Helena and Elizabeth. Dined at Milo Andrus' house. Eve, at City Council.

Wednesday, August 31, 1870. Started for city, from American Fork. Nooned at Milo Andrus', where we got dinner. Reached home at night.

Thursday, November 3, 1870. Again went to Camp Burton, on the Provo Bench. With General Burton, N. Snow, and other officers. Reviewed and inspected the troops & arms. Eve, left camp for City. Took supper with Bro. Hindley. Drove to Milo Andrus' and fed, then drove home. Arrived at 3 A.M.

Wednesday, December 21, 1870. Very cold wintry day, snowing all the A.M. At City Hall, looking for a blank Docket Book, &c. Summons returned by the Officer. In the evening at a bazaar with Lizzie and Mary Ann. Milo Andrus a'hd wife Ann at Helena's.

Wednesday, April 12, 1871. Morning spent running about the city on city business. Left information with L. S. Hills for 4 reports to Countil on Friday evening, and a report with Winder on Mr. Tildens petition for Warm Spring, for 5 years. Received letter and papers from Miss A. J. Richardson of New York. Sent papers to Mr. Richardson. At 2 P.M., left the city with Wm. Weeper, for Cedar Fort, for potatoes. Spent the night at Bro. Andrus' on Dry Creek.

Friday, April 14, 1871. Returned via Cedar Fort, where I put on 30 bushels of potatoes and with Williams' team, we traveled back to Bro. Milo Andrus' on Dry Creek.

Friday, September 8, 1871. Morning with Helena and Elizabeth. Rode over the U. S. Rail Road to Dry Creek, stopped at Milo Andrus'. With him, J. W. Fox, F. Little and C. Decker, went to the Point of Mountain south and returned over line grading. Called at Milo's. Went to City & then to City Council.

Thursday, July 18, 1872. Rode with the company to the city, arriving at 4 P.M. Dined at Bro. Andrus'. Eve called upon Seth M. Blair about iron work, iron manufacture, &c, &c.

Sunday, July 28 , 1872. Travelled to the City, and dined on the way at Milo Andrus'. Reached city about 6 P.M.

Sunday, August 18, 1872. About borne. Wrote to Jane Hindley. Had an interview with Mr. Boskin, at my Office, and then with him and Mrs. Taylor at Elizabeth's. Folks went out to hear Milo Andrus at the 13th Ward.

The Eastern Minion, 1869-1870

Milo received another call to serve as a missionary, **in** the fall of 1869. The Desret'Evening News, II (October 7, 1869), p. 2, reported: "The names of the following brethren were presented to the Conference by Elder George Q. Cannon, having been called to go on a short mission to the Eastern States." Then followed the names of about 150 men, among whom was that of Milo Andrus. Not much is known of this mini on . Milo reports it as having taken place in the years 1870-1871, but it is known to have begun in the fall of 1868 and probably continued until some time in 1870. Under the caption "Mormon Missionary At Omaha," the Deseret Evening News, II (November 10, 1869) , p. 2, wrote:

The Omaha Herald has been both pleased and profited by a meeting which it has had with Mr. Milo Andrus, one of the missionaries who left this city a week ago for the Eastern States. It says, among other things, "Mr. Andrus talks with frankness and candor on all subjects that concern the 'Mormon' people, and confirms the statements of those with whom we recently conversed, in declaring that the 'Mormon' church and people were never more thoroughly united, and harmonious than they are at this present time."

The United Order

Early in 1874, Milo was traveling with Brigham Young and other Brethren in Southern Utah, where he often spoke to the Saints on the subject of the United Order, and he helped organize branches of the Order in St. George, Cedar City, Harmony, Beaver, and other communities. Shortly thereafter he moved to St. George where he became one of the leading men in the area. In his diary, Brigham Young University, pp. 369-370, James G. Bleak reported the organization and structure of the Order in Southern Utah in some detail. He noted: In consequence of the difference in the distance of settlements outside of St. George from available fire wood, it is recommended that these settlements adjust the price of this article to suit themselves." Milo Andrus was then appointed a chairman of the Order with the responsibility of modifying and harmonizing the prices of such items.

Milo's activities in the United Order were also recorded by others. The following report is taken from the Life Sketch of Orson W. Huntsman, Volume I, Brigham Young University Library:

February 14, 1874. On the 14th day of February, at a two-days meeting or conference held in St. George, Prest. Brigham Young said the time was now at hand for the Saints to be one and enter into the order of Enoch. This was preached by himself and the Apostles and Elders throughout the church and organizing what is called the United Order or the order of Enoch.

This order of things caused much talk and excitement among the people, some meeting it with joy and some with sorrow, some approving of it, some disapproving of it.

March 10, 1874. This afternoon Apostle Erastus Snow and Elder Milo Andrus arrived in the Hebron (now Enterprise) Ward, expected to organize us in this ward, as an order of Enoch, but our Bishop being absent, they held meeting with us in the evening and postponed the business until their return from Panaca and the other western settlements. There was much wire working and scheming with our office seekers, all the time the brethren were gone.

March 23rd. Apostle Snow and party returned from the west. The next day, the 24th, after much preaching and talk, our ward was organized as a branch of the United Order, to work as the order of Enoch. Bisop George H. Crosby was sustained as President, with Charles Pulsipher and Amos Hunt as Vice Presidents; James W. Hunt, Treasurer, Joseph T. Wilkinson, Secretary; and Thomas S. Terry, Superintendent of the farming department, and also business agent. Brother Terry was the Bishop's second counselor, and also the superintendency of the whole works. So we see how some people as well as the devil are thwarted in their purposes. In this case I think the right man is in the right place.

The next morning--The meeting bell rang at 8 o'clock and all hands gathered there to get their orders for that day (which was the 25th). From there each man went wherever he was sent, and the United Order of things work began in earnest.

The Pinto Ward was another body of Saints organized under the United Order, with

Milo Andrus assisting in effecting their organization. The following report is from the Diary of James G. Bleak.

Tuesday, March 17, 1874. Elder Erastus Snow organized Pinto Ward in the United Order; in doing so, he was assisted by Elders Milo Andrus and Angus M. Cannon. The following were elected as officers: Richard L. Robinson, President Robert Knell and Amos G. Thornton as Vice Presidents; Joseph Eldridge, Secretary; and Benjamin Knell, as Treasurer.

Subsequently, Robert Knell was elected Foreman of local work; Amos G. Thornton as General Business Agent; Charles Westover, David W. Tullis and Oscar A. Wood, appraisers at Pinto; Moroni Canfield and Moses S. Emett, appraisers at Fort Hamblin; and Moses S. Emett, Superintendent at Fort Hamblin.

By the last of April, 1874, Milo was back in Utah. In the Journal of A. J. Allen, pages 100-101, we find the following entry under date of April 30, 1874:

Bro. Milo Andrus lectured at our place [Salt Lake Valley] on the Order of Enoch. The meeting house was filled to overflowing. There was a great anxiety on the part of the people to hear. He had just returned from the South with President Young, etc.

The following minutes of a meeting of the United Order at St. George reflects the nature of the economic system that was then being instituted, and Milo's participation in it after he had moved to St. George. These minutes are from the Diary of James G. Bleak.

Saturday, December 18, 1875. A called meeting of the United Order assembled in the St. George Tabernacle, at 10:30 A.M., Apostle Erastus Snow presiding. After singing, Elder Milo Andrus offered prayer. Singing: "How Will the Saints Rejoice to Tell, etc."

President Snow called for the reading of the list of names (361 to date) who had been baptized into the United Order in St. George. One hundred sixty of them answered to their names. Some were at work on the Temple. Some of them were sick, and some were in the North on business.

President Snow made the opening address. He referred to the open and general invitation to enter the United Order, given nearly two years before, and briefly reviewed the subsequent course of many who had essayed to work in the Order.

He concluded by calling upon leading men--Bishops, Bishops' Counselors, High Priests, Seventies, and Elders to make their suggestions, advise together and strive to enter a combination by which to live according to the principle of the Holy United Order.

Elder Henry Mitchell spoke in favor of union; the devoting of our means labors and ability, subject to the authority of the principles and officers of the United Order.

Elder High S. Cousens followed in the same strain.

Elder Henry Hardy Wilson expressed himself in favor of classifying laborers. At the same time, he was in favor of each individual having full control of his own property and of the proceeds thereof.

Elder Fred K.. Wilhelm Fuhrmeister expressed himself as being ready and willing to yield up to the Lord himself and all his substance. But he felt that it would be a good plan to have each family first unite in their labors and, when perfect in that, unite with another family, and so on, till all are united.

Elder Addison Everett believed the people were not ready for anything higher than an individual stewardship at present, but they would ultimately have to live according to the Lord's plan.

Elder Alexander F. Macdonald said that quite a number of different views had been expressed. The question was, could each one have his own plan, or should all unite and carry out the Lord's plan as presented by His servants?

Morning meeting closed by benediction of Robert Gardner.

Two P.M. Session.

Singing following prayer by Pres. Levi W. Hancock.

The rules of the United Order were read, and an expression taken as to their observance by those who had renewed their covenant. Rule 2, on prayer. The Vote showed a general observance. Rule 3, on keeping the Word of Wisdom. The vote was not so general as the preceding vote. Rule 6, on observing the Sabbath. The vote of observance was general.

Elder Alexander F. MacDonald said he was not in favor of putting in practice the principle of stewardships, but was in favor of the organization of working companies in the United Order and subject to the government of the Board of the United Order. Elder Moses M. Sanders expressed himself in like manner.

Elder Daniel Monroe Thomas declared the United Order to be from heaven and felt to treat it as such. He felt that the Order must be instituted amongst us, but expressed the view that it could not be confined to the rules of business as recognized in the business world; being from God, it must be carried on under the influence of the Spirit of inspiration.

Elder William Clayton expressed himself in favor of the United Order.

Bishop Dan D. McArthur felt that the Lord desired to unite His people more perfectly, temporally and spiritually. He said he was in favor of organizing small companies, to be under the control of the officers of the United Order.

Elder John M. Moody expressed himself in favor of carrying on the United Order according to the revelations in the book of Doctrine and Covenants. He believed that an individual stewardship is the best suited to the people of St. George; not that this is the Lord's ultimate object, but it will, he thought, be the best as a pre parative .

Elder Milo Andrus expressed himself in favor of consecrating ourselves, our ability and our substance, to the establishment and to the carrying on of the Holy United Order. The sacrifice of a willing heart is the only acceptable offering to God.

Elder Erastus Snow referred to the principle of individual stewardship, stating that the Lord required more than this from all who would be willing and obedient. He referred to Bro. Moody's statement that we should be guided by the book of Doctrine and Covenants. Bro. Snow declared that if we would be accepted of God we must be guided by the living Priesthood of today. Then we shall not only obey the revelations printed, but will obey the things of God far beyond what is printed.

A copy of a letter of October 13, 1875 from President Brigham Young to Elders Thurber and Seegmiller, on stewardships, etc., was read.

Singing. Benediction by Bishop L. John Nuttall.

Life In St. George

Beginning in 1874, Milo resided for several years in St. George, Utah, where he wrote his brief autobiography in 1875. There he became involved in the work of colonizing the area, building the Temple, and instituting the United Order as noted above. Several journals and diaries make mention of him. The following report of a session of a church conference is found in the Diary of James B. Bleak:

Saturday, June 6, 1874. Opening prayer at the morning meeting was delivered by Patriarch William G. Perkins. Speakers were Pres. Henry Harriman, Elder Milo Andrus and Bishop Lorenzo W. Roundy of Kanarra Ward.

On Christmas day, 1874, an assembly of workmen and saints met in the basement of the St. George Temple. Among others, Milo spoke. The report of the meeting published in the Millennial Star, XXXVII (February 2, 1875), p. 67, states:

Elder Milo Andrus rejoiced in today's proceedings. He had been present at the laying of the foundationstone of three Temples, two of which had been reared; the third was in Caldwell County, Missouri, and was not yet built because of mobocracy. He related some of his experiences in the Church; these experiences have given him the knowledge that he was engaged in the work of God.

A more complete report of the activities of Milo in St. George is found in the Diary of Charles L. Walker, poet laureate of Southern Utah. The excerpts below are taken from his diary, found in the Brigham Young University Library:

Friday, December 26, Saturday 27, 1873. Pleasant tho cold nights and mornings. At work on the Temple.

Sunday, 28th. Pleasant. Attended Sunday School, then went to meeting. Br. Milo Andrus, Harvy Christiansen, and George A. Smith addressed the congregation on our every day duties. Bro. Smith touching on his travels in Palestine. I escorted Br. Brigham to his home and had a pleasant little chat with him. At night went to the ward meeting.

Sunday; January 3, 1875. Pleasant for the season. At Sunday School in the A . M at night went to the ward meeting. Br. Milo Andrus spoke on the right of God to dictate has servants in all things, time, talents, gifts, endowments, intelligence &c. Spoke against the sin of drunkenness and exhorted the young men to desist from the vice. Br. Pendleton & A. Everett bore testimony to the truth of his remarks. Monday 4th. At work on the Temple, which is progressing very well., Friday, January 21, 1876. Cold. At work on the Temple all day--at night went to Fred Judd's and saw his wife Emma breathe her last. It seems hard to part with those we love and have been acquainted with for years. She was a faithful saint and has gone to the home of the blest. I, with Joseph Judd, sat up all night with the corpse. The ground is white over with snow, a thing unusual in this part of the land.

Saturday, 22d-- Rather cold and thawing a little. At work on the temple, feel very tired and sleepy.

Sunday 23d, 1876. Cold; went to the schoolhouse. The funeral sermon of Emma Judd was attended by a large number of her relatives and friends, and some very good remarks were made on the resurrection, the atonement, and exaltation of man, by the speakers, Br. Hatch, Milo Andrus, and A. F. Macdonald. I went to the graveyard and helped. to lay her away. P.M., went to meeting, and night meeting, but did not remember much of what was said as my mind was running on the events of the morning--, and the subject of death.

Sunday, January 30, 1876. Not quite so cold. Went to Sabbath School and taught the young men in the Bible class, also in the history of Joseph Smith. P.M. went to the Tabernacle. Br. John L. Smith and Charles Pulsipher preached on their travels in the interest of the Temple. Bro. Robert Gardener gave some timely instructions to the Saints on the folly of fortune telling, as there is a band of Gypsies travelling through the country. Went to night meeting. Bro. C. Pulsipher & . Milo Andrus preached.

Sunday, April 9, 1876. Windy and dusty. This morning I went to meeting. Good attendance. Bro. C. Pulsipher gave some general instructions to faithfulness in our callings. Milo Andrus spoke on the early history of the Church. P.M. Bro. Hatch,

Milo Andrus, and W. Snow spoke on the early history of the Church. Bro. E. Snow gave some good exhortations in regard to keeping the Spirit of God to be with us and of cherishing it and not grieving it away, and to seek to know the things of God by the Spirit of God. Showed where much was given much was required.

Sunday, May 28, 1876. Warm. At Sunday School, then to Meeting; P.M. at Meeting again. Bro. Cambell Granger, Milo Andrus, A. M. Muser, and another man whose name I don't know spoke during the day, chiefly on the principal of oneness and establishing confidence one among another.

June 1, 1876. Dry and warm. Went with the Choir to Pres. Young's house to pay our respects on this the anniversary of his birthday. The Choir sang a song on the north Porch and were then invited into the hall and sung several songs appropriate to the occasion. After singing, the President came out and kindly shook hands with the

company, and seemed much pleased with the kind congratulations. At 11, went to Fast Meeting. Bro. Brigham met and sat among the people. After the confirming, and blessing of children was over a number of the bretheren and sisters bore their testimony to the truth, Levi W. Hancock and Milo Andrus among the rest. Bro. Brigham made some remarks on the establishing of the order, said he could, if the people were willing to hearken and obey his counsel, organize the people and have them working in the united order in a day.

Tuesday, July 4, 1876. Independence Day. Hot. The usual demonstrations of gun firing, procession, music, &c., were attended to. The people assembled at the Tabernacle. A company of old men and women represented the veterans of 1776 in their struggles for liberty and freedom 100 years ago. Milo Andrus made an able speech, as orator of the day. E. Snow was Chaplain. John MacFarlane read the Declaration of Independence, in good style... After the mornings exercises were over, a number of invited guests repaired to the Court House and partook of a lunch. Speeches were made of a patriotic order by E. Snow, Milo Andrus and others. Came home and read in the Millennial Star most of the afternoon.

Sunday, September 17, 1876. Cloudy with several showers. At home this morning, reading the news. I see the Turks and Servians are killing each other by the thousands. Dishonesty and murder, also accidents, seem to be on the increase in the

U. S. Large numbers are out of employment and are suffering for want, with a dismal prospect before them the coming winter. Sitting Bull and his warriors cannot be found by Genls. Crook & Terry, who are after them for the purpose of extermination. P.M., went to meeting. Bro. Hamlin and another Bro. whose name I don't know spoke their feelings in regard to the work of God. Bro. Milo Andrus showed the importance of training our children and establishing faith in the Church of God and its ordinances, that they might be a crown of rejoicing to the parents when their hairs were silvered for the grave.

November 19, 1876. Rather Cloudy, but pleasant. At home this A.M., writing. P.M., went to meeting. Bro. Milo Andrus and Pres. Erastus Snow showed the importance of carrying out the counsel of those placed over us in authority, and not the tail to lead the head. Pres. Snow wished the brethren to be kind and show the love of the gospel to the Lamanites, and not to elbow them off but protect them in their right. Bro. Mitchell made some remarks on the Lord's Supper and endorsed the remarks of the previous speakers. At night, went to the Ward meeting. Bro. Harvey Burt and Angus spoke on the blessings of having a temple to administer for our dead.

July 15, 1877. Warm. Up at three irrigating. Went to Sunday School. Talked to the children on the atonement of Christ and the Lord's Supper, reading with the class in the Testament and made a few remarks on the crucifixion of Jesus. Went to the Tabernacle, A.M. & P.M. Bro. Lytle Terry, John L. Smith, President McCallister, and Milo Andrus were the speakers, who dwelt upon union, the importance of officiating for our kindred dead, of the old men and women teaching the young faith in the promises of God.

Sunday, December 29, 1878. Cold with 2 inches of snow on the ground. Went to Meeting. Bro. Milo Andrus, President McCallister, & D. H. Cannon made appropriate remarks on the death of Agnes Pym, whose remains were brought into the Tabernacle. At night reading an account of the Book of Abraham

Sunday, May 11, 1879. I attended Seventies Meeting yesterday P.M. Bro. Gates, McBride, and Milo Andrus gave some good teaching on the Book of Mormon, showing the lineage of Ephraim and his blessing of holding the keys and power in this last dispensation. Spoke of the 116 pages of the fore part of the Book of Mormon that Martin

Harris clandestinely puloined to make the translation of Joseph false. Showed that it was an account of Lehi and the lineage, &c. They exhorted us to study doctrine and get thoroughly acquainted with the principles of the Holy Gospel.

March 27, 1880. At work on the Temple. Not having a book to write in since last October, I could not make as full and complete entrees as I would like, but my time has been taken up just about the same in working at the Temple, going to meetings, visiting among the people, &c. I lately went up the Rio Virgen, in company with President John T. D. McAllister, James Bleak, D. H. Cannon, Milo Andrus, and others. Was at the dedication of a room in the new stone building at Virgen City, for prayer circle. Much good instructions were given by President McAllister. Was treated with much kindness at Bro. Isum's where I stopped on our return. I went to treating on the importance of revering the name of the Deity; denounced the practice of taking the name of God in vain, showed the folly of lending ourselves serfs to the gentiles because they had power to crush us i. e., if God did not control their acts. Br Milo Andrus, D. H. Cannon, and James G. Bleak followed, on a variety of subjects all of vital importance to the Saints We had very good time and the Saints were pleased to see us, and I think were much cheered and strenghtened by our visit.

Tuesday, April 6, 1880. Pleasant weather. Myself and family all went up to the Tabernacle, which was decorated in a very tastefull manner with pictures, flowers, and evergreens. Br John M. McFarland read a revelation from the Doctrine & Covenants on the rise of the Church. Milo andrus spoke very powerfully on the early history of the Church and the dealings of God with his people, showing that the hand of God had been over us or we would have been destroyed by our enemies long ago. Speeches were made by the old members of the church, full of interest as to the advancement of the work of God within the last fifty years. The addresses were interspersed with songs and music from the Choir. After the morning exercises, cake and wine were handed around to the hundreds present, also lemonade, which all partook of without stint, there being plenty and to spare. All things went off with a pleasantness that none bu the people of God can enjoy.

Sunday, July 4, 1880. Hot. Went to meeting this A.M. The time was cheefly spent in reading- and speaking of historical events of the nation, by President Mac Allister, A. W . Ivins, Milo Andrus, and others, which was interesting to all and much better than the firing of guns and making spread-eagle speeches. Our people did not celebrate the 4th in Salt Lake City, because they are forbidden to bear arms in any number, by an order from one of our imported Governors. The Liberal Party, so called, kept up the nation's birthday, heaping calumny and abuse upon the Saints in their so-called patriotic speeches, denying us the very freedom and religious liberty they were advocating.

Saturday, July 24, 1880. Bright and sunny. This morning early the people were aroused from their slumbers by the firing of guns, pealing of bells, and music from the bands on the public buildings. At 10 A.M., the people assembled at the Tabernacle and the exercises consisted in music, singing, and speeches made by the brethren and sisters representing the various institutions, societies, camps and organizations, viz. Zion's Camp, Pioneers Mormon Battallion, Relief Societies, Young Men's Mutuals, Young Ladies' Improvement Associations, Merchants, tradesmen, farmers &c &c. I was requested by the Committee of arrangements to compose a piece for the occasion.

Sunday, November 21, 1880. Cold and clear. Reading, &c. this A. M. P.M. went to meeting. Bro. Milo Andrus spoke on a mistake he made in one of his discourses sometime ago, stating that Brigham Young made a mistake at Winter Quarters in organizing a First Presidency of the Church. Said he saw different now and wished the people to understand him in regard to his statement. He spoke of the opposition in the early rise of the Church, speaking of the lying reports that were circulated by newspapers concerning our faith and doctrines. Said that one paper stated that we raised up the devil and cast out the dead. Spoke of the blessings and power of God which was manifested in the Kirtland Temple. Said he once asked the Prophet why he (Milo) did not feel that power that was spoken of, as the power which was felt on the day of Pentecost? Joseph replied, "But if you want, and desire to know with all your heart about these things, you can, if you will make it a matter of prayer in your washings and blessing. When we had fasted for 24 hours and partaken of the Lord's supper, namely, a piece of bread as big as your double fist and half a pint of wine in the Temple, I was there and saw the Holy Ghost descend upon the heads of those present like cloven tongues of fire. I said, "It is enough, O Father, and I will bear a faithful testimony of it while I live."

He said he had done so.

He urged the Saints to seek for the Holy Spirit and put away all bickerings, and never mind what office we held, but seek to magnify our callings and honor those whom God honored. Said if you will seek to qualify yourselves to labor in his Church and show yourselves approved, surely the Lord will call you to labor in his vineyard.

President McCanister urged the young men to joining the Young Men's M.I.A. and learn of things of Gop, and not only the young men but the young married men and the middle aged; but all, and try and have a good time in teaching the youth the ways of life and salvation. And urged that what we did we should do in the name of Jesus. Went to Prayer Meeting at the school house. Bro. Eyring, after I had opened by prayer, spoke on our duties to one another, and living up to our privileges as Saints of the most high. Milo Andrus spoke in a very lucid way on his experiences in addressing the Saints and some of his missionary labors, and of their seeming to be a kind of cloud or time of darkness over the people at the present time. Said he might not meet with us again for some time, but testify to the truth of the gospel of Jesus Christ.

Sunday, December 5, 1880. Pleasant. At home this A.M., writing and reading. P.M. went to meeting. Bro. F. Jones made a few remarks, but I slept and knew little of what he said. Milo Andrus spoke of magnifying our calling in the priesthood, wherever we are placed, with honor before God. Went to the ward meeting at night. Milo Andrus and Charles Smith spoke very well on the first principles of the gospel.

Monday, December 13, 1880. Working around home. At night went to the Seventies lecture. Bro. Milo Andrus spoke in a clear and powerful manner on the gifts and operations of the Holy Spirit. Bro. Nobles testified to the truth of the work and the remarks of Milo.

Thursday, December 23, 1880. Rainy, bad travelling. At the Temple. At night went to a social gathering of the Seventies. I sang a song and broke down starting it too high, which I considered a decided failure. Short speeches were made on the early reminiscences of the Prophet Joseph, whose birthday we were commemorating, by President McAllister, Milo Andrus, John Macfarlane, Eliza R. Snow Smith, Zina D. Young, Jacob Gates, and members of the old Zion's Camp. Refreshments consisting of cake, wine, and fruit were partaken of, and all enjoyed themselves, after which the assembly danced until nearly midnight. Bro. George Nobles, the first child born in the Patriarchal order of marriage, stood up and bore a faithful testimony to the truth of the latter-day work. The remarks of the brethren and sisters were fraught with good counsel and instruction, and seasoned with the Spirit of God. It was truly a time of sociability and good feeling, and free from Gentile intrusion, and all seemed to bless each other and speak good words of encouragement.

Sunday, January 9, 1881. Cold and partially clear. At home this A.M., reading and writing. P. M. went to meeting. Bro. Eyring made a few remarks on the first principles of the gospel. He was followed by Bro. Wm. Bramall, on much the same strain, who showed from the 24th chapt. of Matthew that false prophets should arise in the last days, arguing that there must be true ones also or he would have no need to say that many false ones would arise and deceive many. Went down to the circle meeting at the Temple. Night went to Ward meeting. Bro. Bramall spoke on a variety of subjects, giving his first experience in the Church when a boy and his zeal in preaching the first principles of the gospel. Milo Andrus made a few remarks on a sect in Chicago, Illinois, who are going to organize after the pattern of our Church, so that they may have power, &c., equal to our Church, forgetting that God has but one acknowledged Church upon the earth upon which He bestows power, gifts, graces, and blessings. His remarks in the main were instructive and seasoned with the Spirit of truth.

Tuesday, January 18, 1881. Weather seems to be more settled. At the Temple all day. At night, at the lecture. Milo Andrus preached a powerful discourse on the evils of intemperence. Showed the great importance of overcoming our appetities and learning the great lesson of self control, that we may be counted worthy to govern and control others. Spoke very encouragingly to parents and others to exercise a godly influence over those whom they have charge of.

Sunday, January 30, 1881. Cloudy and raining. At home reading and writing. I see by the papers that all the papers in the country are entirely opposed to the infamous conduct of Governor Murray, in giving the certificate of election to Campbell instead of George Q. Cannon, to whom it rightfully belongs. Went to meeting

P.M. Bro. Carl C. Christensen preached and touched on the fitness of these mountains for the gathering of the Saints, the increase of water, the spreading of the, Saints, and the way God had of keeping his people and principles of the gospel before the world. After meeting on business with some Arizona settlers. Night at the Ward meeting. Bro. Milo Andrus spoke to us in a very interesting manner, showing the importance of the Saints knowing for themselves of the divinity of the work in which we are engaged. Showed that the Lord would magnify his holy name, and all the attempts of our enemies to surpress his work would only serve to publish it before all nations. This is the last time Bro. Milo Andrus will preach to us for a while, as he was gong to move to Green River to settle with his family.

Monday, January 31, 1881. Misty this morning. I went down to the Virgen River and took leave of some of the Saints that are going to Arizona. Went down and visited Sister Balbena Nillheaur, whose husband died this morning, about half past five. During the night he called her to his bedside and asked her to join with him in singing some of the sacred songs of Zion. Said He felt very happy, and he continued so to feel until death claimed his tabernacle, but his spirit is beyond that power. At night, composing a farewell address to Milo Andrus.

Thursday, February 3, 1881. Signs of spring are approaching, and the people are busy in the fields and vineyards. At the Temple, as usual. At night, at the Priest hood Meeting. I reported the First Ward. President McAllister advised the setting out of trees, both fruit and shade, and the mulberry for silk raising, to help the sisters in the Relief Society. Spoke against the taking of spiritualist public ations. Came home and wrote the following lines:

CHARLIE'S FAREWELL TO MILO
Respectfully Inscribed to Milo Andrus
And Family

How many varied scenes are couched
In that fond word: Farewell-
Of sunny days and springtime hopes,
That fond emotions swell
Of loving hearts, and sunlit souls,
That cherished Hopes bright star,
That vanished at the word Farewell
And caused the obtrusive tear.

And when I say farewell to thee
The heart-strings seem to bend:
In parting with our tried and true,
To God and man a friend.
Yea, one whose life so nobly spent
For Zion and the weal;
And only those who know the best
Can sense how keen they feel.

In youth thy zeal and holy fire
Caused honest hearts to glow.
For many a weary mile thou'st stood.
Thru heat, thru rain and snow,
And God, He gave the gracious sheaves
And blest thee all thy days.
These laurels now adorn thy head,
Yea, truth's effulgent rays.

In Kirtland's Temple, years gone by.
The Lord heard thy desire.
Thine eyes beheld the Holy Ghost-
Like cloven tongues of fire-
And God appeared and spake to man;
Yea, Peter, James and John

Gave mighty keys and Priesthood's powers,
The house with glory shone.

In 'Thirty-four mid Zion's camp
Thy name was then enrolled-
With scanty fare, but trusty sword
Thou marched, a soldier bold.
And tho Missouri massacred,
With unrelenting hand,
God bore thee up, thy life was spared,
Obeying his command.

And in Nauvoo, the city where,
The house of God was reared,
For Joseph Smith thou nobly stood,
And never flinched nor feared .
Thine eyes beheld the Prophet's blood
That flowed in Carthage Jail.
A prayer of anguish sent thy soul;
"God's work will yet prevail."

Our prairies wild and mountains high,
Thy feet have oft times trod,
To preach salvation unto man,
The glorious truths of God.
Old England's sons thy voice have cheer'd
And many hearts rejoice
This day in being in Christ's fold,
Thru lifting up thy voice.

May Israel's God they Children bless-
Thyself and all thy wives-
And may it be their favored lot
To gain eternal lives.
And when the Lord shall call them home
To enter into rest,
May all thy own posterity
Rise up and call thee blest.

There'll come a time and be a place
Where farewell is not known;
To those who've kept their "First Estate"
And gained celestial crown.
And Milo, may it be thy lot,
With sweet serenity,
To mingle with the Holy Gods
Thru all Eternity .

Sunday, February 6, 1881. Pleasant. At home this A.M., writing and reading.
P. M ., went to meeting . Bro. Milo Andrus spoke on the importance of unity of action among the Saints, of his endeavors to carry out the United order, &c. Felt well in the work, and as he was going to leave St. George to strengthen the borders of Zion on Green River, he wished the prayers and faith of all good saints. He referred to the warm hearted people that he had associated with during the last 7 years in this place. After meeting, went to the Bishop's to report progress of a difficulty that existed in the Ward.

While residing in St. George, Milo apparently returned to Salt Lake City on visits to the headquarters of the Church and to visit members of his family who were residing in that area. Little is known of these visits, but Samuel W. Richards gave the following reports in his diary.

Sunday February 5, 1880. With team and family went to the City. Left Helena at Mr. Perkes, then went to attend the funeral of Mrs. Shurtleff. Afternoon at meeting at the Assembly Hall. Heard Elders Milo Andrus and John Morgan. Returned home.

Sunday, October 17, 1880. I went to City on horse, and heard preaching at the Tabernacle. Milo Andrus and George Q. Cannon preached. Took dinner at Sister

Maria's and at evening returned home to farm. A pleasant but cool day.

Others also gave us glimpses into the life and activities of Milo Andrus in St. George. Among these was George Lamb. The following excerpts are taken from the Diary of George Lamb, 1814-1880, Volume III, Brigham Young University Library.

Wednesday, January 28, 1874. At Court House today. In the evening at a lecture given by Milo Andrus on the early rise of this Church and the proceedings of Zion's Camp, and the travel per day from 30 to 35 miles, also the great rain and hail storm that occurred on Fishing River, in the night while the enemy was in pursuit of the camp of Zion; how the hands of the Lord interfered to thwart the enemy by thundering and lightning and rain and hail.

Sunday, January 2, 1876. Pleasant today. Went to meeting. Bro. Milo Andrus preached.

Sunday, March 26, 1876. Pleasant morning. Clear. I went to the Tabernacle to meeting. Several of the Elders spoke, J. Gates and M. Andrus.

Sunday, April 9, 1876. This morning frosty and some cold, but the sun comes out warm. I went to Tabernacle to meeting this forenoon. Charles Pulsifer spoke, also Milo Andrus, speaking for the benefit of the young and old.

Sunday, April 30, 1876. Today to meeting at the Tabernacle. Bro. Gate and Bro. Andrus spoke on the signs of the times.

Though Charles L. Walker and George Laub reported the preaching and teaching activities of Milo Andrus, Charles Smith records other types of activities which he engaged in. The following excerpts are from his diary in the Brigham Young University Library.

On Saturday, November 16, 1878, went to T. Hall and wife. R. Bentley, Milo Andrus, and myself were appointed a committee to settle the question of property between them.

Sunday at meeting, Bro. Lewelyn Harris gave an account of his mission to Mexico. In the evening I went to meeting to hear Bro. Jacob Gates and Milo Andrus speak. Sunday, April 27, 1879, I went with Bros. Richard Bentley and Milo Andrus to visit Bro. and Sister Hall, in relation to accepting a house that Bro. Hall had built for her. We accepted of the house. Visited Sister Hall. She refused to accept of the house or to abide by their agreement, and the decision of the High Council.

Saturday, November 1, 1879. Priesthood meeting for the St. George Stake of Zion convened in the Tabernacle. After certain business, Bro. Milo Andrus gave an explanation of a discourse preached by him on Priesthood. Bro. Erastus Snow gave some excellent instructions showing that all mortal men had weaknesses. In the afternoon there was the annual meeting of the stockholders of the Caanan Stock Company, for the election of officers.

Sunday, June 20, 1880. I went to Washington in company with Elder Milo Andrus. We attended Sunday School and spoke to the children. In the afternoon attended the regular meeting. Present also Erastus Snow. I was called upon to occupy part of the time.

Minutes of important meetings in St. George also gave valuable insights into Milo's life and activities. The following minutes were recorded in the Diary of James G. Bleak.

On Friday, Dec. 25th, at 10:30 A . M . pursuant to appointment, the workmen from the north engaged on the St. George Temple, together with the local workmen engaged on that building and a goodly number of the Saints, met in the basement of St. George Tabernacle.

President George A. Smith, presiding.
The Choir sang, "The Morning Breaks the Shadows Flee."
Prayer, by Patriarch Wm. G. Perkins.
Singing, "The Towers of Zion Shall Soon Rise."
Elder A. F. Macdonald read from the Book of Doctrine and Covenants, Sec. 96,
also Paragraph 10 to 17 of Sec. 103.
The Choir sang, "The Spirit of God Like a Fire is Burning."

The addresses of the Prophet Joseph Smith to the Saints in Nauvoo, Doc. & Cov.
Sec's. 105 and 106 were then read.

President George A. Smith, on rising, said that President Young sent his fervent greeting and blessing to the people, and desired a continuation of the prayers and faith of the Saints, that his health might continue to improve. Bro. Smith said the passages which had been read from the Doctrine and Covenants had been selected as those best suited to the occasion of our coming together, to talk of the building of Temples and of some of the all-important work for the Saints to attend to therein. Those passages, he went on to say, give expression to ideas and words which cannot be equaled, unless by the same inspiration and Spirit from on high. He made pertinent remarks on the divine administration, admonitions, rebukes, instructions and promises contained in the readings of the morning.

He spoke of the Solemn Assembly which convened in Kirtland nearly forty years ago, and of the great blessings poured out by the Lord on that occasion. He felt glad to see present here today perhaps forty witnesses of what then took place. He alluded to councils which had been held in Nauvoo, and to the fact of Joseph the Prophet calling the Twelve together, and, as contained in Par. 40 Sec. 103, Doctrine & Covenants, placing Brigham Young as President of the Twelve.... The Twelve were then instructed to administer in the ordinances of the gospel for the dead, beginning with baptism and the laying on of hands. This work was at once commenced. It soon became apparent that some hard long records of their dead, for whom they wished to administer. This was seen to be but the beginning of an immense work, and that to administer all the ordinances of the gospel to the hosts of the dead was no light task.

Some of the Twelve asked Joseph if there could not be some shorter method of administering for so many. Joseph in effect replied: "The laws of the Lord are immutable. We must act in perfect compliance with what is revealed to us. We need not expect to do this vast work for the dead in a short time; I expect it will take at least a thousand years...."

The speakers, warmly and most earnestly exhorted the people to energetically prosecute the work in the St. George Temple, so that President Young and the Twelve may have the opportunity of going therein to communicate the keys of knowledge and power which the Prophet Joseph had conferred upon them, and which can duly be conferred on others in a Temple.

In response to a call, the hands of the assemblage rose as the hands of one man in token that they were willing to use their powers and substance in building up the Temple and the Kingdom of God on the earth.

The Congregation sang: "Hail to the Brightness of Zion's Glad Morning."
Benediction by President Erastus Snow.

2 P.M.

The Choir sang: "Truth Reflects Upon Our Senses."
Prayer, by Elder Milo Andrus.

The Choir and congregation sang: "Praise to the Man Who Communed with Jehovah." An extract was read from Col. Thos. L. Kane's Historical Discoveries, delivered before the Historical Society of Pennsylvania.. The extract read was a description of that gentleman's visit to Nauvoo, just after the Saints had been driven by the mob from their homes in that beautiful city; also of his observations and experiences in the camps of the driven Saints.

"Now Let Us Rejoice in the Day of Salvation" was sung.

Elder Milo Andrus rejoiced in today's proceedings. He had been present at the laying of the foundation stones of three temples, two of which had been reared. The third was that in Caldwell County, Missouri, and which was not yet built because of mobocracy. He related some of his previous experience in the Church. This ex-

perience had given him the knowledge that he was engaged in the work of God. Extracts were read from Captain Codman's book entitled, "The Mormon Country," descriptive of that gentleman's sojourn and experience in Corine, and in strong contrast thereto the author's sojourn and experience in Brigham City.

President E. Snow said that quite a number of those present today had had experience in temple building, in Kirtland and in Nauvoo. He referred to the blessings which had been conferred upon us in the South, to our circumstances and surroundings, to our temptations, and' to our privileges.

President George A. Smith then dedicated by prayer the food and the wine, after which those present partook of the feast prepared.

Remarks were made by Elder Levi W. Hancock and Thoams Colbourn. Songs and addresses were delivered, after which, President Smith made a few remarks, concluding by blessing the people in the name of the Lord.

The large congregation rose and sang: "Praise God From Whom All Blessings Flow."

The closing prayer was made by Patriarch Wm. G. Perkins.

Saturday, September 25, 1875. A two day's meeting began this morning in St. George Tabernacle Basement.

Present: President Daniel H. Wells, Elders Lorenzo Snow, Erastus Snow and Franklin D. Richards of the Twelve Apostles, Robert T. Burton of the Presiding Bishopric, Elders John L. Smith, Amos M. Musser, Joseph E. Taylor, Robert McQuarrie, Junius F. Wells from Salt Lake City and other places North. Also Elders Levi W. Hancock, Henry Harriman and Jacob Gates of the First Presidents of the Seventies, and a goodly number of the Bishops and Elders of St. George Stake. Prayer, by Elder Milo Andrus.

Elder Robert McQuarrie, of Ogden, spoke and dwelt on the necessity of the Saints renewing their spiritual diligence. He accorded praise to the workers of the South for their efforts, and drew a powerful contrast between the influence of wickedness in the northern part of the Territory and the quietness, peace, and good order prevailing in the South. Referred to the good work of building the Temple and to the great work to be performed therein.

Bishop Robert T. Burton spoke of the gradual passing away of the older members of the Church. He dwelt on the great good which had been done by the people, but this was only proof that more good may yet be done. He commenced by referring to the hatred of the world to the truths which had been revealed from heaven in these last days, and to the narrow spirit of bigotry, religious hate, and persecution manifested by sectarian priests.

Benediction, by Elder Erastus Snow.

At the afternoon meeting Elder Miles P. Romney delivered the opening prayer. Elder Joseph E. Taylor, Sexton of Salt Lake City, spoke on the relation of parents and children and of their respective duties and mutual responsibilities.

Elder Junius F. Wells followed in a spirited and intelligent address to the young.

Benediction, by Elder Jacob Gates.

Sunday, September 26, 1875. After Singing, Elder David H. Cannon delivered the opening prayer. Elder Franklin D. Richards referred to a message which he had received from President George A. Smith, about ten hours before death summoned that good man. The message was one expressive of thanks to the people of the South for the faithful prayers which had been offered for the recovery of Brother Smith. Brother Richards dwelt on the blessings of the Lord which had attended the people and spoke of the privileges and blessing which the Lord had bestowed upon us by having a Temple built here. He accorded a need of praise to President Erastus

Snow for the untiring labors he had performed in the past years in the South. He referred to the necessary trials which had been sent to try the members of the Church. He said the St. George Temple was the sixth Temple which had been commenced, and exhorted those present to keep pace with the onward progress of the work of God. He concluded by pointing out the necessity of continuing in the United Order.

Brother Erastus Snow delivered the concluding address of the morning session, by speaking of the liability of the youth of both sexes being too subject to apathy and ignorance, it was necessary that faithful laborers should move among them. Schools and other means of importing knowledge must be actively patronized. Benediction by Bishop D. D. McArthur.

Sunday afternoon Session. After singing, Brother James G. Bleak offered prayer.

Elder Lorenzo Snow spoke of the benefits that result from intelligent combination of labor. Said that in Box Elder City, where he resided, the people had combined their means and labor sufficient to have about thirty departments of industry, each with a superintendent or foreman, and a general superintendent over all. He said he had visited the Box Elder Cotton Farm on the Rio Virgin, and was well satisfied with the appearance of the work hands and of the crop. He found about fifteen acres of cotton growing, and it looked very nice.

President Daniel H. Wells spoke on the duties of the Saints to meet on the Sabbath and to partake of the Sacrament; said the hearts of the fathers behind the veil were turned to their descendants on the earth and much was expected of those who were in the Church. He earnestly exhorted the people to improve themselves in living closer to God, and concluded by blessing those present.

Semi Annual Conference for the Southern Mission began Friday, November 5, 1875, 10 a.m., President Erastus Snow presiding. After singing, opening prayer offered by J. G., Bleak.

Elder Erastus Snow made opening remarks, stating some of the business to be considered, among others, the application of labor to get the Temple ready that sacred ordinances may be attended to therein.

It was advised that the people be instructed on more perfectly uniting in their temporal affairs. We must be taught in the principles and practice of the Holy United Order which God has revealed. He declared that as members of the Church it was the duty of all to go onward in faith and obedience. None could go backward without going into darkness and separation from the true interests and blessings of God's kingdom.

He referred to the fact of President Brigham Young being then in the custody of the United States Marshal, and called for increased faith and prayers in behalf of our beloved President, that he might be shielded by the power of God and delivered from the oppression of unrighteous men.

Elder Robert Gardner and Elder Alexander F. MacDonald made brief remarks, and the morning meeting was dismissed by the benediction of President Snow.

2 P.M. After opening hymn, Elder Henry W. Miller prayed. Addresses were delivered by Elder Thoams J. Jones of Washington Factory, Bishop Wm. Snow of Pine Valley, on the subjects suggested by President Snow at the opening session of The Conference.

Saturday, November 6th. After singing, Elder MacDonald offered prayer. President Erastus Snow called for the reading of some Salt Lake telegraphic news, and also a telegram from President Brigham Young to Miles Romney, Assistant Architect of the St. George Temple, relative to the urging forward of the carpenter work and the plastering of that building.

President Snow spoke on the matters broached in the telegrams, particularly urging diligent application of labor and means on the Temple.

Concluding remarks were made by Elder Milo Andrus.

Sunday November 7th 2 p m

Prayer, by Elder Jacob Gates.

After Sacrament, Elder Andrew S. Gibbons, Indian interpreter, addressed the Saints. The General Authorities of the Church were then presented and sustained by the unanimous vote of the people, as were also the local authorities.

The following were presented and approved as Home Missionaries: Alexander F. MacDonald, John M. Macfarlane, Howard O. Spencer, Milo Andrus, Samuel L. Adams, James G. Bleak, Marius Ensign, Daniel D. MacArthur, James M. Nixon, Joseph Orton, Erastus B. Snow, L. John Nuttall, and John R. Young.

Fathers Robert Gardner and Alexander F. Macdonald made brief remarks.

Concluding address was delivered by President Erastus Snow, in which he declared that his own labors would be devoted to the organization of the United Order, according to the pattern given by the Almighty through **His** servant, Brigham Young.

Conference then adjourned till 10 a.m., of the first Friday in May next. The people arose and sang, "From All That Dwell Below the Sides, Let the Creator's Praise Arise," etc.

Benediction, by Elder Alexander F. MacDonald.

The Green River Mission

In 1881, Milo was called to help establish a settlement on the Green River, at Blake City. The effort proved to be a failure, and while he was there he and his wife Mary Ann Webster suffered a tragedy in the death by drowning of their daughter Minnie. More than usual anxiety was associated with her death due to the fact that the body was not recovered for nearly a month. Having reported the death in an earlier issue, the Deseret Evening News, June 15, 1881, said:

Body found.—Brother Milo Andrus, writing from Blake City on the 8th instant, informs us of the recovery of the body of his little daughter Minnie, who as recorded in the News at the time, was accidentally drowned in Green River, on the 13th of May. The body was recovered on the 6th inst., after being in the water 24 days, and was not marred, but in perfect state, excepting the loss of her hair. She was buried on the 7th inst. The numerous friends of Bro. Andrus will join with him in gratitude to Providence for the recovery.

Life at Oxford, Idaho

After the failure of the Green River settlement, Milo helped settle the town of Oxford, Idaho, which was for a time a growing community. There he served as a member of the High Council, and was then ordained a Patriarch for the area. During this period he engaged in a public debate with Joseph Smith III, the son of the Prophet, who was passing through the territory. The subject of the debate was Joseph's claim to the leadership of the Church. During this period, at the age of 75, he was arrested on the charge of practicing plural marriage. Occasionally, he would visit Salt Lake City, and at least on one of those occasions he was invited to speak in the Tabernacle. The following report is from the Deseret Evening News, XVIII (January 19, 1885), No. 48.

The services in the Tabernacle yesterday, commencing at 2 p.m., with the choir singing:

Hark ye mortals? Hist, be still!
Voices from Cumorah's hill.

Prayer was offered by Elder John Pack, after which the choir sang:

How great the wisdom and the love,
That filled the courts on high.

The sacrament was administered, the Bishopric of the Seventeenth Ward officiating.

Elder Milo Andrus, being called upon to address the congregation, expressed pleasure--as having the privilege of meeting with and speaking to the people. Had just arrived from the northern region--the seat of war, as Idaho might be called, in view of the strife which had prevailed there, though thus far there has been more done at drinking whiskey than shedding blood in that part, and probably would be. The Saints in that region were doing their best to live their religion, and were not discouraged though their enemies were doing their utmost to deprive them of their rights and give them trouble. The wheel of fortune in turning would, he thought, bring the Saints to the uppermost part after awhile, and then he had an idea that the brake would be applied to the wheel and they would be allowed to stay there.

Persons had asked him why the Latter-day Saints did not attempt by the use of money to secure their rights, by bribing those in power, seeing they were well able to do so. He had also been asked why they did not concede to the majority and abandon the obnoxious parts of their religion. He had referred such persons to what the Saints had passed through in Missouri and Illinois, where their enemies took possession of all they had, but still were not appeased by it. The Saints were banished from their homes then--not for having broken any law of the land, but because they were united and had Bishops and other officers to preside over them. He did not propose to make any concession to those who opposed his religion. God did not require it, nor would he sustain His Saints if they did.

A man once remarked to him, that it was usual for the pioneers of a country to vacate their possessions in favor of their betters, intimating that the Saints who had pioneered these valleys should do so. He had replied by pointing to what the Saints had accomplished here in developing the country and given him to understand they had come here to stay. The Saints, he said, were not the people to abandon that which they had undertaken. Our forefathers have been in the habit of teaching their children to die; the tenor of religious instruction used to be to prepare people for death. When the Gospel came it taught us to live, and what to live for. Any person can die, but he is wise who knows how to live acceptably to God. The Saints have more to live for than formerly. They have nothing to mourn about, notwithstanding their threatening surroundings. They can afford to "wait till the clouds roll by," and roll by they certainly will. The work in which the Saints are engaged, with the Lord as the Designer and Master Mechanic, might be compared to the erection of a house, in which the various materials are prepared before hand and each workman has place to labor.

He did not dread opposition, but expected that the Saints would have to contend inch by inch for their rights. Had heard Bishop Preston refer to his early experience, intimating that before he had the Gospel he could find nothing to do which was congenial to him, and was not satisfied with that which the world had to offer; but the Gospel held out a prospect which accorded with his feelings. So with many others. The Gospel had made them what they were. Those opposing the work of God were cutting whips for their own backs, and that had always appeared to him, even in his childhood, like a foolish operation. He felt to thank the Lord that there were no General Clarks now as in the Missouri days, to order the people to scatter abroad and assemble no more under Bishops, etc., and with power to enforce their orders. His grandfather was a soldier in the revolutionary war, and his father fought in the subsequent war. He had inherited a love of liberty from them, and expected to struggle for it, and never turn back.

One of the disquieting things that occurred was the circulation of a vicious falsehood that by Milo's direction Orrin Porter Rockwell killed Milo's third wife, Lucy Loomis Tuttle. As late as 1934 this absurd report was circulated in a national periodical. From an affidavit sworn to by Milo Andrus, Jr., which is now in the

Historical Department of the Church, we learn that Lucy died following an accident in which a buggy in which she was riding overturned. This took place in the fall of 1890. At the time, Milo was very feeble so that he could not attend the funeral. Apparently he continued in a feeble state until the time of his death in 1893. The Deseret Evening News, XXVI (May 5, 1893), p. 5, carried the following note:

A correspondent from Oxford, Idaho, states that Mr. Milo Andrus of that place is sick and that his recovery is doubtful. He is about seventy nine years old and seems to be nearly worn out. Elder Andrus was a member of Zion's Camp and also one of the early settlers of this Territory. His name is well known among the people.

Milo died on June 19, 1893. The Deseret Evening News, XXVI (June 21, 1893), p. 1, and the Deseret News Weekly, XLVII (July 1, 1893); p. 61, carried identical notices of his passing in which they stated, under the title "Milo Andrus":

A brief notice a day or two since announced the death of Milo Andrus, of whose long and eventful life the following particulars have since been received from an esteemed correspondent at Oxford.

His death, which occurred at Oxford, Idaho, on June 10, 1893, was attributed to old age and general debility, he having reached the advanced age of 79 years, 3 months and 13 days. Deceased was born March 6th, 1814, at Essex county, New York; was baptized into The Church of Jesus Christ of Latter-day Saints April 12th, 1833, in Huron county, Ohio. He moved to Kirtland the same year, and was afterwards a member of Zion's Camp; moved to Caldwell county, Mo., in 1837 and afterwards to Nauvoo, Ill., crossing the plains to Salt Lake City, Utah, in 1850.

Deceased was a president of the Tenth Quorum of Seventies, a High Priest, a member of the High Council and a Patriarch in the Church. He was president of the Liverpool conference from 1848 to 1850, filled several missions to Europe, and at one time presided over the Birmingham district in England, comprising the Birmingham, Warrickshire and Staffordshire conferences. He presided at different periods of his life over companies of Saints crossing the ocean and also crossing the plains.

He made his home the past few years of his life in Oxford, Idaho. He was a man of sterling worth, and never "flinched" from any call made upon him. He was much beloved and revered by his family and friends, and respected, and admired by his enemies, for his unswerving integrity. He leaves a numerous posterity to mourn his loss. His demise was peaceful and easy, suffering no pain. He expressed himself as being satisfied with his work on earth and his willingness and desire to join the loved throng on the "other side." His posterity numbers 59 children, 170 grandchildren, and 75 great grandchildren.